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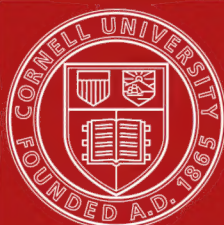
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THE ILIAD



ΟΙΚΤΗΤΩΝ ΤΟ ΛΙΟΝ ΤΕ ΔΗ ΤΟ ΛΙΟΝ ΤΕ ΤΕΝΕΙΟΝ
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Δημοτὸς ἐν τῇ καθ' ὅσον τὸ ἀποκρίνεται

THE ILIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES

BY

WALTER LEAF, LITT.D.

SOMETIME FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. II

BOOKS XIII-XXIV

SECOND EDITION

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PREFACE

THIS volume requires little preface beyond that which introduced its predecessor. But attention may be called here to certain systematic changes made in order to bring the accentuation into closer harmony with the rules of the ancient prosodists. Arbitrary though these rules seem, and freely as they are neglected by modern editors, they are after all our final authority. In obedience to them ὥς is now written in place of ὦς, except in the phrases καὶ ὦς, οὐδ' ὦς, while ἦτοι is preferred to ἦ τοι, and ἔγωγε has supplanted ἐγώ γε. For similar reasons I have returned to the vulgate νῆδυμος in place of ἦδυμος.

In addition to Mr. Bayfield, whose help has been unfailing, I have also to thank Mr. A. Pallis, who has kindly placed at my disposal MS. notes on N-II, prepared for the forthcoming part of his most interesting translation of the *Iliad* into modern vernacular Greek. The commentary will show the free use which I have made of his kindness.

Oct. 4, 1902.

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PROLEGOMENA

I.—ANALYSIS OF THE *ILIAD*

THE reader will find in the Introductions to the several books a detailed analysis of the *Iliad*, with the grounds for the conclusions arrived at. It is proposed here to summarise these conclusions in a form which will give a general idea of the growth of the poem as conceived by the editor, while avoiding such a minute partition of different epochs as would convey a false impression of confidence in the power of critical analysis to assign every line to its own definite epoch. It is enough if we can indicate the stages at which new episodes, or imitations of older ones, were introduced into the ever-growing epos, without concerning ourselves about the transitional passages composed only to adapt them to a narrative whose continuity was often only the result of a conscious literary recension.

Some of these episodes, early as well as late, remained sterile, and have reached us much as they were first composed; others, like the *Iliad* as a whole, have given birth to a fresh progeny, till the entire poem assumes something of the aspect of a genealogical tree. But in this important respect it differs; that all generations were alive together, and subject to mutual reactions like the parts of a living organism. The ancestors must have been modified by their descendants in a manner which may defy our powers of analysis; and until the final literary redaction had come we cannot feel sure that any details even of the oldest work were secure from the touch of the latest poet.

If we confine ourselves too rigidly to details, such a consideration will seem fatal to any critical analysis. It has in

fact wrecked every attempt to find a certain solvent that shall automatically separate the old from the new, whether the test is linguistic or historical. Many a method has been proposed, which up to a certain point seemed irresistible; but there has always been a residuum which returned to plague the inventor. All points to the long period of time through which the poetic growth continued; and it is only in reference to the poems themselves, not as marking any stage in the history of Greek culture, that we can speak of the "Homeric Age." The poems began when the digamma was a living sound, they lasted till it had become for Ionia a dead convention. Vowels which were open for the older poets had become diphthongs for the new. The first rhapsodies were born in the bronze age, in the day of the ponderous Mykenaeen shield—the last in the iron age, when men armed themselves with breastplate and light round buckler. The whole view of life and death, of divine and human polity had changed. We meet with so many inconsistencies so closely interwoven that the tangle may well seem beyond our powers to unravel.

But when we regard the Epos in large masses we see that we can roughly range the inconsistent elements towards one end or the other of a line of development both linguistic and historical. The main division, that of *Iliad* and *Odyssey*, shows a distinct advance along this line; and the distinction is still more marked if we group with the *Odyssey* four books of the *Iliad* whose Odyssean physiognomy is well marked. Taking as our main guide the dissection of the motives of the plot as shown in its episodes, we find that the marks of lateness, though nowhere entirely absent, group themselves more numerous in the later additions; and with this we must be content. The growth of the *Iliad* has been vital, not mechanical; and to a vital organism we must be satisfied to apply an approximate method, recognising that the subtlety of the phenomena evades any mechanical criticism.

For all these reasons I no longer give a tabular analysis of the *Iliad*, feeling that it offers a false appearance of rigidity and accuracy. It seems better only to group together the principal motives and episodes in the order which may be roughly assigned for their entrance into the Epic community. They may best be classified in four main divisions:—

I.—*Menis*. The Quarrel and the Dream ; A and B 1–50.

The Aristeia of Agamemnon and Defeat of the Greeks—

A. This episode received accretions down to the latest period, A 670–761 being distinctly Odyssean.

The Fight at the Ships and the Patrokleia—O 592–746 and II. This portion has been particularly fertile in growth through all periods (Sarpedon, Euphorbos, Change of Armour, Catalogue of the Myrmidons).

The Arming of Achilles, T 357–424.

[The Slaying of Polydoros and Lykaon? T 381–end, Φ 34–135.]

The Slaying of Hector ; [Φ 540–end?], X 1–404 with but slight additions.

II.—First Expansions—

The Assembly in B 87–483—violently adapted and expanded at a late period.

The review of the army and opening of the battle, Δ 220–544, introducing

The Aristeia of Diomedes, E–Z. The original nucleus is no doubt old, but has given birth to a long lineage, of which much is late—Sarpedon and Tlepolemos, the Wounding of Aphrodite, the Wounding of Ares, and the story of Lykurgos. The visit of Hector to Troy shews affinity with the Ransoming of Hector.

The Duel of Aias and Hector, H 1–312.

The Aristeia of Idomeneus, N 136–672. This knows nothing of the Wall, but we may admit that it is possibly as late as M, only representing the development of the battle on the older lines.

The Fight over Patroklos in P probably contains old material, but has been so worked over and expanded that it belongs substantially to later stages.

III.—Second Expansions—

The Battle at the Wall in M. This new conception marks the third stage. It was probably at this point that Sarpedon and his Lykians were first introduced. The episodes in E and II where he reappears will therefore belong to the later part of this period.

The Deceiving of Zeus, N 1–125, 795–837, Ξ,

O 1-366. For the opening of Ξ see Introduction to that book.

The Making of the Arms, Σ , T 1-39.

The Fight with the River, Φ 136-304.

The Funeral of Patroklos, Ψ 1-256.

The Duel of Menelaos and Paris, Γ , Δ 1-219, may possibly belong to the previous stage, but is later than the Duel of Aias and Hector, and is therefore probably to be placed here.

The Theomachy, Θ 1-74, Φ 305-513, is hard to date, but is later than the Fight with the River, and if we attribute it to this stage, it must come at the end of it.

IV.—Latest Expansions—

The Embassy to Achilles, I. This itself has been considerably expanded by the introduction of Phoinix, and brought into the *Iliad* by its prologue, the $\kappa\acute{o}\lambda o s \mu\acute{\alpha}\chi\eta$ in Θ .

The Doloneia, K.

The Aeneid, Υ 79-352.

The Funeral Games, Ψ 257-897, including the later expansion in 798-883.

The Ransoming of Hector, Ω .

(The Reconciliation, T 40-356, may belong to the preceding stage; if so, it has been later adapted to the Embassy.)

I. The *Menis* has already been outlined and characterised in vol. i.; but one noteworthy fact must be added to what is there said. The interest of the story from beginning to end is almost purely human. The gods provide a background or under-plot, but their interference is such as becomes the rulers of the world, not partisans in the battles. They nowhere take any part in the fighting; indeed, they seldom appear at all on the earthly stage. The intervention of Athene in the first book is expressly confined to Achilles alone—"Of the rest no man beheld her"—as though to let us know that this is the way in which the gods speak to the mind of man. Apollo invisible stuns Patroklos, and Athene appears for a moment in order to bring Hector to a stand before Achilles. In other words, the

gods show themselves just so much as to let us know what are the powers which control mankind from heaven ; but none the less it is purely human motive and human action which guide the plot.

In this the *Menis* is markedly different from the later portions of the *Iliad*. Even in the *Odyssey* Athene is always at hand, or Ino or Kirke, to give supernatural aid to Odysseus. But in the *Menis* we are always among real men, and not in fairyland.

II.—Of the earlier expansions the most remarkable is unquestionably the *Aristeia* of Diomedes. The addition of this, if it is really as early as it seems, made the first rift in the unity of the plot of the *Iliad*. The feats of Achilles were overshadowed by those of Diomedes, and the perfect balance of the story was gravely impaired. But it must not be forgotten that we suffer far more from this than did the original hearers. To them the *Menis* as a whole was perfectly familiar ; it had not to be sought out under the mass of material by which it is now overlain. The *Aristeia* of Diomedes was a new poem, and though it was incorporated with the *Menis*, it was not liable to be confused with it, as it is by us. The *Menis* itself could still be demanded intact from the bard. Thus the addition of Diomedes, though it had the obvious intention of exalting him at the expense of Achilles, was far less damaging to the unity of the *Menis* than it now appears. And in its earlier stages it contained none of the miraculous exploits which so far outbid Achilles—those where Diomedes encounters and conquers the great powers of heaven, Aphrodite and Ares. These enter the story only at a later period, and can certainly not be earlier than the second expansions, when the gods of Olympus were treated with far scantier respect than in older days.

If the *Aristeia* of Idomeneus is rightly referred to this early period, it must mark a period of languor and decadence in poetical power. But even if the groundwork of it is so early, there must be a great deal of later work in it.

III.—The second expansions shew us a great renaissance of Epic poetry, combined with an entirely new attitude towards the original story. The chief marks of this period are two—the introduction of the gods as essential actors in the story ; and of the wall round the camp as a means of diversifying the battle scenes. Both these conceptions are worked out with extraordinary vigour and richness of imagination. The two great

poems of the Deceiving of Zeus and the Making of the Arms are second to none, whether in conception or execution. It is probable that we have them in something very like their original form. They are clearly not so much expansions of the *Menis* as new and splendid poems only superficially added to it, compositions due solely to the joy of beautiful creation.

The Duel of Paris and Menelaos bears the same stamp of individual conception, and must I think be classed with them. The reasons for regarding it as later than its doublet, the Duel of Aias and Hector, are given in the introduction to H; we can now add the treatment of Aphrodite at the end of Γ, which is entirely in the spirit of the Ἀπάτη. Whether we can place the Theomachy (Φ) in the same class is a matter for individual judgment; the free handling of things divine is there pushed into the region of burlesque. But the Fight with the River in the same book shews us, in the grandeur of its super-human elements, the heights to which the conception of gods mingling with men could raise heroic poetry.

IV.—The latest expansions are thoroughly in the spirit of those which precede, and are only separated from them on account of linguistic evidence, which definitely classes them with the *Odyssey* rather than the rest of the *Iliad*. They contain alike the height of rhetoric in the ninth book, and of pathos in the twenty-fourth. They are a standing and eloquent reminder that we must not regard lateness as any indication of inferiority. On the other hand we may very often take inferiority as a sign of lateness. For the combination of all these diverse elements into a continuous whole involved the constant additions of transitional passages which, from the very nature of the conditions that called them into existence, could hardly be inspired by the Muse. They were rather the work of the editor inspired by the statesman, and honestly shew their origin. It is needless to discuss them as a class—they deserve consideration only in detail and in their proper places.

II.—THE SCHOLIA

The scholia on the *Iliad* form a very large and heterogeneous collection of comments, critical, explanatory, and illustrative. Like the poems themselves they are the work of

many generations of students, and received additions certainly from the first till the twelfth century A.D. The unwieldy collection of Eustathios (about 1160 A.D.) may perhaps be taken as closing the scholiastic period—there is no evidence of fresh material added since his day.

Two main sources of the scholia can easily be discerned. There is first an epitome of the works of four scholars, Didymos, Aristonikos, Nikanor and Herodianos. Secondly there are large extracts from the *Ὅμηρικὰ Ζητήματα* compiled by Porphyrios the neo-Platonist¹, about 260 A.D. But after making allowance for these, there remains a large mass of anonymous notes, dealing with grammar, exegesis, mythology, and literary questions, and lying beyond our powers of investigation.

The *ζητήματα* of Porphyrios may be briefly dismissed. They are the last representatives of the “problems” which were a favourite exercise for critical ingenuity, at least as far back as the time of Aristotle, among whose lost works was a book called *ἀπορήματα Ὅμηρικά*. The idea of the *ἀπόρημα* was that a critic stated some objection or difficulty in the poems; and his objection (*ἐνστάσις*) called forth an explanation (*λύσις*). But this debate gradually passed into a mere exercise of wits, and pedants were accustomed to invent the flimsiest objections in order to shew their ingenuity in refuting them. A specimen of this futile exercise will be found in the note on Γ 313; and of the results to which it led, in that on Τ 269–72. Porphyrios gives us a selection of his predecessors’ work from Aristotle down; his work is of interest as an important contribution to the history of the earlier criticism, but is of little value for the elucidation of the text.

The scholia of the “quartet,” Didymos, Aristonikos, Nikanor, and Herodianos, are, however, of a very different order; it is to them almost solely that we owe our knowledge of Aristarchos, and indeed of sound Greek criticism. Fragments of them are scattered through various collections of scholia. Of these Schol. A, Schol. B, and Schol. T have been published by the Clarendon Press. Schol. B is a primary authority for Porphyrios only—it contains little else but what appears in a better form in A and T. The remains of the Quartet are found mainly in these two;

¹ This identification has been doubted, but without sufficient grounds. See Schrader *Porph.* pp. 339–350.

and far more abundantly in A. T has a certain amount of independent extracts from the same source, and though it is on the whole less accurate, it often serves to correct A, and is invaluable in those portions of the *Iliad* which A has lost. But A still remains by far the most important authority for all these critical notes.

Some important side-lights have recently been thrown upon the question by the Genevese scholia, published by Prof. Nicole (Schol. U), and the papyrus fragment bearing the name of Ammonios, discovered by Messrs. Grenfell and Hunt. These prove the existence of a much larger collection of Alexandrine doctrine than that which we had learnt to know from Schol. A. This was also based upon Aristarchos through Didymos and Aristonikos; but whether it came from the same epitome of their works as A or was independently extracted by Ammonios or another we cannot tell. It seems, however, that this collection was the source of the statements as to Aristarchos and his doctrine which are contained in Schol. T, Schol. U, and Eustathios, but are not found in A. We have evidence of the full collection only for one book, Φ, nor can we say that it ever included the rest of the *Iliad*.¹

There can be no question as to the source of the critical scholia, for the scribe of A has fortunately told us in similar words at the end of every book of the *Iliad*. The following note at the end of Γ may serve as a specimen:—*παράκειται τὰ Ἀριστονίκου σημεία, καὶ τὰ Διδύμου περὶ τῆς Ἀρισταρχείου διορθώσεως, τινὰ δὲ καὶ ἐκ τῆς Ἰλιακῆς προσωνιδίας Ἡρωδιανοῦ καὶ Νικάνορος περὶ στιγμῆς*. Of the four authors named, Nikanor and Herodianos are the latest; they lived under Hadrian and Marcus Aurelius. Both were followers of Aristarchos, though not always well-informed. Nikanor's studies on punctuation earned him the uncomplimentary nickname of *Στιγματίας*. They often have an important bearing on interpretation. The notes of Herodianos on prosody—which in the Greek sense included accentuation—are naturally of less critical value, but contain much valuable information.

It is, however, in the excerpts from Aristonikos and Didymos, who were contemporaries under Augustus, that the chief value

¹ See Allen in *C. R.* xiv. (1900) 14 ff., and Introduction to Φ.

of the scholia is found; for these profess to give us the direct teaching of Aristarchos himself.

The great critic marked the lines of Homer upon which he commented with various signs, of which only four are of importance—the ὀβελός (—), the διπλῇ (} —), the διπλῇ περιεστιγμένη (} ÷), and the ἀστερίσκος (✕). Of these the first marked lines which were “athetized” or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the διπλῇ περιεστιγμένη was affixed to passages where Aristarchos differed from Zenodotos; the ἀστερίσκος to those which recurred elsewhere in Homer. Where Aristarchos regarded the repetition as faulty he also added the ὀβελός (ἀστερίσκος σὺν ὀβελῶι). The work of Aristonikos περὶ τῶν σημείων gave the notes of Aristarchos to which these marks referred.

Didymos “on the recension of Aristarchos” addressed himself, with the colossal industry which earned him the name of χαλκέντερος, to Aristarchos’ textual criticism as exhibited in the readings of his recension of Homer. He naturally often touches on the same matters as Aristonikos; where they differ, there can be little doubt that Didymos is the safer guide. Differences are neither few nor unimportant; for it seems that by the end of the first century B.C. the tradition as to the teaching of Aristarchos was already dying out. From the way in which Didymos speaks it is clear that he had no trustworthy copies of the two editions of the recension, often though he refers to them. Indeed tradition must have soon grown unsafe, for Ammonios, who succeeded Aristarchos, found it necessary to write a special treatise to prove that there were not more (than two) editions of the recension.¹ Hence Didymos often enough has to leave the reading of Aristarchos uncertain.

The works of the four are presented in the most condensed form, in abstracts so brief as sometimes to be unintelligible, and with no names attached. But in a large majority of cases the contents are sufficient to enable us to assign the extracts without hesitation. If they deal with punctuation, they belong to Nikanor; if to prosody or accentuation, to Heriodanos. The

¹ See note on K 398. There is little doubt that this is the meaning of the expression μὴ γεγονέναι πλείονας ἐκδόσεις

τῆς Ἀρισταρχείου διορθώσεως, sc. τῶν δύο. Lehrs *Ar.* p. 23.

excerpts from Aristonikos deal with some critical sign and generally begin with the word ὅτι, before which we must understand ἡ διπλῇ (or ὁ ὀβελός, ἀστερίσκος, or whatever is the sign affixed in the text to the line in question) παράκειται, the mark is affixed *because*, and the reason follows.¹

The scholia of Didymos cannot always be recognised with the same certainty, and the attribution of some of them has been disputed. But most doubtful points have been cleared up by Ludwich's masterly discussion in the first volume of his *Aristarchs Homerische Textkritik aus den Fragmenten des Didymos hergestellt und beurtheilt*.² This is itself based on Lehrs' great work *de Aristarchi studiis Homericis*, which first sifted and explained the mass of material.³ It may be noted as a curious fact that many of the most important scholia of Didymos seem to have been added by a happy afterthought on the part of the scribe of A; they are there written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

As an illustration of the manner in which the scholia are analysed, we may take those on B 160–7, which contain excerpts from all the chief authorities except Porphyrios.

To 160–1–2 in the text are prefixed the ἀστερίσκος and ὀβελός. Schol.: ἀπὸ τούτου ἕως τοῦ “ἐν Τροίῃ ἀπόλονται,” (162) ἀθετοῦνται στίχοι τρεῖς, καὶ ἀστερίσκοι παράκεινται, ὅτι οἰκειότερον ἐν τῷ τῆς Ἀθηνᾶς λόγῳ ἐξῆς εἰσὶ τεταγμένοι (sc. 176), νῦν δὲ κυμικώτερον (κοινώτερον Dind., ἀνοικειώτερον Lehrs) λέγονται. This is of course by Aristonikos.

161 has the διπλῇ (it should be the διπλῇ περιεστιγμένη) as well as the ἀστερίσκος σὺν ὀβελῷ. Schol.: Ἀργεῖην Ἑλένην· ὅτι Ζηνόδοτος γράφει “Ἀργεῖην θ' Ἑλένην” σὺν τῷ συνδέσμῳ, ὥστε εἶναι χωρὶς καύχημα, καὶ σὺν τούτῳ τὴν Ἑλένην. οὐ λέγει δὲ οὕτως, ἀλλ' αὐτὴν τὴν Ἑλένην καύχημα. Aristonikos again, ὅτι explaining the διπλῇ περιεστιγμένη. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

¹ It is not quite safe to assume that every scholion beginning with ὅτι is by Aristonikos, for the later scholiasts sometimes used the word as a compendium for σημειῶντες ὅτι, “note that,” a general introduction to any remark they may have to make.—The fragments of Aristonikos

have been collected and discussed by Friedländer (Göttingen, 1853).

² Leipzig, vol. i., 1884; vol. ii. (which is controversial and of less importance), 1885.

³ 1st edition, 1833; 2nd, 1865; 3rd, 1882.

* [Ἀργείην·] ἡ Λακωνικὴ πέμπτον τῆς ὅλης Πελοποννήσου. This is a specimen of the poorer sort of exegetic scholia. The * prefixed in Dindorf's edition indicates that the scholion is "intermarginal"—not one of the main scholia. but squeezed into the narrow margin beside the text. The lemma Ἀργείην is added by Dindorf without comment.

162 φίλης ἀπὸ πατρίδος αἵης· οὐκ ἀναστρεπτέον τὴν πρόθεσιν (i.e. we are not to write ἄπο) ὡς Τυραννίων καὶ Πτολεμαῖος· ὁπότε· γὰρ γενικῇ συντάττεται ἡ ἀπό, τηρεῖ τὸν τόνον· "καὶ γὰρ τίς θ' ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο" (292). This deals with accentuation and is therefore from Herodianos. It is, however, imperfectly extracted, as it omits part of the doctrine of the anastrophe of prepositions. Hence Lehrs adds from the completer schol. on Σ 64, after the words ἡ ἀπό, μὴ μεταξὺ πιπτουσῶν λέξεων, καὶ σημαίνει τὸ ἄπωθεν. Tyrannio and Ptolemy of Askalon held that when ἀπο meant "far from," ἄπωθεν, it should always be accented ἄπο. Herodianos controverts this view.¹

163 *οὕτω "κατὰ λαὸν" συμφώνως εἶχον ἅπασαι—Didymos, another intermarginal addition. "All the editions," ἅπασαι sc. ἐκδόσεις, had κατὰ: the variant implied is μετὰ, which still survives in a good many MSS. It was probably found in MSS. generally in Aristarchos' time, but he preferred the reading adopted by those of his predecessors who had published more or less critical editions. Note the characteristically Didymean οὕτω, which shews that his notes were adapted to the Aristarchean text. The text of A, though largely brought into harmony with Aristarchos, often differs, so that οὕτω frequently indicates a reading which is not that of the text to which it is appended.

164 has ἀστερίσκος σὺν ὀβελῶι. Schol.: σοῖς δ' ἀγανοῖς· χωρὶς τοῦ δ' εἶχον αἱ χαριέσταται, σοῖς ἀγανοῖς· καὶ ἡ Ἀριστοφάνους οὕτως εἶχεν. ἀγανοῖς δέ, ἄγαν προσηνέσι, πρᾶοις, ὑπάγεσθαι δυναμένοις· οὕτω γὰρ ἔδει μαλάσσειν τὸν θυμὸν ζέοντα. ἀθετεῖται δὲ καὶ ἀστερίσκος παράκειται, ὅτι καὶ οὗτος πρὸς Ἀθηνᾶς οἰκείως πρὸς Ὀδυσσεᾶ λέγεται (sc. 180), καὶ ψεῦδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηνᾶ παρίσταται ἐκάστωι, ἀλλ' ὁ Ὀδυσσεύς. Here there are three hands. The

¹ His doctrine is, however, far from clear; see Lehrs *Qu. Epicae*, 94 ff.

first part, to οὕτως εἶχεν, is of course by Didymos; the third, from ἀθετεῖται, by Aristonikos. The explanation of ἀγανοῖς belongs to the exegetic class, and as we should expect, appears in B in similar words. The same is the case with the inter-marginal note which follows, *ψιλωτέον τὸ ἀγανός· τοιοῦτο γὰρ τὸ α πρὸ τοῦ γ : i.e. as we see from the fuller form in B, we must not read, as some did, ἀγανός, for α never has the rough breathing before γ, except in ἀγνός. This may come from Herodianos.

167 has the διπλῇ. Schol. *τελεία (a full stop) ἐπὶ τὸ ἀΐξασα· ἀσύνδετον γὰρ τὸ ἐξῆς πρὸς τὸ ἐπάνω — Nikanor. *ὅτι ὁρος ὁ Ὀλυμπος—Aristonikos. The διπλῇ here marks a Homeric usage, namely that Ὀλυμπος means the earthly mountain, not as in later Greek a celestial abode of the gods.

III.—THE MANUSCRIPTS

Since the appearance of the previous volume Mr. T. W. Allen has published in the *Classical Review* (vol. xiii. 110, 334, 429; xiv. 290, 384; xv. 4, 241) a series of important papers, which, among other valuable contributions to the history of the text of the *Iliad*, exhibit a general view of the large number of MSS. of the *Iliad* examined by him.¹ The main result is this—that though we can see traces of different archetypes in prae-Byzantine days, yet for many centuries a process of assimilation has been going on, due mainly, no doubt, to copying in the text of variants added in the margin; so that by the tenth or eleventh century almost all copies had been reduced to an approximately uniform aspect, and it is now impossible to reconstruct the genealogies of existing MSS. There is only one well-marked family—that which in Mr. Allen's list is called *h*, and in the present edition is represented by the MSS. P, Q, R, L, and *Lips*.

There are, however, several other groups, hardly distinct enough to be called families, yet clearly descending from different archetypes—archetypes written, that is, when the process of

¹ Messrs. Monro and Allen's text with Apparatus Criticus appeared too late to give me the advantage of consulting it for this edition. I have, however, quoted in inverted commas ("Vat. 1") a few interesting readings from Allen's paper in *C. R.* xiii. 113 f. The first volume of

Ludwich's large critical edition came into my hands only when these pages were already in the press. It will of course take a long time before this large mass of new material can be adequately analysed.

assimilation had already proceeded far. Several of these have been mentioned in vol. i., pp. 26 ff. Of these G Mor Bar has a certain importance, because G appears to have been taken as the foundation of the *editio princeps*, and so became the progenitor of the printed vulgate. It is curious that whereas the first Aldine edition follows the *princeps* very closely, the second often returns to the readings of G even when the first editor, Demetrius Chalcondylas, had rightly abandoned them.

H Vrat. d are so closely connected that in all probability the latter has been copied from the former. H stands alone in showing decided affinity with one of the earliest texts, Pap. ι.

D and U are closely related, especially in the earlier books, but show no very marked individuality. The same may be said of S Cant, which, however, give a rather larger number of peculiar readings.

A is unique, as showing a text which has apparently been altered under the influence of Aristarchos. It is generally an average vulgate; but here and there we find readings which in all probability have been introduced in order to bring the text into harmony with the scholia. Such a phenomenon is quite isolated—but then the scholia too, in their fulness and learning, are also an isolated phenomenon. It is noteworthy that T seems to be next of kin to A, though at a considerable distance, in the text as well as the scholia.

C calls for no special notice; it is the least distinguished representative of the vulgate. But J has a strong claim to regard as standing for a fairly distinct line of tradition. It is the only member of its family as yet collated—it is young and most carelessly written. But it has a considerable number of remarkable variants; and it is further noteworthy because an ancestor, lineal or collateral, was before Eustathios, who continually gives variants known from no other MS. It is desirable that other relations of J should be found and examined; in the meantime we can only say that with a distinct individuality the MS. shews some distant connexion with the next family.¹

¹ See Neumann, *Eustathios als kritische Quelle für den Iliastext* in *Jahrb. für class. Philologie* 146 ff. He knows of course nothing of J, but concludes that "Eust. benutzte eine Iliashandschrift, welche trotz mancher

Besonderheiten unsern noch heute vorhandenen Handschriften mit Ausnahme des Venetus A, namentlich aber den codd. L G, im Wesentlichen gleich." But Eust. clearly had more than one MS. before him.

It seems, however, that the J stock contains few members; Allen appears to have found only two which are related to it (*C. R.* xiii. p. 110 (*n*). I suspect, however, that his "N 4" must be added).

But the main interest of the MSS. of the *Iliad* centres in Allen's 'h' family. Of the representatives which I have collated, P evidently best preserves the pure tradition. R is largely contaminated with the vulgate, and in parts seems to be more nearly related to D U than to P; but it contains some good peculiar readings which probably come from the family ancestor. Q is so corrupt and so ignorantly written that it is often difficult to say if an apparent variant is not merely a wild blunder of the transcriber; but this cannot always be the case, and it preserves no doubt many family readings which have been lost by its relations. Probably the oldest extant member of the group is Ven. 458, which I designate by X. This is known to me only through Ludwich, who gives a number of scholia and variants in *Homericæ* (Programm, Königsberg, 1893).¹

The family is remarkable not only for the very large number of independent readings which it presents, but for the large proportion of them which are recognized in the Aristarchean scholia. Allen in *C. R.* xiv. 290 gives the following figures, which are compiled from eight Italian MSS., but probably do not greatly differ from those of P Q R—

Peculiar readings	221
of which there were adopted by	
Aristarchos	44
Aristophanes	7
Zenodotos	1
Ancient but not Aristarchean	19
No ancient authority	150

It is quite clear, as Allen points out, that figures such as these do not result from any deliberate recension of the text; "the ancient readings vary in number from book to book, belong to different and contrary sources, and in all cases are merely a tithe of what we know from other authorities to have existed."

¹ See also Allen in *C. R.* xiv. 244.

The obvious explanation of the phenomena is that the family descends from an ancient archetype, and has by some means been kept free for a certain period from the levelling influences of contamination. We know that Aristarchos formed an eclectic text by comparison of various ancient MSS. and "editions." If by some chance one of his MSS., or a copy of it, had lain hidden for a few hundred years, and then suddenly been brought into the bookselling trade as an archetype, say between the fifth and the tenth cent. A.D., we should have precisely the phenomena presented by the 'h' family. There is nothing improbable in such a supposition. *Habent sua fata libelli.* An enterprising publisher at the sale of an antiquarian library in Byzantium would solve the whole problem; and so would a hundred similar possibilities. Mr. Allen correctly points out that the papyri shew no trace of the existence of the family for the post-Aristarchean period, and says that such a "disappearance and emergence would be an unparalleled literary katavothra." But it is no more wonderful than the disappearance and emergence, say, of Tischendorf's α , which has had such deep influence on N.T. criticism. Of course the fact would be incredible, if we supposed that a whole family existed throughout, but when all turns on the existence of a single archetype, there is little cause for surprise.

Mr. Allen tentatively suggests as an alternative explanation, "the adscription and absorption of marginal readings . . . I suppose the ancestor of h, a MS. of some not very ancient period, certainly Byzantine, to have exhibited a vulgate text with a copious selection of variants in the margin, variants not chosen as preceding from one or another critic, but as alternatives to the text." This seems to me to explain nothing, for it raises the obvious question, whence came these variants? They are obviously not conjectural; they do not belong to the common stock of variants which we find in the text or margin of the vulgate copies. Therefore they must have come from some peculiar MS. or MSS., and we have again to ask as before how this MS. or MSS. disappeared and emerged, having left no trace on the papyri of the intermediate age.

CORRIGENDA ET ADDENDA

VOL. I

- Page 11, note on A 97, line 11, for 'Φ 548' read 'Φ 548,' and modify the whole note in accordance with the view taken on the latter passage.
- „ 13, note on A 117. The emendation 'ἐν παρενθέσει' is certainly wrong. The Greek for 'in parenthesis' is διὰ μέσου; the Lexica give no better authority for παρενθεσις in this sense than Quintilian and Eust., and I doubt if the word ever occurs in the scholia. Certainly it is not common enough to be expressed by a contraction such as ἐν πθει. Generally ἐν ἤθει is used by the scholiasts to express any assumed or artificial tone, including both what we call 'purely rhetorical' and ironical phrases. Here the words point out the sarcasm conveyed by the statement of the obvious fact, 'Of course I would rather see my folk safe than lost.'
- „ 35, App. Crit. on A 453, ἡμὲν δὲ is 'Spitzner's' conj., not 'Bekker's.'
- „ 69, note on B 278, line 4 from end, for 'frequently' read 'four times'; see note on Φ 550.
- „ 114, App. Crit. on B 848; this note requires expansion; see note on Φ 154.
- „ 114, App. Crit. on B 850, for 'Schol. A 239' read 'Porph. in Schol. B on Φ 158, Schol. Q on λ 239.'
- „ 202, App. Crit. on E 118, the scholion referred to as 'corrupt' appears to be sound; see Allen in *C. R.* xiv. p. 361. The variant actually occurs in Pap. π, see App. F.
- „ 227, note on E 484, the statement as to 'the effect of the bucolic diaeresis' must be corrected by reference to App. N, 20.
- „ 301, note on H 36, first line, for 'indic.' read 'infin.'
- „ 311, note on H 171, for 'S. F. i. 41' read 'Gr. v. p. 301.'
- „ 365, App. Crit. on Θ 493-6, 'om. Zen.' should according to Ludwig (*Phil. Woch.* 1901, col. 297) be 'ἀθ. Zen.,' on the ground that περιγράφει, the word here used, implies only athetesis, not omission. But the phrase καθόλου περιγράφειν (Aristonikos on B 156, II 432) seems decisive in favour of the latter.
- „ 369. The latter part of the note on Θ 557-8 must be corrected by reference to App. H.
- „ 373, App. Crit., last line, for 'προσέφη' read 'μετέφη.'
- „ 417. The note on λέξω (I 617) must be corrected by reference to that on T 10.
- „ 520, App. Crit. on A 794-5, 'om. Zen.' The word is again περιγράφει, see above.

VOL. II

- Page 117, App. Crit. on O 192, for 'Schol. L' read 'Schol. A.'
- „ 209, note on II 779, for '779=258' read '779=ι 58.'
- „ 516, note on Ψ 639-40. It is of course possible that the author of the couplet intended πλήθει πρόσθε βαλόντε to mean *winning by numerical superiority*, i.e. by taking advantage of the division of labour explained in the following lines. All the artificial explanations given in the note are based on the assumption, which appears to be justified, that πλήθος means *multitude*, not *majority*, and therefore cannot be applied to two persons.

N

INTRODUCTION

WITH this book begins a great retardation in the story of the *Iliad*. From the beginning of N till we return to the Μῆνις near the end of O, the action does not advance; every step gained by either side is exactly counter-balanced by a corresponding success on the other, so that things are brought back to the point at which we start. From time to time the story becomes confused and then again flows on clearly for a while. In order to disentangle the original elements we must be guided by these passages of clear narrative, regarding the intervals of confusion as the joints by which they have been patched together.

Looking at the three books N Ξ O together, we see that they contain two main stories—the *Aristeia of Idomeneus*, and the *Deceiving of Zeus*. The former occupies the bulk of N, while the latter includes the main part of Ξ and the first 366 lines of O.

The *Aristeia of Idomeneus* seems to be a work of the same class as the *Aristeia of Diomedes* in E, and is composed for the special honour of Cretan heroes. That it does not belong to the later strata of the *Iliad* is clear from the fact that it altogether ignores the wall. Not only is there no mention of any fortification between 124 and 679, but in 385, and perhaps in 326, chariots are introduced exactly as if the battle were in the open plain. The episode was, in fact, designed for insertion into the retreat of the Greeks as we left it at the end of Λ. Aias was there left covering the retirement; a poet, wishing to do honour to Idomeneus, conceived the idea of making him sally forth from the camp and for a time stem the advance of the Trojans. The *Aristeia* at one time joined the end of Λ to O 592, where we suppose the Μῆνις to begin again.

Subsequently, when the idea of the Greek wall had been introduced with the Teichomachy in M, an alternative poem was composed to fill the same place. Here it was Poseidon who took the leading part in staying the advance of Hector, and it was by the wiles of Hera that he was enabled to escape the notice of Zeus in doing so. The two episodes could not stand together, as they occupied the same space of time. When the final redaction of the *Iliad* took place, the editor set to work to weld the two into a continuous narrative. This he did by breaking up the Ἀπάτη into several parts, among which the *Aristeia* was inserted almost whole, by the aid of several transitional passages. Details will come most conveniently in the Introduction to Ξ; we shall here assume that to the Ἀπάτη belong N 1-125 and 795-837.

Turning now to the intervening portion, we note first that 206-239 is clearly an added passage designed to bring the Aristeia and the Ἀπάτη into connexion. It contains as we should expect many difficulties and obscurities; see notes on 207, 211, 237. After this meeting Poseidon disappears from the scene except for the short recapitulation in 345-360, which is an equally obvious addition; he has nothing to do with the Aristeia. Doubts have also been thrown on 266-294, but they cannot be regarded as fundamental; and till we reach 672 the narrative flows smoothly. The battle-scenes are vigorous and varied, though they shew a marked peculiarity in the repeated taunts of the victors and a fondness for the description of ghastly wounds.

But from 673 to 794 all is confusion. The account of the forces arrayed in the centre is clearly post-Homeric, and shews marked signs of Attic influence; the effect produced by the Lokrian bowmen is not epic; and the scene between Hector and Polydamas is weak and inconsequent in the last degree. The wall is again introduced in order to lead back to the Ἀπάτη, and it is likely that we have here a specimen of the work of the final diaskeuast of the *Iliad*.

It is not easy, or indeed necessary, to speak with confidence of the position occupied by 126-205. But it may be noted that when 206-239 has been cut out, the general effect is rather that of the opening of a new battle; the words used have clearly no relation to the critical position described at the end of M. It is probable, however, that the original opening of the Aristeia has been suppressed in favour of the interview between Poseidon and Idomeneus, and that some explanation was there given of the reason why Idomeneus is unarmed and out of the battle.

In 1-125, regarded as part of the Ἀπάτη, the only critical difficulty is in the speech of Poseidon (95-124), with its strong evidence of double recension. The gorgeous imagery of the opening is entirely in the spirit of the Ἀπάτη, and shews a clear tendency towards the 'romanticism' from which the epic poets are as a rule notably averse.

ΙΛΙΑΔΟΣ Ν

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρώας τε καὶ Ἑκτορα νηυσὶ πέλασσε,
τοὺς μὲν ἔα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οὐζὺν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπειν ὅσσε φαεινῶ,
νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἴππημολγῶν
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

5

2. παρὰ : περί Zen. Aph. (Ar. διχῶς ?) : τινὲς πρὸς Sch. T. || ἐχέμεν : ὀχέμεν (?) Zen. 3. τράπειν Q. 5. ἀγχεμάχων H² Vr. A. 6. τ' ἀβίων τε D. || δικαιοτάτων τ' "Vat. 16" and ap. Did.

2. τοὺς μὲν, both Greeks and Trojans.

3. πάλιν, *anag.* (cf. Γ 427, Φ 415, Aisch. Ag. 777 παλιντρόποις ὁμῶσι etc.), though the general direction remains the same (N.W.). Zeus is still on Ida, see A 182, M 252; but it does not follow, as Porphyrios argues, that the Thracians meant were the Asiatic branch of the Thracian stock, the Bithynians. Similarly the Μυσοί are evidently not the Asiatic tribe S. of the Propontis (B 858), but the parent stock who had remained in the old home, and were afterwards called Μοισοί: οἱ Μυσοί, Θρῶικες ὄντες καὶ αὐτοί, καὶ οὗς νῦν Μοισοὺς καλοῦσιν· ἀφ' ὧν ὠρμήθησαν καὶ οἱ νῦν μεταξὺ Λυδῶν καὶ Φρυγῶν καὶ Τρώων οἰκοῦντες Μυσοί . . καὶ Ὀμηρον δὲ ὁρθῶς εἰκάξεν μοι δοκεῖ Ποσειδῶνιος τοὺς ἐν τῇ Εὐρώπῃ Μυσοὺς κατονομάζειν, Strabo vii. p. 295. For a similar tribal separation compare the Λύκιοι, note on E 105.

4. ἵπποπόλων, only here and Ξ 427; for the second part of the compound see note on A 63. The epithet ἀγχεμάχων seems to have caused trouble to the ancients, as all these tribes were famed for their peaceful habits; Strabo explains ὅτι ἀπόρρητοι καθὰ καὶ οἱ ἀγαθοὶ πολεμισταί. The Ἴππημολγοί are evident-

ly the nomad Scythian tribes north of the Danube, living on mares' milk like the modern Tartars on their *koumiss*. So the Massagetai are γαλακτοπόται, Herod. i. 216. Information of these distant tribes no doubt reached Greece in the earliest times along the primeval trade-route by which the amber of the Baltic came to the Mediterranean. The Ἀβιοί, 'most just of men,' are perhaps connected with the legend of the Ἀργιππαῖοι in Herodotos (iv. 23), who τοῖσι περιοικέουσιν εἰσι οἱ τὰς διαφορὰς διαιρέοντες, abstaining from all war and enjoying a sort of sanctity. (Similarly of the Getai, iv. 93.) They may be the same as the Γάβιοι mentioned by Aischylos in the *Prom. Sol.* fr. 184 (Dind.); ἔπειτα δ' ἤξει δῆμον ἐνδικώτατον [βροτῶν] ἀπάντων καὶ φιλοξενώτατον, Γαβίους. This makes it probable that Ἀβιοί is really a proper name, not an epithet 'having no fixed subsistence,' i.e. nomads, as Nank and others have taken it, adding τ' after δικαιοτάτων, a variant alluded to by Nikanor and Did., but not approved by Ar. Similarly some of the old critics regarded Ἀγαυῶν as a proper name, and ἵππημολγῶν as an epithet.

ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ·
οὐ γὰρ ὁ γ' ἀθανάτων τιν' ἐέλπετο ὃν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

οὐδ' ἀλαοσκοπιὴν εἶχε κρείων ἐνοσίχθων. 10
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν·
ἐνθ' ἄρ' ὁ γ' ἐξ ἁλὸς ἔξετ' ἰὼν, ἐλέαιρε δ' Ἀχαιοὺς 15
Τρῳσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος
κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρὶς μὲν ὀρέξατ' ἰὼν, τὸ δὲ τέτρατον ἔκετο τέκμωρ, 20
Αἰγῆας· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης

7. τράπεν G. 8. ὁ γ' : ἔτ' Aph. || τινὰ ἔλπετο Bar. Eust. : τιν' ἔλπετο R.
9. ἀρηξέμεν CDPQRST Pap. o, Harl. b, Par. a c d e f g : γρ. καὶ ἀρήξειν A. 10.
ἀλαοσκοπιὴν A (the first c added subsequently) : ἀλαὸν σκοπιὴν Zen. ? see on
K 515. || ἀγαμέμνων Q^b (ἐνοσίχθων Q^m). 11. ἦτο J. || πτόλεμόν GJPQRT.
12. ἀκροτάτη(ι) κορυφῇ(ι) PRT Ven. B : ἀκροτάτης κορυφῆς Aph. || Σάμου :
others Σάου (Did.). 13. γὰρ : μὲν G. || φαίνετο PR. 17. κατεβήσατο (A
supr.) GJQ. || παιπαλόεσς L. 18. After this Long. *de subl.* 9. 8 adds καὶ
κορυφαὶ Τρώων τε πόλις καὶ νῆες Ἀχαιῶν (=T 60). 20. τέταρτον C'DGJQTU
Vr. A. || τέκμωρ Lips.

8. ἐέλπετο, *expected*, see on K 355.
It is not clear that this assumes the pro-
hibition of interference given in the
opening of Θ, and we can hardly base
on it any theory of the comparative date
of Θ-I on the one hand, and the Διὸς
ἀπάτη on the other.

12. Σάμου Θρηϊκίης, Samothrace,
(Ω 78), an island with a lofty central
peak, from which the Trojan plain is in
fact visible over the top of the inter-
vening island of Imbros. This unique
mark of personal knowledge of the dis-
trict is probably a sign of the compara-
tively late origin of the passage. This
view is confirmed by the tradition, if it
is to be believed, that Samothrace was
so called because colonized by Ionians
from Samos, as Schol. A relates on the
authority of Apollodoros. It is possible,
however, that Samos is a Semitic (Phoe-
nician) word, from the root *samā*, "to
be high," in which case it would be
probable that the identity of name has
nothing to do with Greek colonization.
So also Strabo x p. 457 ἀπὸ τοῦ

Σάμου καλεῖσθαι τὰ ὕψη. The variant
Σάου mentioned by Didymos was ex-
plained to mean the mountain Σαῶκη in
the island. Compare the (Thracian?)
Σαῖοι against whom Archilochos fought
(fr. 6) (Strabo *ibid.*). Samos itself is
not named in Homer.

20. For the superhuman strides of
Poseidon compare E 770-2 of the divine
horses; Pindar P. iii. 43. τέκμωρ, v.
H 30.

21. Αἰγῆας may be either the town in
Achaia or that in Euboea, both of which
were noted for the worship of Poseidon
(Θ 203). Others have supposed that it
is a small island of that name between
Chios and Tenos, the existence of which
is by no means certain (cf. *Ηγμν. Ap.* 32).
In any case the difficulty which has
puzzled all critics remains the same;
why does Poseidon go thither to get his
chariot? Whichever site we assume
to be meant, it will be farther from
Samothrace than Troy, his ultimate
goal. Hence most edd. have doubted
the authenticity of this passage, whose

χρύσεια μαρμαίροντα τετεύχεται, ἄφθιτα αἰεῖ.
 ἔνθ' ἔλθων ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω
 ὠκυπέτα, χρυσήεσιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην 25
 χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δὲ πέτοντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
 τὸν δ' ἐς Ἀχαιῶν νῆας ἐύσκαρθμοι φέρουν ἵπποι.
 ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης·
 ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἄμβρόσιον βάλεν εἶδαρ 35

22. τετεύχато Q Vr. b². 25. ἔδυνε HU Vr. A. 26. ἐπεβήсато GJ.
 27. αὐτῶι Harl. b (*supr.* οὐ), ἐν ἄλλωι A, τινὲς γρ. ὑπ' αὐτῶι, τῶι δίφρῳι, Did.
 (ap. Schol. T). 28. πάντων ἐκ κευθμῶνων Q. || κευθμῶνος PR. || ἠγνοίησαν
 Ar. (A *supr.*) GR Par. d c. 29. χωρὶς τοῦ ι γραπτέον τὸ ΓΗΘΟΣΥΝΗ Ar.:
 ΓΗΘΟΣΥΝΗ Aph. Herod.: ΓΗΘСΥΝ(α), ἡ δὲ Herodikos.

gorgeous but somewhat florid imagery (27-29) is not like the oldest Epic style, though it has a strong resemblance to that of the Διὸς ἀπάτη: compare Z 347 ff. for the essentially 'romantic' sympathy of nature with its lords. So far as the difficulty of Aigai is concerned, it evidently might be removed by the excision of 11-16. In that case δρεος (17) would mean Olympos, where Poseidon was when we last heard of him (Θ 440), and his descent to Aigai for his chariot wherewith to cross the sea will be quite in order. The name Αἰγαί is evidently connected with Αἰγαῖος and Αἰγαίων as a name of Poseidon; see A 404. ἔνεα δέ, so MSS.; G. Hermann ἐνθα τε (with Strabo only), followed by most edd., but needlessly; see Z 245, 249, Θ 48, etc.

22. ἄφθιτα αἰεῖ, on account of the hiatus Bentley conj. ἄφθιτον as an adverb, cf. *νολεμὲς αἰεῖ*, Payne-Knight ἄφθιτά τ', but then the omission of the τ' is left unaccounted for. See Σ 4. Nauck adopts the variant τετεύχато, as explained by the tendency to abolish hiatus in the bucolic diaeresis. But the pres. is evidently the tense for the immortal gods and their possessions.

23-26=Θ 41-44. The repetition of the description has caused some offence; in view of the general character of Θ it

would seem more probable that this is the original passage, and has been borrowed from.

27. ἄταλλε, *gambolled*, as Hes. *Opp.* 131 (with α), and *Hymn. Merc.* 400 (?) ; later poets use it occasionally in the sense *foster, rear* (Homeric ἀτιτάλλω), e.g. *Soph. Ajax* 559. ὑπ' αὐτοῦ, the gen. is causal, *by reason of his coming*, as 140, Z 285, τ 114 etc. The weakly-attested variant αὐτῶι would be merely local.

28. κευθμῶν, here only, the cases being elsewhere always formed from a nom. *κευθμῶν*. Ar. compared αὐλός-αὐλῶν. ἠγνοίησεν, Ar. ἠγνοίησαν: he held that H. preferred the plural verb with neuter plurals and evidently carried through his theory in spite of the best tradition, in ignorance of the F of *ἄνακτα*. Cf. A 724.

29. ΓΗΘΟΣΥΝΗ may be an adj. (82, H 122, ε 269) or a substantive (Φ 390); so that here, as in λ 540, a decision between nom. and dat. is not easy. The ascription to nature of a distinctly human emotion is unique in Homer, though similar ideas may be found in Z 392, T 362, Φ 387, and in phrases like *λιλαίμενα χροὸς ἄσαι* of spears. For the sea making way compare Σ 66, Ω 96. The passage is imitated by Moschos, i. 115.

ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας
ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν
νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ὦιχετ' Ἀχαιῶν.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἤε θυέλλῃ
"Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο, 40
ἄβρομοι αὐίαχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἰρήσειν, κτενέειν δὲ παρ' αὐτόθι πάντας ἀρίστους.
ἀλλὰ Ποσειδάων γαιήοχος ἐννοσίγαιος
Ἀργείους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθών,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·

39. ἡδὲ : ἡδὲ GJPQ Pap. θ, Vr. b d. 41. ἀνίαχοι QR Mor. : ἀνιχοι Pap. θ.
42. κτανέειν J. || παρ' αὐτόθι (παραυτόθι) CP¹TU Pap. θ, Harl. a, Lips. Vr. b d
A : παρ' αὐτόφι (παραυτόφι) Ω. || ἀρίστους : Ἀχαιοὺς A (γρ. ἀρίστους) DPRT
Pap. υ. 44. ὥτρυνε R. 46 om. Pap. ο. || πρῶτον J.

36. πέδας, perhaps 'hobbles,' fastening the forefeet together in such a way as to prevent straying without entirely stopping all movement.

37 = θ 275—borrowed of course in that very late episode, as is shewn by αὐθι, which in θ has no reference.

41. ἄβρομοι αὐίαχοι would at first sight appear to mean *without noise or shouting* (αὐίαχ- = ἀν-*fi*Faχ-, ἀ*FFi*Faχ-? See Schulze *Q. E.* p. 65). But in Homer the noise of the Trojans is always contrasted with the silence of the Greeks; and if on entering into battle (B 810, Γ 2, Δ 433-8) the Trojans were so clamorous, it is impossible to suppose that they became quiet when they were forcing the wall in their career of victory. Human nature too, to say nothing of the comparison of the storms, seems to insist that the words here must mean *noisy*. And so Ar. took them, ἀντὶ τοῦ ἄγαν βρομοῦντες καὶ ἄγαν λαχοῦντες. The ἀ- should rather be copulative, *joining in noise and shout*, as the existence of an 'ἀ- intensivum' is very doubtful. Etymologically this explanation (from *sem-, sm-*) seems unassailable; for similar cases see Schulze *Q. E.* p. 495 ff., and note on ἀξυλος, Δ 155. But it is hard to believe that such words were not ambiguous to the Greeks themselves when the negative ἀ- had driven competitors out of the field. We can only suppose that ἄβρομος and αὐίαχος were in common enough use to overcome the

feeling that they were negative compounds.—It will be noticed that the variant ἀνίαχοι has good support; it is used also by Quintus (xiii. 70) but it is impossible to say whether he took it to mean *silent* or *noisy* (of sheep following their shepherd from the pasture).

42. For αὐτόθι as against αὐτόφι see note on M 302.

46. When we last heard of the Telamonian Aias he was separated from his Oilean namesake (M 366). Hence Wackernagel has proposed to take Αἴαντε here in the sense of *Aias and his brother Teukros*, on the analogy of a well-established Sanskrit use, by which two ideas belonging to one another, though having different names, can be expressed by the name of one only in the dual (see Delbrück *Gr.* iii. p. 137); for instance, *pitārau*, 'two fathers' means 'father and mother,' *āhami*, 'two days' means 'day and night.' Wackernagel appeals especially to H 164, where it is said that the Αἴαντες cast lots, whereas in the sequel Αἴας is spoken of as though there were no ambiguity of name; hence he argues that Αἴαντες must there also mean Aias and Teukros. But this is of course very uncertain. In many ways the position of the leading heroes in this book cannot be made to tally with the statements of M, so that no great stress can be laid upon the discrepancy. πρῶτῳ is here as often used in a clause added *asyndetically*, as 91, Τ 215, Ω 710, γ 36 etc.

“Αἶαντε, σφὼ μὲν τε σαώσετε λαὸν Ἀχαιῶν
ἀλκῆς μνησαμένω, μὴ δὲ κρυεροῖο φόβοιο.
ἄλληι μὲν γὰρ ἔγωγ’ οὐ δείδια χεῖρας ἀάπτους
Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ·
ἔξουσιν γὰρ πάντας ἐνκνήμιδες Ἀχαιοί·
τῇ δὲ δὴ αἰνότατον περιδείδια μή τι πάθωμεν,
ἦι ῥ’ ὃ γ’ ὁ λυσσώδης φλογὶ εἵκελος ἡγεμονεύει
Ἔκτωρ, ὃς Διὸς εὖχετ’ ἐρισθενέος παῖς εἶναι.
σφῶϊν δ’ ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν,
αὐτῷ θ’ ἐστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·
τῷ κε καὶ ἐσσύμενόν περ ἐρώησαιτ’ ἀπὸ νηῶν
ὠκνύρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.”

50

55

ἦ καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
ἀμφοτέρω κεκοπῶς πλήσεν μένεος κρατεροῖο,

60

47. **τε** *om.* Q: **κε** DHJRT (περισσὸς ὁ **κε** T^m) Pap. θ. || **σαώσατε** R Lips.: **σαώ-**
σετον DQ. 51. **ἔξουσιν**: **σχάουσιν** Aph. || **πάντες** DPST: **ἅπαντας** Q Eust.
53. **ὁ γ’**: **ὅθ’** (A *supr.*) PQ. || **ἀθανάτοισι** T (*supr.* ἡγεμονεύει). 58. **εἵ κεν**
(A *supr.*) C Vr. b¹ d. || **ἐγείρη(ι)** C (AT *supr.*). 60. **κεκοπῶς** SU (γρ. **κεκοπῶς**)
Par. j (*supr.* π) (PR apparently have **κεκοτῶς**, the ligatured **στ** being derived from
φ: π R¹ *supr.*): **κεκοφῶς** and **κεκοπῶς** Ar. *δισχῶς*: **κεκοπῶν** Antim. and Chia.

47. **σαώσετε**, imper. of the sigmatic aor. with thematic vowel, as is clearly shewn by the following *μή*. For the form **σφῶ** see on A 782; *σφῶϊ γε* Brandreth for *σφῶ μὲν τε*.

48. **μὴ δέ** is the reading of the best mss. for the vulg. *μηδέ*, and seems to have been the traditional form wherever a negative command follows a positive.

51. **ἔξουσιν**, *will hold at bay*. In this sense *σχήσουσιν* is the more usual form, and so Aph. read here, comparing N 151. But see T 27.

53. **λυσσώδης**, the favourite description of Hector; see on Θ 299. The form however, if from *λυσσοφειδης*, is not Homeric; Menrad conj. *λυσσητήρ*. Wackernagel refers it to root *ὀδ-*, *reeking of madness*. The use of the article with the adjective seems to give ‘a hostile or contemptuous tone’ (*‘that madman’*); *H. G.* § 261. 2, where other instances are given.

54. This is of course a merely hyperbolic expression; Hector never actually lays claim to descent from Zeus, but he is accused of acting as presumptuously as though he would.

57. **ἐρώησατε**, here only transitive. For the sense *refrain* see note on B 179,

and compare *ἐμῶν μενέων ἀπερωεύς*, Θ 361. Von Christ conj. *ἐσσύμενός περ ἐρώησει* (ε).

59. **σκηπανίῳ**, the staff is the usual symbol of magical powers, as with Hermes (Ω 343), Kirke (κ 238), Athene (ν 429, π 172), to say nothing of Moses, or even the modern conjuror. It has been observed, however, that the use of a material tool by the gods to effect their purposes is elsewhere characteristic of the later poems (Ω and *Od.*); in E 122, for instance, Athene produces the same effect as Poseidon here without material contact, but merely by the divine will.

60. **κεκοπῶς** is formed direct from the noun-stem, like *πεφυζότες*: *H. G.* § 26. 5. The perfect form should denote a violent stroke, as *βεβλήκει* is always used of *effective* hitting; and this suits σ 335, the only other use of the word in H., as well as the action of Kirke in κ 238, *ράβδῳ πεπληγυῖα*, where her stroke is hostile, but is less adapted to the present passage, where the two heroes do not seem to notice the blow at all. Perhaps therefore the aor. *κεκοπῶν*, though not found elsewhere, is to be preferred here. (Monro, *H. G.* § 27, accents this form *κεκόπων*, taking it for a thematic perf., cf. *κεκλήγοντες*. The accent is said to

γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
αὐτὸς δ', ὥς τ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς
ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,
ὥς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσίχθων.

65

τοῖν δ' ἔγνω πρόσθεν Ὀϊλήος ταχὺς Αἴας,
αἴψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
“Αἴαν, ἐπεὶ τις νῶϊ θεῶν οἱ Ὀλυμπον ἔχουσι
μάντι εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
οὐδ' ὃ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής·
ἴχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημῶν
ρεῖ ἔγνων ἀπῖόντος· ἀρίγνωτοι δὲ θεοὶ περ.

70

64. ὀρμήσῃ(ι) AHP²TU Lips. Vr. b d : ὀρμήσει Ω. 69. κέλεται : καλέει Q.
71. ἴχνια Ar. Ω : γρ. καὶ ἴεματα, Ζηρόδοτος δὲ καὶ Ἀριστοφάνης ἴχματα Did.

be Aiolic.) The other variant κεκοφώς is to be rejected, as aspiration in the act. is entirely unknown to H. (H. G. § 24. 2). See also Delbrück *Gr.* iv. p. 227.

61 = E 122, Ψ 772.

62. For the use of the aor. in similes compare Γ 33-5; H. G. § 78. 2. For αἰγίλιπος see I 15. ἀρθείς, *raising himself aloft*. The contracted form is doubtful; it recurs only ε 393, and P 724 (αἰροντας), q.v. Here Menrad proposes περιμήκεος ἀφερθείς, which is possibly right.

64. ὀρμήσῃ, *rushes*, as Δ 335, X 194, Φ 265. Agar's οἰμήσῃ, *swoops*, is however more vigorous and appropriate; see X 139, 308 (J. P. xxv. 32). πεδίοιο διώκειν go together, *to chase across the plain*. ἄλλο, *of other sort*, cf. Φ 22 ἰχθύες ἄλλοι.

66. Wackernagel, having taken Αἴαντε in 46 to mean Aias and Teukros, has of course to assume that this passage is interpolated, or rather belongs to another recension.

68. Nikanor, followed by some modern edd., regards καὶ δ' ἐμοί (73) as the apodosis to ἐπεὶ, the intervening lines being parenthetical. This, however, does not suit the use of καὶ δέ. Others put a comma after κέλεται, and took μάχεσθαι as an imper. But it is better to regard the apodosis as suppressed. This is very common after ἐπεὶ: see notes on Z 333, P 658.

69. μάντι representing μαντή, is the form most in accordance with analogy (cf. κνήστι Δ 640, μήτι Ψ 315 etc.), and

it seems right to adopt it in place of the μάντεϊ or μάντει of the vulg. mss. are of no authority on the point.

70. θεοπρόπος, see on A 85.

71. ἴχνια, only in this form; in ρ 317 we have ἴχνεσσι, from which van L. would read ἴχνεα in all places, though no other case of ἴχνος is found, save as a variant in τ 436, earlier than *Hymn. Merc.* 76. The word evidently cannot have its ordinary sense of *footprints* unless κνημῶν is added by a very violent zeugma. Hence no doubt the variants ἴχματα (mentioned also by Hesych. and explained ἴχνια) and ἴθματα. For this see E 778; the sense *movements* is satisfactory enough. It has been proposed to find the same primitive meaning in ἴχνια (as from ἰκ-νεῖσθαι) but this is very doubtful. Compare Virgil's *Et vera incessu patuit dea*. Mr. Lang calls attention to the curious superstition that when spirits assume human form they may be detected by their feet and knees being turned backwards (Gaidoz, in *Mélusine* vi. 8, 172).

72. ρεῖα may perhaps go with ἀπῖόντος, of the easy movement of a god: cf. ρεῖα μετεισάμενος, 90. But the order of the words, and the following ἀρίγνωτοι, are in favour of joining it with ἔγνω. As to the ease with which gods are discerned, we must understand it to mean that they can easily make themselves known when they wish; throughout *Iliad* and *Odyssey* a god can always preserve his incognito when he so desires.

καὶ δ' ἐμοὶ αὐτῶι θυμὸς ἐνὶ στήθεσσι φίλοισι
μᾶλλον ἐφορμᾶται πολεμίζειν ἢ δὲ μάχεσθαι,
μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθε." 75

τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
"οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἀαπτοι
μαιμώσιν, καὶ μοι μένος ὥρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
"Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμῃ γηθόσυνοι τὴν σφιν θεὸς ἔμβαλε θυμῶι·
τόφρα δὲ τοὺς ὀπιθεν γαιήοχος ὥρσεν Ἀχαιοὺς,
οἱ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέωι καμάτῳ φίλα γυῖα λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίνετο δερκομένοισι
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ·
τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ. ἀλλ' ἐνοσίχθων
ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
Πηνέλεων θ' ἥρωα Θόαντά τε Δηῖπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

77. Νῦν : δι Pap. ο. || μοι Pap. ο. 78. μαιμώωσιν ἐμοὶ G. || μοι : τοι J. ||
νέρεε πόδεσσιν Δ (νέρεε δὲ ποσσὶν Δ^m). 79. μενοινῶ V. b². || οἶος : αὐτός
PQR (καὶ οἶος R^m), γρ. V. b. 80 om. J. 86. ἐγίνετο L. 89. φεύζασθαι
GH V. b. 90. κρατερῶς H. 92. Πηνέλεόν Aph. Par. e. || Δηῖπυλόν T¹ :
Δηῖπυτον V. d.

73. καὶ δέ evidently adds another reason in confirmation of the conclusion at which the son of Oileus has arrived.

78. The contracted form μαιμῶσι is suspicious: hence Fick conj. μαιμώωσι, μένος δέ μοι. The reading of G, μαιμώωσιν, ἐμοί, is better, though the asyndeton is harsh. ὥρορε, intrans. aor. as θ 539, τ 201; it is generally trans., as B 146, etc. So ἥραρον is always trans. except in Π 214, δ 777.

82. On χάρμῃ see Δ 222. It is better to suppose that the word is used here incidentally with an allusion to its resemblance to χαῖρω, than to attempt to force the meaning of joy into all the passages where it occurs. So Schol. T χάρμῃ, τῇ μάχῃ· τὴν γὰρ χαρὰν χάρμα

φησὶν· καὶ οὐκ ἂν ἐπήγαγε "γηθόσυνοι" εἰ τὴν χαρὰν ἐδήλου.

83. ὀπιθεν is to be taken with the verb rather than with the article, as the combination τοὺς ὀπιθεν would be a late one. The sense of course comes to the same.

84. ἀνέψυχον, were refreshing, cf. K 575.

90. ῥεῖα, see on 72; ῥεῖα μάλ', ὡς τε θεός, Γ 381, etc. Compare, however, P 285 (with note) which is rather in favour of joining ῥεῖα with ὥτρυνε, as Heyne and others have done. μετεισάμενος, the F is neglected, see Δ 138; ῥεῖ' ἐπι-Φισάμενος van L. But it looks as though confusion with root i-go had already taken place. So also P 285, Ω 462.

91. For Leitos and Peneleos, the leaders of the Boiotians, see B 494.

“αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμμιν ἔγωγε
 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμάρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι,
 δεινόν, ὃ οὐ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἳ τὸ πάρος περ
 φυζακινῆις ἐλάφοισιν εἰόκεσαν, αἳ τε καθ' ὕλην
 θώων παρδαλίων τε λύκων τ' ἥϊα πέλονται

95

100

96. *σῶσάμεναι* J. 102. *φυζακινόις* PQR^m. 103. *παρδαλίῳ* Ar. Ω: *πορδαλίῳ* A^t (*παρδα marg. ext.*) DH^{il}. (Note: H^{il}, La R.'s H', indicates a repetition of lines 89–154, which appear after 549 in H as well as in their proper place. See Benicken *Studien und Forschungen* . . . N^{EO} . . p. 895 note.)

95–124. The composition of the following speech of Poseidon has given rise to considerable debate. Friedländer was the first to point out the strong evidence of a double recension which it shews. In the first place it is clearly not a mere coincidence that the phrase ὦ πόποι (99) occurs at the beginning of a speech forty-seven times out of fifty-one, the only other cases where it holds a later position being E 49, ν 209, and perhaps P 171 (q.v.). Here the tone of indignant surprise which belongs to the words is so greatly emphasized by the rest of the line (which recurs also in O 286, γ 344, Φ 54, τ 36) that a position anywhere but in the first place quite spoils the rhetorical effect. The same may be said of the opening words of 95. Again ἡγεμόνος κακότητι in 108, ‘by the fault of our leader,’ follows very awkwardly after μάχονται in 107, ‘the Trojans are fighting.’ Hence Köchly supposed with much plausibility that 108 originally followed immediately after 98. Again 114 seems to be addressed to men who are actually fighting, 116 to those who have given up all effort as in 84. Generally too it may be said that the whole speech is so long and so tautological as to be ill suited for its position. 115 is clearly one of the passages which ignore the ninth book, for it directly contradicts the attitude there assumed by Achilles. Various attempts of different degrees of plausibility have been made to reconstruct two or more speeches which have been confused; perhaps as reasonable a solution as any may be found by assuming that one original form consisted of 95–98, 108–115, and another of 99–107, 116–124. Of these the former will then

evidently be the oldest, the latter an alternative added after the interpolation of the Presbeia, in order to avoid the too glaring inconsistency with that book; and the present form is an unfortunate result of an attempt to combine the two.

95. *κοῦροι νέοι* is by some regarded as an expression of honour, ‘young men of valour.’ But the analogy of E 787 clearly shews that it must be a term of contempt, ‘young boys,’ like *παῖδες νεαροί* in B 289. *κοῦρος* does not imply noble birth or valour, and is used of infants, e.g. Z 59.

96. *σῶσάμεναι*, aorist, ‘for saving’; to take it as a future weakens the tone of contempt.

98. *εἶδεται, νῦν ἀνεφάνη ἡ ἡμέρα*, Schol. A. For this use of the verb cf. Θ 559 *εἶδεται ἄστρα*, and Ω 319 *εἶσατο δέ σφιν δεξιὸς ἄξας*. In all other cases it has the secondary sense *to seem*, or *to resemble*.

100. On account of the hiatus P. Knight and Heyne conj. *μή* for *οὐ* (the statement, however, ‘adscriptum hoc erat in Townl.’ has no foundation in fact). But *οὐ* is the regular particle in relative clauses with the indic. in H., B 302 being the only exception (*H. G.* § 359 b). Brandreth conj. *δ κ' οὐ*. On the form *ἔφασκον* as an exception to the rule that iteratives in *-σκω* do not take the augment see *H. G.* §§ 69, 49. The only other instance of it in the *Iliad* is T 297, but it occurs eleven times in *Od.* (The rule is denied by van L. *Ench.* p. 362; but *εἶασκεν* (*-ον*) which he quotes as an exception is probably for *εἶασκεν*.)

102. *φυζακινῆις*, a curious form found here only. *φύζα* implies *terrified flight*, panic, see I 2.

103. Cf. Horace's *Cervi luporum praeda*

αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἔπι χάρμη·
 ὥς Τρῶες τὸ πρίν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μίμνεν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἡβαιόν.
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησί τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
 ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίος ἐστίν
 ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 οὔνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πῶς ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεώμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115

104. χάρμη ACTU: χάρμην H: χάρμης Bar. 107. δὲ ἐκὰς Zen. Aph.:
 δ' ἔκασεν Ar. Ω. 113. οὔνεκα ἡτίμησε G. 114. ὑμέας R. || οὐπω G. ||
 μεθεσίμεν T¹ (supr. ὕ over ει and αι over ν T²): μεθεινάαι P: μεθεσίμεναι Q Vr. A.
 115. εἴπτον GQ. || τοι: τε Ar. (ἐν τισι τῶν ὑπομνημάτων) H.

paracium. ἦτα is elsewhere peculiar to Od., where, however, it seems always to mean *provision for a journey* (except in ε 368 where it means *chaff*). See M. and R. on β 289. The word occurs with three scansion: — (ῥια ε 266, 368, ι 212), — (ῥια δ 363, — — here, β 289, 410. The origin of the word and its variations of quantity are unexplained (cf. Schulze *Q. E.* p. 289 note). *παρδαλίον*, the panther is mentioned again in P 20, Φ 573, δ 457; its skin Γ 17, K 29. In all places mss. vary between *παρδ-* and *πορδ-*. Acc. to some the latter was Epic, the former Attic: others say *πόρδαλον* ἐπὶ τοῦ ζώου, *παρδαλιν* ἐπὶ τῆς δорās: others again (Apio) *πόρδαλις* μὲν ὁ ἄρρην, *παρδαλις* δὲ ἡ θήλεια. But these are evidently mere grammarians' figments.

104. οὐδ' ἔπι χάρμη, *there is no fight in them*; cf. οὐδ' ἔπι φειδῶ ξ 92, π 315. Van L. objects that in the latter passages the sense is *there is no modesty to stop them* (as in *ἐπι δέος* A 515), which does not suit here. Hence he reads *ἐν* for *ἐπι*. There is another alternative, *ἐπὶ χάρμη*, explained *not with a view to fight*: but this is unsatisfactory.

107 = E 791, where see note.

108. ἡγεμόνος must mean Agamemnon; though certainly, as the context stands, we should expect *ἡγεμόνων*. *κακότητι* may perhaps mean rather *incompetence* than *wickedness*; see B 368. *λαῶν* is so general a word that it must imply the host at large, not, as some

have understood, the Myrmidons alone. It is perhaps by a politic stroke that Poseidon pretends that the remissness of the army is due only to their resentment at the conduct of Agamemnon. This attitude of the army agrees with that portrayed in B, but we have had no sign of it in the interval.

110. For the gen. after ἀμύνειν cf. O 731 Τρῶας ἀμυνε νεῶν, which clearly shews the ablative sense of the case: so too Δ 11, M 403. See also on Π 522, Σ 171. We also find ἀμύνειν περὶ τινος, P 182, but the dat. is the usual case with the act., as the gen. is with the middle.

113. ἀπητίμησε, this compound is found here only; Nauck reads ἀπή- τιμασσε as usual (see on A 11), after ἀπητμασμένη, Aisch. *Eum.* 95. The composition with ἀπο- perhaps implies *extreme insult*: see on ἀπομνησαντος, B 772, and cf. ἀπημελημένον, Herod. iii. 129. Brandreth's conj. ἀρ' ἡτίμησε is not needed.

115. The obvious reference of this line is to Achilles; *let us atone with speed; the hearts of good men admit atonement*. ἀκεώμεθα means *let us heal the wound we have inflicted*, and so ἀκεσταί obtains its proper force. But this is so inconsistent with the tenor of the Presbeia that those who do not admit the late origin of that book will have us translate *let us make good our blunder* (sc. μεθημοσύνη); *the hearts of brave men can be made good* (or *can make*

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἐόντες ἀνὰ στρατόν· οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅς τις πολέμοιο μεθείη
 λυγρὸς ἐών· ὑμῖν δὲ νεμεσῶμαι περὶ κῆρι.
 ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μείζον 120
 τῆιδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νείκος ὄρωρεν.
 "Ἐκτῶρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχληα."
 ὥς ῥα κελευτιῶν γαιήοχος ὤρσεν Ἀχαιοὺς. 125
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν
 οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι

118. μεθεῖν Hⁱⁱ (*supr.* ιει) [DS ?]: μεθεῖαι ACT (*supr.* ἱ over first ει) U: μεθεῖαι GHJPQR Cant. Harl. a, Vr. b¹ A. 119 om. C^t. 121. εἶσαι GL. 123. δὴ: δὲ Cant. 124. ἔρρηξεν δὲ: ὡς ἔρρηξε Bar. 125. τινὲς κελευτιῶν, Sch. T. || ὤσεν Mor. 126. αἴαντε PR. 127. οὐτ' ἄν κεν: οὔτε κεν S: οὐδέ κεν G.

good?). It is true that this sense of ἀκείσθαι may be defended; e.g. in κ 69 Odysseus says to Aiolos, ἀλλ' ἀκέσασθε, φίλοι, γεραιὴν μοι blunder (ἄτη) and so Herod. i. 167 ἀκέσασθαι τὴν ἀμαρτάδα. But the difficulty of the adj. ἀκεσταί is then glaring. Its real meaning is sufficiently proved by the analogous phrases, στρεπταὶ μὲν τε φρένες ἐσθλῶν O 203, στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί, I 497; cf. I 514 νόν ἐσθλῶν, 526 ὠρητοί τ' ἐπέλοντο. Bekker, Christ, Fäsi and others simply regard the line as spurious, for which there is no ground.

118. μαχεσσαίμην, *quarrel with*; B 377, Z 329, I 32. μεθεῖν is clearly the right reading, the ms. variations being merely itacistic. The opt. is the regular mood in a relative clause after another opt.; *H. G.* § 305 b. It was introduced first by H. Étienne.

119. λυγρός, *a poor creature*, 'sorry wight'; so 237, σ 107.

120. πέπονες, see note on B 235. Friedländer regards 120-5 as a separate speech. There is not much reason for separating these lines from the preceding, except the rather tautological harping on μεθημοσύνη.

122. For the force of αἰδῶ καὶ νέμεσιν compare νέμεσιν τε καὶ αἰσχα πῶλλ' ἀνθρώπων, Z 351. So O 561 αἰδῶ θέσθ' ἐνὶ θυμῷ. The force of νέμεσις is shewn

by β 136 νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, and χ 40. The word is 'objective,' expressing the indignation felt by other men. αἰδῶς, on the other hand, is subjective, the shame felt by the offender. This is clear from the participle αἰδομένων following αἰδῶ in O 563. The whole phrase thus, unlike Z 351, expresses both sides of the consequences of cowardice. Cf. Schol. B τὴν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσκυνομένην μέμψιν.

124. μακρὸν ὄχληα, see M 121, 455-60. The slight discrepancy with the latter passage, where there are two ὄχλεις, has been made much of by the school of Lachmann, but is not worth notice.

125. κελευτιῶν, see M 265.

127. The use of the two particles ἄν κεν in immediate sequence is found also in ι 334; in the four other cases where they occur in the same clause they are separated at least by μὲν (see on Δ 187). Hence Brandreth suggested οὐτ' ἄρ κεν here. The variant οὐδέ (οὔτε) κεν passes the limits of permissible lengthening. ὀνόσαιτο μετελθὼν, Δ 539.

128. λαοσσόος (from συ-, root of σέω, see on Δ 549), *urger of armies*, is used also of Apollo, T 79, Amphiaraios, ο 244, and Ares, P 398. For the form cf. δορυσσός, Hes. *Scut.* 54, etc., and ἱπποσάα of Artemis, Pind. O. iii. 26, ἱπποσάας Ἰδῆας I. v. (iv.) 32. In οἱ

κρινθέντες Τρώας τε καὶ Ἑκτορα δῖον ἔμμινον
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνῳ. 130
 ἄσπις ἄρ' ἄσπιδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ.
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
 ἔγχεα δὲ πτύσσοντο θρασειάων ἀπὸ χειρῶν
 σείομεν· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

130. φράζαντες H. || προσέλυμνοι Vr. A. 131. ἄρ': δ' ἄρ' R: δ' Plut. *Mor.*
 761 c. 134. δὲ πτύσσοντο: δ' ἐπτήσσοντο L (P?). 135. τινὲς σείομενοι δ'
 ἰοῦς, Sch. T. || φόρεον R.

γὰρ ἄριστοι we seem to have a case of the developed article; but we may perhaps take it in a weak deictic sense, 'there stood the best picked men,' or read with Monro οἱ γὰρ ἄριστοι (sc. ἦσαν).

130. προσέλυμνῳ, acc. to the scholia = ἀλλεπαλλήλῳ, *τοῦ ὑπο τοῦ*. This explanation is most easily reconciled with the use of the word in I 541, but it is not entirely satisfactory, as we should certainly expect *σάκεσι* for *σάκει*. In K 15 the word clearly seems = *πρόρριζος*, so that no explanation suits all three passages, and we may look for another here. One alternative is to take it (with Reichel *H. W.* p. 39) as a general description of the shield, *with layer* (of hide) *over layer* (πολυπτύχῳ Schol. Harl. a). This suits the use of *τετραθέλυμνος* in O 479; but the context seems to call for a special rather than a general epithet. Such may be found in the sense *with base set forward*, which describes the characteristic attitude of the Mykenaian warrior crouched under his long shield resting on the ground in front of him. The close formation here indicated is rare in H., but is found again in M 105, Π 214 ff., whence 131-33 seem to be borrowed in order to bridge the gap between the opening of the Διὸς ἀπάντη and the Aristeia of Idomeneus.

132. ψαῦον, *touched* with the projecting *φάλοι* (see App. B, vii. 2), those in front when the men bent their heads.

134. πτύσσοντο, *were folded*; how such an expression can be used of spears commentators have not been able to explain. The word and its derivatives in H. have a very narrow range of meanings, being used in the literal sense of folding clothes, except *πτύχες*, which is used of the layers of the shield, and the 'folds' of a furrowed hillside. From this source commentators have en-

deavoured to deduce such meanings as 'bent with the brandishing,' or 'were interlaced,' or 'were a confused mass'; but no satisfactory explanation has been given. The use of *θρασειάων ἀπὸ χειρῶν* in A 571 would seem to imply that the verb here has something to do with the flight in the air of the spears when actually hurled, and it is possible that such a sense may be found in the variant *ἐπτήσσοντο*. The root *πτα-* (*πτάμενος*) may perhaps have developed a secondary *πηκ-* in the sense *fly* as we know to have happened in the sense *crouch* (*πτήσσειν* by *ἐπτή-την*), whether the two words are originally identical (as Buttman held) or no. Compare also *ἰλῆκοι* beside *ἰληθι*, and other cases quoted in *H. G.* § 22. 9 note. On the other hand, this explanation does not suit *σειόμενα*, which is used of spears brandished in preparation for a cast: we can hardly put the stop at the end of 134 and read *σειόμενοι δ' ἰθὺς* with Schol. T, for this again does not suit the use of *σελεσθαι* (cf. Θ 199); *ἐσσύμενοι* would be required. For δὲ πτύσσοντο Naber conj. δ' ἐσσεύοντο, Pallis δὲ σφ' ἔσσουντο.

135. ἰοῦς φρόνεον, cf. M 124 *τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε*, and the phrase *ἰθὺς μεμᾶς*. The preceding passage was, according to the pseudo-Plutarchean *Life of Homer*, chosen by the poet for recitation in the contest in which he defeated Hesiod; which of course only means that the ancients justly admired it. This is clear enough from imitations in later poets, e.g. Tyrtaios fr. 11. 31 *καὶ πόδα παρ ποδὶ θεῖς καὶ ἐπ' ἀσπίδος ἄσπιδ' ἐρείσας*, Eur. *Her.* 836 *ποὺς ἐπαλλαχθεὶς ποδὶ, ἀνὴρ δ' ἐπ' ἀνδρὶ στάς*, Virgil *Aen.* x. 361 *haeret pede pes, densusque viro vir*, Furius Antias apud Macrob. *Sat.* vi. 3. 5 *pressatur pede pes, mucro mucrone, viro vir*.

Τρῶες δὲ πρῶτον ἄλλες, ἦρχε δ' ἄρ' Ἑκτωρ
 ἀντικρὺ μεμᾶς, ὀλοοῖτροχος ὥς ἀπὸ πέτρης,
 ὃν τε κατὰ στεφάνης ποταμὸς χεიმάρροος ὥση,
 ῥήξας ἀσπέτωι ὕμβρωι ἀναιδέος ἔχματα πέτρης·
 ὕψι δ' ἀναθρόισκων πέτεται, κυτπέει δέ θ' ὑπ' αὐτοῦ 140
 ὕλη· ὁ δ' ἀσφαλῆως θέει ἔμπεδον, ὅφρ' ἂν ἴκηται
 ἰσόπεδον· τότε δ' οὐ τι κυλινδεται ἐσσύμενός περ·
 ὥς Ἑκτωρ εἰως μὲν ἀπείλει μέχρι θαλάσσης
 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
 κτείων· ἀλλ' ὅτε δὴ πυκινῆις ἐνέκυρσε φάλαγξι, 145
 στῇ ῥα μάλ' ἐγχιρμφθεῖς. οἱ δ' ἀντίοι νῆες Ἀχαιῶν
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγυνοῖσιν
 ὠσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται, 150

137. ὀλοοῖτροχος CGH¹¹: ὀλοοῖτροχος Bar. Mor. 138. χεიმάρρος Syr.: χείμαρος GLQT Vr. A: χείμαρος P. || ὥσει CJ (L supr.) Vr. b (supr. ni).
 139. ἀσπέτω QU (supr. ἀσπέτω). || αἶχματα PQ: ὄχματα R. 140. ὕψι τ' CLSU: ὕψι τ' P. || αὐτῷ P. 141. ὅφρ' ἂν: ὅφρα R: ἕως AP: εἰως C: ἕως ἂν Lips. (γρ. ὅφρ' ἂν) γρ. Harl. a. || εἰσόκεν ἔλθῃ Porphyr. on A 269.
 142. ἐσσύμενός P. 144. ῥέα διελεύσεσθαι Ar.: ῥεῖα διελεύσεσθαι T: ῥεῖα ἐλεύσεσθαι Par. j: ῥεῖα δ' ἐλεύσεσθαι Ω. 145. πυκινῆις P. || ἐνέκυρσε H.
 146. ἐγχιρμφθεῖς H¹¹JQR Vr. b d A. || τοῖ R. 148. πολεμίσθη GH¹¹J (R supr.) Par e. || ὁ δὲ χασσάτο πολλὸν ὀπίσσω Zen. 149. τρώεσσι: δαῖνασι Par. θ.
 150. ἀμφιμαχῆται Pap. θ.

136. πρῶτον, intrans. of violent forward motion; cf. προκρούειν, προκόπτειν, προβάλλειν. So also ω 319 δριμὺ μένος πρῶτον.

137. ὀλοοῖτροχος recurs in an oracle in Herod. v. 92. 2, and Theokr. 22. 49; and in the form ὀλοῖτροχος, Herod. viii. 52, Xen. Anab. iv. 2. 3. The word is no doubt for *FoLoF-oitroschos*, from *Fel-v*, to roll, Lat. *vol-v*. The -oi-, however, is not explained; we can hardly compare *ὀδοιπόρος*, where it is clearly the locative termination (*H. G.* § 124 f). Perhaps we ought to prefer the variant *ὀλοοῖτροχος*. The scholia generally refer the word to *ὀλοός*, as though = *running destructively*.

138. στεφάνης occurs only here of the brow of a hill. For the simile cf. *Scut. Her.* 437-42.

139. ἀναιδέος, of the reckless wilful course, see Δ 521; ἔχματα, M 260, Φ 259.

141. ἀσφαλῆως, without a check.

144. ῥέα monosyllable, see note on P 462. The vulg. ῥεῖα δ' ἐλεύσεσθαι is

hopeless. Brandreth's *ῥεῖα F'* is not Homeric. Pallis conj. *ῥεῖ'* ἐπελεύσεσθαι, comparing I 651 ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι κτείνοντα.

147. ἀμφιγυνοῖσιν, generally supposed to mean 'having a γυῖον at each end,' i.e. the head at one end and the spike (σανρωτήρ) at the other. But it is not explained how γυῖον, which is properly used of the flexible extremities, hands and feet, can be used of the point of a spear, nor how the adjective can be formed from it by dropping the ι. Others have explained it of the spear-head only, as 'having a curve on both sides,' i.e. being of what is known as the 'leaf-shape'; others again as *two-handed* (wielded with both hands). But it is quite possible that the word may mean *elastic*, literally 'bending to either side.' The existence of the root γυ-, to bend, is abundantly proved; cf. γυρός, γυάλον, γύης, etc. For the use of the word in Soph. *Trach.* 505 see Jebb, ad loc. 148 = Δ 535.

παρμένετ'· οὐ τοι δηρὸν ἐμὲ σήσουσιν Ἀχαιοί,
καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
ἀλλ', οἶω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτεόν με
ᾤρσε θεῶν ὄριστος, ἐρίγδουπος πόσις Ἥρης."

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.

155

Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.

Μηριόνης δ' αὐτοῖο τιτύσκετο δονρὶ φαεινῶι,

καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' εἴσην 160

ταυρεῖν· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν

ἐν καυλῶι ἐάγη δολιχὸν δόρυ· Δηΐφοβος δὲ

ἀσπίδα ταυρεῖν σχεθ' ἀπὸ ἔο, δέισε δὲ θυμῶι

151. οὔτι CGR. 153. με: περ Hⁱⁱ Vr. d. 154. ὄριστος H. 157 om.
Dt. || ἔχεν GQ. 158-60 om. H. 158. ὑπ' ἀσπίδα GJPQR Lips.: υποσπίδια
Pap. θ. 159. αὐτοῖο: ἐν τοῖσι Ap. Lex. 153. 10. 161. δ' om. Vr. A.
163. χέτ' AJPQR Harl. a: χέτο G. || ἀπαι L sup.

152. πυργηδόν, see on Δ 334, M 43.

153. οἶω, Schol. BT prefer οἶω, i.e. ἐμοὶ μόνω.

154. ὄριστος, see on Z 260, Δ 288. Here also Brandreth conj. δς ἄριστος.

158. ὑπασπίδια = ὑπὸ τῇ ἀσπίδι, and so 807, Π 609. The word expresses the characteristic Mykenaian attitude of guard against attack. For the formation cf. ὑπέρμωρα, and the other instances of adjectives equivalent to a preposition governing a noun in *H. G.* § 127. 2. The later ὑπασπίζων and ὑπασπιστής have a different meaning, and so has the tragic use of the adj., as will be seen on reference to the Lex. Notice the marked alliteration of π in 157-8, as usual a mere accident. κοῦφα seems to indicate the trained hero who can move with ease even beneath his ponderous shield.

159. αὐτοῖο, in the weak sense: αὐ τοῖο Düntzer, ἀρα τοῖο Hoogvliet.

162. ἐν καυλῶι, P 607; for the use of ἐν cf. Z 40 ἐν πρώτῳ ῥυμῶι. καυλός is explained by Schol. B as τὸ καθιέμενον εἰς τὸ κοῖλον τοῦ δόρατος μέρος. This may mean either a tongue of metal forming part of the head and let into the wood of the spear, or the end of the wooden spear-shaft fixed into a hollow base of the point. There is no reason why both these modes of attachment may not have been in use simultaneously in spears of different makes. The former

seems to be implied by the use of a ferrule or πόρκης in Z 320, the latter by the αὐλός of P 297 (see note there). Here the former is probably intended. So also the καυλός of a sword (Π 338) is the metal tongue running from the blade between the wooden pieces which form the handle; see Helbig *H. E.*² 335-8.

163. χέεε may be counted among the forms which vary in sense between aor. and imperf. The imperf. sense is evidently required here, for the holding out of the shield at arm's length is subordinate to the previous action βάλεν, and this relation is in the Epic language expressed by the imperf. (*H. G.* § 71). On the other hand the aor. sense seems best suited to A 219, and σχεθέων Ψ 466, ἀνσχεθέων ε 320 look like aorist forms, though even this is rendered doubtful when we consider such stem-formations as γηθέω by γηθόμενος, and δρέχεον Ψ 30. Apart from these forms there is little to decide the question, whether in H., Pindar (e.g. *P.* vi. 19), or Trag., except the accent, and here, of course, we cannot trust to tradition. We must therefore conclude that this is a really indeterminate form, in which the usual differentiation, whether into a definite aor. or a definite imperf. was never carried out (see particularly Curtius, *Vb.* ii. 345-46). On the whole, however, the tendency of classical writers was to use it as aor. See Jebb on Soph.

ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἥρως
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
 ἀμφοτέρων, νίκης τε καὶ ἔγχος δ' ξυνέαξε.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρὸν ὃ οἱ κλισίῃφι λέλειπτο.
 οἱ δ' ἄλλοι μάρναντο, βοή δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυΐππου Μέντορος υἱόν.
 ναῖε δὲ Πῆδαιον πρὶν ἔλθειν υἱας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικαστήν·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυνθον ἀμφιέλισσαι,
 ἀψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 175
 ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.
 τόν ῥ' υἱὸς Τελαμώνος ὑπ' οὔατος ἔγχῃ μακρῶι
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελήϊ ὥς,
 ἣ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
 χαλκῶι ταμνομένη τέρενα χθονὶ φύλλα πελάσσει· 180
 ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δύσαι·
 "Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῶι.

165. ἀψ' δ' Syr. 166. ΣΥΝΕΝΗΣΕ Zen.: ΣΥΝ]ΕΗΚΕ Pap. v. 168. ὃ: τινὲς ἄ, ὡς "κῆτος ἂ μῦθρα βόσκει" (μ 97) Sch. T. 172. ναῖε δέ: δc ναῖε C: δc νάε Zen. || υἱας: νῆας J. 173. μηδεσικαστήν P: μηδεσικατήν Q Lips. 175. ἐc Q. 177. τὸν δ' Syr. Vr. A. 178. αὐτ': ἐν ἄλλῳ αἰψ' A. 179. κορυφῇ Ar. ACPQ: κορυφῇ(ι)ς Ω. 180. τεμνομένη LQ Syr.: περιτεμνομένη P. || πελάσσει C: πελάσσει J: πετάσσει Vr. A¹.

O. T. 651. ἀπὸ ἔο, the short syllable before δ(F)εῖσε is very rare. Heyne and Ahrens suggest εῖδ, but the contracted form is probably not Epic. The internal F had apparently so far disappeared that δF does not lengthen a preceding short syll. in thesis: cf. 278 and H. G. § 394.

166. νίκης, *res pro rei defectu*, as A 65, etc.

172. ναῖε δέ, ἡ διπλῇ (sc. περιεστειγμένη) ὅτι Ζηρόδοτος γράφει δc νάε Πῆδαιον . . ἀγνοεῖ δὲ ὅτι "Ὀμηρος διακόπτει τὰς φράσεις, ἵνα μὴ μακροπερίοδος γένηται. ἄλλως τε καὶ κακόμετρον τὸ ἔπος ποιεῖ, An. See note on Z 34. On Πῆδαιον Schol. T says ὑπὸ τὴν Ἴδην πόλιν πρὸς Θήβην, οἱ δὲ πρὸς Καρίαν. τινὲς δὲ τὴν αὐτὴν τῶι Πηδάσῳ.

173. Medesikaste was represented by Polygnotos in the Capture of Troy, which he painted at Delphi (Paus. x. 25. 9).

176. παρ Πριάμῳ, no doubt in one of the θάλαμοι τέγειοι of Z 248, q.v.

177. ἔγχῃ μακρῶι. Teukros is therefore represented here as a heavy-armed warrior, whereas elsewhere he is an archer, M 372, O 440, cf. 472, Θ 266, etc.; while he is praised in both capacities in 314. For a somewhat similar difficulty see note on B 528. These small inconsistencies, which affect only the picture which the poet has before his eyes, are not sufficient to form a ground for wide-reaching dissection of the poems.

179. ἔκαθεν περιφαινομένοιο go together; 'visible all round from far.' Cf. ε 476 ἐν περιφαινομένῳ, in a conspicuous place. Nitzsch has remarked how the favourite simile of a falling tree is used with continual freshness of detail; e.g. Δ 482-7.

183. ὀρμηθέντος, the usual gen. after verbs of aiming. H. G. § 151 c.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν, ὁ δ' Ἀμφίμαχον Κτεάτου υἱ' Ἀκτορίωνος 185
 νισσόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 "Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
 "Ἐκτορος· ἀλλ' οὐ πηι χρώς εἶσατο, πᾶς δ' ἄρα χαλκῶι
 σμερδαλέωι κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ὥσε δέ μιν σθένει μέγαλῳ· ὁ δὲ χάσσαι' ὀπίσσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί·

185. υἱὸν T. 186. νισόμενον ACJPTU Vr. d.: νεισόμενον D Syr.:
 νεισόμενον (H sup.) Q. 187. ἀράβησε: τινὲς ἀράβησε Sch. T. 190.
 ὀρέξατο: ἀκόντισε J PQS Harl. b, Par. a b c d f g h j, γρ. Harl. a, Lips., and τινὲς
 Sch. T. 191. οὐπω C. || χρώς Zen.: χρός or χροds Ar.: χροds Ω. 192.
 κεκάλυπτο DT: κεκαλυπτ[Fap. o.

185. For Amphimachos and his parentage see notes on B 621, A 709.

186. Of the various forms given by the mss. νισόμενον was regarded as a future (Eust. ad loc.). νισσεσθαι is doubtless right, for νι-νσ-εσθαι, root νεs, though νισ-εσθαι may be defended as=νί-νσ-εσθαι, cf. πί-πτ-ω.

190. ὀρέξατο: the variant ἀκόντισε, though well supported, would not suit the canon of Ar. that οὔτα (192) is used only of a weapon held in the hand.

191. ὅτι διήρκεε χρός ἀντὶ τοῦ χρώς· διὸ βαρυτοννητόν. καὶ ὅτι τὸ εἶσατο νῦν ἀντὶ τοῦ ἐφάνη, An. So also οὕτως αἱ Ἀριστάρχου χρός ὡς λόγος· βούλεται δὲ διηρῆσθαι τὴν εὐθείαν. Ζηνόδοτος δὲ γράφει χρός εἶσατο, Did. ὁ δὲ Ἡρωδιανὸς καὶ εὐθείαν καὶ γενικὴν δέχεται (regards as possible) τὴν χρός, προκρίνει δὲ τὴν γενικὴν, Schol. T. A nom. χρός is entirely without analogy, and we are reduced to a choice between χρός and χροds. In favour of the latter is not only the consensus of mss., but the evident fact that Ar.'s authorities were so strongly in the same direction that he preferred the supposition of an unknown form of the nom. to the easy adoption of Zen.'s reading. On the other hand arises the question whether his authorities were competent witnesses as to a primitive distinction between oo and ω. In the oldest alphabet both would be given by O, and the distinction

can only go back to the transliteration of the poems. The choice therefore lies open to us. If we read χρός we may take the gen. as dependent upon εἶσατο, on the analogy of τυχεῖν and other verbs of *attaining*. In χ 89 we have Ὀδυσῆος εἶσατο, which is rather different, coming under the category of verbs of *aiming*. ἀλλήλων ἐφίκοντο, N 613, and θεοὶ κατὰ εἶσατο γαίης, A 358, are nearer. We should then have a 'vague local' gen., 'reached not the region of the flesh.' It might seem possible to join χρός as a partitive gen. with πηι, but this use, though common enough in later Greek, is hardly Homeric; see on Γ 400 and A 358 (cf., however, α 425, β 131, δ 639). It must further be remembered that εἶσατο in the sense *reached* had an initial F (see on Δ 138 and Ahrens Beitr. p. 95). These difficulties and doubts are at once removed if we adopt the Zenodotean χρός, and take εἶσατο, with Ar., in the sense of ἐφάνη. La R. objects that we should need an imperf., not an aor., as X 324 φαίμετο. But the difference between the two is merely that the aor. means 'the flesh never shewed itself,' the imperf. 'was not visible.'

192. La R. suggests that the variant of DT may represent an original κεκάλυπτο, ὁ δ' ἀσπίδος, ἄρ' being inserted to remove the hiatus. But writing ἐκ πλήρους is not so rare in the mss. as to justify this conclusion.

Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς, 195
 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 ὥς τε δὺ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε, 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ
 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὀμίλου·
 Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησι. 205
 καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊότητι,
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κῆδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο

195. **στιχίος**: τινὲς *cxhdioc* Sch. T. 196. **λαὸν**: ἐν ἄλλῳ μετὰ ἔξοχος A.
 198. **αἶγε** Zen., Par. b *supr.* 200. **ἔχοντες** PQR Syr. Cant. 201. **αρα** Syr. ||
 ἔχοντο A. || **κορυστὰ** PR. 202. **δ'** *om.* Q. || **ἀπὸ**: ὑπὸ Vr. b². 203. **κόψεν**
 ἄρ' Ἰλιάδης Zen. 204. **ἐλιζόμενος** L. 207. **ἐν κρατερῇ ὕμνῳ** Syr. 209.
 κ[η]δεα τευχε[ν] Par. o.

197. **μεμαότε ἀλκῆς**, cf. P 181 ἀλκῆς μάλα περ μεμαῶτα (v. note), and E 732 μεμαυῖ' ἔριδος καὶ αὐτῆς. ἀλκή in this connexion means *deeds of prowess*, cf. Pind. N. vii. 12 ταὶ μεγάλα γὰρ ἀλκαὶ σκότον πολλὴν ὕμνων ἔχοντι δεόμεναι.

198. The idea may be either that two lions come upon a goat which has just been run down by hounds, and snatch it away from them, as in Γ 23; or that they seize the goat from a herd protected by the goatherd's dogs. Schol. B objects οὐ συμμαχοῦσιν ἀλλήλοις λέοντες, ἀλλὰ τοῦ ἐνὸς ἀρπάσαντος συναρπάξει ὑπαντῶν ὁ ἕτερος ἐκατέρου τὴν ἄγρην εἰς ἑαυτὸν κατὰγοντος. It was apparently for this reason that Zen. read αἶγε, giving one goat to each lion, but spoiling the appropriateness of the simile. The scholia quote from Aischylos (fr. 30) εἴλκον δ' ἄνω λυκηδόν, ὥστε διπλοὶ λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλας.

202. This savage practice is rare in H.; see E 496, Σ 176.

204. **ἐλιζάμενος**, 'with a swing of his body,' whirling himself round to throw the more violently. Others take it to mean 'swinging the head' in a circle;

cf. ἐπιδιμήσας, Γ 378. On account of the F of *ἑλίσσειν* Heyne reads *σφαιρηδὸν* δέ μιν ἦκε, comparing for the place of the adv. *βοτρυδὸν δὲ πέτονται*, B 89. Bentley conj. *σφαιρίνδα*, Bekker *σφαιρηδά* (suggested also by Heyne) on the insufficient analogy of *ἀποσταδά*, ζ 143, and other adverbs in -δά, which are all derived from verbs, not from nouns.

207. **υἱωνοῖο**, Amphimachos, son of Kteatos, son of Poseidon; see on A 709. The allusion is unusually obscure, as Poseidon was not named above (185). Small difficulties of this sort abound in this passage, which is no doubt a work of the final redaction (see Introduction).

211. The mention of 'a comrade' in general terms is unusual; from the regular Homeric practice we should have expected to hear his name. It is surprising too to find Idomeneus, who in A 501 was among the fore-fighters, and in M 117 was defending the wall, now unarmed; even if he were justified at such a moment in withdrawing from the fight to help a wounded friend, it is hardly to be supposed that he would lay aside his armour.

ἦλθε κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῶι.
 τὸν μὲν ἑταῖροι ἔνεικαν, ὁ δ' ἰητροῖς ἐπιτείλας
 ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενούα
 ἀντιάαν. τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215
 εἰσάμενος φθογγὴν Ἀνδραίμονος νῦν Θόαντι,
 δς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμωι·
 “Ἰδομενεῦ Κρητῶν βουλευφόρε, ποῦ τοι ἀπειλαὶ
 οἴχονται, τὰς Τρωσὶν ἀπείλεον νῖες Ἀχαιῶν;” 220
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΰδα·
 “ὦ Θόαν, οὐ τις ἀνὴρ νῦν αἷτιος, ὅσσον ἔγωγε
 γινώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
 οὔτε τινα δέος ἴσχει ἀκήριον οὔτε τις ὄκνωι
 εἶκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω 225
 μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίωνι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.
 ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μῆτ' ἀπόληγε κέλευε τε φωτὶ ἐκάστωι.” 230

213. ἐΝἸΚΑΝ Q (*supr.* ' over ε and ει over Η): ἔΝΗΚΑΝ P. 214. ἦTEN: οἱ δὲ ἦΝ ἸΕΝ Sch. T. || ἐκ κλισίης DJQRS¹, γρ. P. 216. ΦΘΟΓΓΗΝ: ΦΩΝΗΝ GL. 218. After this line *add.* τῷ μιν εἰσάμενος προσέφη κρείων ἐνοσίχθων D³HT Cant. Lips.^m: τῷ μιν εἰσάμενος ἔπεα πτερόεντα προσηύδα PR. 222. ΘόΑΝ: πέπον D. || νῦν γ' Ar. [G]PR Par. g²: νῦν δ' Aph. ? (Schol. T; see Ludw.). 223. ΓΙΝΩΣΚΩ GLT. || ΠΟΛΕΜΙΖΕΙΝ CDPUR V. A. 224. οὐΔΕ ΤΙΝΑ Par. a: ἐν τισι τῶν ἀντιγράφων διὰ τοῦ δ, οὐδέ, Did. 225. ἀναδύεται DR Lips. Par. j: ἐνδύεται P: οὔτω διὰ τοῦ ν ἀνδύεται αἱ Ἀριστάρχου (Sch. A): τινὲς δὲ γράφουσιν ἀδδύεται (Sch. T). (The reading of P confirms Lelius's conj. διὰ τοῦ α for διὰ τοῦ ν). || ΠΤΟΛΕΜΟΝ G. || ΠΟΥ: πω S. 227. ΝΩΝΥΜΟΥΣ AHT Syr. Pap. o: ΝΩΝΥΜΟΥΣ Ω. || ἐΝΕΘΑΔ' ἀχαιοῦς: νῖας ἀχαιῶν A (γρ. ἐνεθάδ' ἀχ.) R, γρ. Harl. a. 229. ὀτρύνουσ T. || ὅει: ὅ οἱ T (γρ. ὅτι): ὅτε Α (γρ. ὅει) CJPQR V. A King's Harl. d, Par. c d¹ e¹ g (*supr.* ει): ὅει τε Lips.: γρ. ὅταν Par. f. || ὅτις μεθίησι πόνοιο Zen. || Ἰδοιο T. 230. τῶν R. || κέλευε δὲ H Syr. Pap. o.

214. It is indifferent whether Idomeneus is described as going to his own hut, as in the text, or coming from that of another, as in the variant. From the strange idea that the *ἑταῖρος* must be Meriones—who is not wounded—Döderlein and others have got into hopeless difficulties over a perfectly simple passage.

216. For Thoas see B 638, Δ 527. Αἰτωλοῖσιν and δῆμωι in 218, as well as the place-names which precede, seem to be locative datives, 'was king among the Aitolians in all the country of Pleuron and Kalydon.' *H. G.* § 145. 7a.

219. ποῦ . . . οἴχονται, like Θ 229 πῇ ἔβαν εὐχόμεναι, and cf. T 83. The taunt is general and not directed specially at Idomeneus, except by implication.

225. ἀνδύεται, *withdraws from*, as. H 217 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι, and ι 377. For the use with acc. cf. A 496 ἀνεδύσσετο κύμα θαλάσσης. So also in Attic, *to back out of*: Plato *Theaet.* 145 c, Dem. 102. 12, Ar. *Ran.* 860 etc.

227 = M 70.

228. ἦεσα, Bentley *έσσι*, which suits the usual idiom (e.g. M 347) and the following ὀτρύνεις.

τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἴδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῶιδε ἐκὼν μεθήισι μάχεσθαι.
 ἀλλ' ἄγε τέυχρα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρῆ 235
 σπεύδειν, αἳ κ' ὄφελός τι γενώμεθα καὶ δὴ ἔοντε.
 συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.”
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν·
 Ἴδομενεὺς δ' ὅτε δὴ κλισίην ἐντυκτον ἴκανε, 240
 δύσετο τέυχρα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλγκίος, ἦν τε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος. 245

232. ἔτι: ἐκ G. 234. ὅς κεν Q Pap. o. || μεθεῖσι Syg. || Ἀρίσταρχος
 μεθείσι πόνοιο Sch. T. 236. ἔοντες G. || δῦδοντε R. 237. συμφερτὴ T. ||
 συμφερτὴ δὲ βίη Zen. Aph. 238. ἐπιστάμεσθα Syg.: ἐπισταίμεσθα H: ἐπιστάμεσθα
 A (γρ. ἐπισταίμεσθα) DLTF Lips. Vr. A: ἐπιστάμεσθα GPRS Harl. a: ἐπειγώμεσθα
 Q. || ἐπιστάμεσθα πτολεμίζειν J (supr. ai over á and εσα over εα). 239. αὖθις C. ||
 ἅμα: ἀν P Pap. o, Lips. Vr. b: ἐς R. 241. δύσατο P. 242. βα ρ' Vr. d. ||
 ἐναλγκίος GR. 244. ἀρίζηλοι δὲ οἱ αὐταὶ Q. 245. ἔλαμπε ἐνὶ Zen. Aph.
 Pap. o. || στήθεσσι G Vr. b².

233. μέλπηθρα, sport, only in this connexion (P 255, Σ 179). Cf. ἐλώρια A 4. Nauck conj. ἔλεκηθρα, needlessly.

234. ἐπ' ἡματι, K 48. μεθείσι, the only instance in H. of the pres. subj. of ἵμμι (see H. G. § 81: προῖμι *Hymn. Ven.* 152). Hence some write μεθήισι (indic.). Van L. adopts μεθέημι from Syg. The pres. subj. is rarely found in any non-thematic verb in H.; there appears not to be a single instance from ἵστημι, τίθημι or δίδωμι.

236. ὄφελος, a word which both in H. and Attic can almost always be translated by our idiomatic 'good,' and is almost invariably found in combination with a neuter pronoun, rarely with a neuter adj. (see Lexx.). Here ὄφελός τι = if perchance we may be any good, X 513 οὐδὲν σοὶ γ' ὄφελος, no good to thee. But from P 152 ὅς τοι πόλλ' ὄφελος γένητο we see that the appended adj. or pronoun was originally an acc. of relation, though in later Greek it evidently came to be regarded as agreeing with the noun. Cf. Θ 282 αἳ κέν τι φῶς Δαναοῖσι

γένηται, where τι is probably an acc., 'in any way.'

237. Literally there is a united prowess (a prowess due to union) even of very sorry warriors. For this pregnant use of πέλει compare Γ 287 with note. It might be thought possible to make ἀνδρῶν part of the predicate in a quasi-ablative sense, 'a valour of union arises from, is produced by, even sorry men,' on the analogy of αἵματος εἰς ἀγαθοῖο δ 611, cf. also Z 211, π 300; but this use is rare in H. (see H. G. § 148), and the assumption is unnecessary. Ar. (ap. Nikanor) apparently explained συμφορητὴ τις ἀνδρῶν ἀρετὴ καὶ τῶν ἀσθενοστάτων. οἷον οὐ μόνον κατὰ ἕνα, ἀλλὰ καὶ κατὰ πλῆθος ἔστι τις ἀρετὴ νοουμένη, κἂν εἰς ἕκαστος ἀσθενὴς ᾗ καθ' αὐτόν, which is the same as that given above. But acc. to Ar. *Lex.* he explained σφόδρα καὶ κακῶν ἀνδρῶν ἐς ταῦτον συνελθόντων γίνεται τις ἀρετὴ. This seems to indicate a reading συμφορῶν, which would certainly make the construction easier.

Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει
οἰσόμενος· τὸν δὲ προσέφη σθένος Ἰδομενῆος·

“Μηριόνη Μόλου υἱὲ πόδας ταχύ, φίλταθ' ἐταίρων,
τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηϊότητα ;
ἦέ τι βέβληται, βέλεος δέ σε τείρει ἀκωκή,
ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες ; οὐδέ τοι αὐτὸς
ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.”

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤα·

“ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λείλειπται,
οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα·

“δούρατα δ', αἶ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις

246. **θεράπων** ἐὺς Ar. Ω: δουρὶ κλυτὸς Zen. Aph.: **θεραπωνεύς** others. ||
ἐὺς: ἐὸς Par. e *supr.* (glossed ὁ ἴδιος). 252. **τοῖ**: τι GR: τῷ Pap. v. 253.
ἐν LR Lips. || **κλισίῃ** G. 254. **ΠΕΠΝΥΜΕΝΟΣ**: δουρικλυτὸς PR, γρ. **δουρυ-**
κλυτὸς J. 254. After this *add.* C^mD^mG^mHJPRST^m (Rhosos) Harl. α, ἐν τισὶ T,
Ἰδομενεῦ, **Κρητῶν βουλῆφόρῃ χαλκοχιτῶνων** 255
(The paraphrast of P omits the line.) 256. **κλισίῃ** PR. 257. **κατεάξαμεν** Zen.:
κατεάξομεν Par. b. 259. **αὐτ'**: αὐ J. 260. **δούρατα τ'** Syr.: **δοῦράτα γ'**
C: **δούρατα** Vr. A (*om.* δ').

249. According to the legend Molos was a son of Deukalion, so that Idomeneus was the uncle of Meriones. Of this relationship there is, however, no trace in H. Molos is mentioned again only in K 269.

252. **ἀγγελίης**, for the question whether this is a nom. or genitive see note on Γ 206: Schol. A here is corrupt, and we do not know whether Zen. took ἀγγελίης as a causal gen., or, which is perhaps more probable, read ἀγγελίην as in O 640. There is no doubt that Bentley's *τιν'* ἀγγελίην gives the simplest sense, if only there were support for it. *τευ* ἀγγελίην (Buttmann) is equally good—here *τευ* may be either masc. or neut., *about any one or anything*. The same choice is given if we read ἀγγελίης and take it as nom. masc.; if we make it gen. fem. we have the third possibility of making *τευ* agree with it. But no sufficient analogy for ἀγγελίης ἐλθεῖν = *to come about a message* has ever been given.

253. **ἤσθαι**, *sit idle*, as A 134 etc.

256. **τοῖ** clearly means that Meriones is going to the hut of Idomeneus, not to his own, as would appear from 168; and

with this the answer of I. and the words of 268 harmonize, as well as the use of *εἰ*. This change of purpose, though a small detail, is not quite like the usual Epic style.

257. The sudden change from plur. to sing. has given much offence. Schol. A quotes Eur. *Ion* 391 *κωλύμεσθα μὴ μαθεῖν ἃ βούλομαι* (and so 1250–51, *Tro.* 904, etc.). He adds that some read *κατέαξα μὲν*, but the *μὲν* is clearly out of place. Bentley conj. *κατέαξά μοι*, which is hardly more satisfactory, Naber *κατέαξ' ἐμὸν*. Schol. A also says *πληθυντικῶς ἐνικὸν ἐπήγαγεν Αἰολικῶς*. In explanation of this strange statement Thiersch would read *κατεάξαμεν*, as a supposed Aiolic form of the 1st sing. *κατεάξαμην*, but he has found no followers (see Curtius, *Vb.* i. 87). It is therefore necessary to accept the text, though the instances in H. of the 1st plur. for sing. are not common (cf. O 224, κ 99, ν 358, π 442).

260. **δ'** seems here to stand for *δή* rather than *δέ*; cf. *H. G.* § 350 and note on A 340. But it is a question if we should not rather read *γ'*: the particle would be quite in place. **καὶ . . . καὶ** are found again in correspondence only

ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανώνντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ οὔτω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν·
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανώνντες.” 265

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα·
 “καὶ τοι ἐμοὶ παρά τε κλισίῃ καὶ νηὶ μελαινῇ
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδὸν ἐστὶν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270
 ἵσταμαι, ὅπποτε νεῖκος ὀρώρηται πολέμοιο.

ἄλλον ποῦ τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οὔτω.”
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤδα·
 “οἶδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275

261. κλισίῃ Harl. a. 262. ἀποέννυται Vr. b. 263. ἰστάμενος L Pap. o. ||
 πολεμίζειν J Pap. o. 266. After this D^m adds Ἰδομενεὺς Κρητῶν βουλευφόρε
 χαλκοχιτώνων. 267. ἐμοὶ: ἐμῇ P.

in 636 and Ω 641 in H. The meaning evidently is ‘not only one,’ as you say (τι, 256), ‘but twenty.’ For εἴκοσι as a hyperbolic expression for a large number cf. X 349, μ 78, ι 241.

261. ἐνώπια, see on Θ 435. The huts in the Greek camp are as usual spoken of in the same terms as permanent houses.

262. ἀποαίνυμαι, *I am wont to take*. The verb varies between this form (also in μ 419, ξ 309, ρ 322) and ἀπαλνύμαι (Λ 582, Ο 595, P 85) like ἀποαίρεο A 275 by the commoner ἀφαιρείσθαι. There is no ground for assuming an initial *F*. οὐ γὰρ οὔτω may be taken as a modest expression, ‘I do not think that I stand far off when I fight’; and this is to some extent supported by Meriones’ use of the word φημί below (269). But it is more Homeric to understand ‘I have no mind, I do not care to stand far off’; as in A 170, 296, θ 180 ἐν πρώτοισιν οὔτω ἔμμεναι.

265. See App. B, iii. 3 c.

266–94 is a passage which has aroused general suspicion, so inappropriate does this verbose vaingloriousness seem at so critical a moment. Beyond this general ‘subjective’ difficulty, however, there is no serious cause of offence, if we except 268, which is very strange, as we should have supposed that Meriones and Idomeneus, so closely connected in every way, must have had huts near together.

There are a few linguistic difficulties, see notes on 278, 285, to which Fick adds the scansion of οἷος 275, πορεύμενος an Ionic form 288, and λέγεσθαι, λεγόμεθα in the sense of ‘talk,’ which recurs only in passages which he regards as late. νηπίτιος (292) too has late associations. There is, however, no strong reason for athetizing it, unless we cut out the whole scene between Meriones and Idomeneus; the more so as the very vivid and vigorous passage 276–87 does not look like the work of an interpolator.

267. The use of παρά is curious; hence Döb. conj. πάρα τ' ἐν, van L. better παρ' ἐνί. We might simply write πάρα and take κλισίῃ by itself as a locative dat.; but the position of τε seems to require that παρά should be taken closely with the following substantive, as A 329. It is possible that the common phrase παρὰ νηὶ has attracted κλισίῃ by a sort of hendiadys, meaning ‘in my hut beside my ship.’

269. οὐδὲ γὰρ οὐδέ, E 22; for the periphrastic perf. λελασμένον ἔμμεναι cf. on Z 488.

271. ὀρώρηται, a subj. of the thematic perf. ὀρώρεται τ 377, 524 (H. G. § 27 fin.). Brandreth and van L. read ὀρώρησι πολέμοιο, the active form being the more usual.

275. The scansion of οἷος as ◡◡◡ recurs in Σ 105, η 312, υ 89; cf. ἐμπαῖος as α

εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,—
 ἔνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη,
 οὐδὲ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 280
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κῆρας ὀιομένωι, πάταγος δέ τε γίνετ' ὀδόντων·
 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ τρέπεται χρῶς οὔτε τι λήην
 ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
 ἀρᾶται δὲ τάχιστα μιγήμεναι ἐν δαῖτ' λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 εἴ περ γάρ κε βλεῖο πονεύμενος ἡὲ τυπείης,

276. εἰ γὰρ δὴ H: εἰ δὴ γὰρ Vr. d. 278. ὅς τ' : ὃ τ' G: ὃ τε Et. Mag.
 261. 32: ὥς τ' Ap. Lex. 56. 31. ἐνε' Lips. 279. ἄλλῃ: ἄλλως G. 283.
 ὀιομένου H sup. || δέ τε: δὲ PT. || γίνετ' L. 284. λίαν R. 285. ἐπεὶ
 ἂν·T. 286. τάχιστα: μάλιστα U. 287. τεόν γε Ar. Ω: τεόν τε PQR Harl.
 b, Par. c' (?) d g. 288. γὰρ καὶ H (supr. e) L (P? e app. in ras.) Pap. o, Vr. b. ||
 ΒΛΑΘΟ C Harl. a.

dactyl, v 379, and note on I 408 (*H. G.* § 384, van L. *Ench.* § 17). λέγεσθαι, to tell over, talk about, as 292, B 435. In the next line it is of course passive, 'if we were being told off.' The apodosis to 276 is postponed till 287 by the unusually long parenthesis, 279–86.

278. This verse has all the appearance of a gloss on the preceding—a correct one, but terribly flat. Ahrens took offence at τε remaining short before δειλός (δφειλός) and proposed ἔνθα δειλός, Christ ἔνθ' ὅς δειλός, Monro ἔνθ' ὅς τε δειλός (omitting ἀνὴρ). This is, however, unnecessary in so suspicious a verse; see also note on 163. Elsewhere in H. δειλός always means miserable (Att. δειλαιός), not cowardly as here.

279. χρῶς, the outward appearance of the flesh, complexion; cf. Ξ 164, P 733, φ 412, π 182 καὶ τοι χρῶς οὐκέθ' ὁμοῖος, λ 529 ὡχρήσαντα χροῖα κάλλιμον. ἄλλυδις ἄλλῃ, 'all sorts of colours.' Pallis suggests ἄλλυδις ἄλλου, 'each man a different colour.' But ἄλλυδις ἄλλῃ is a fixed phrase, not to be too closely pushed; cf. ε 369, ι 458, λ 385.

281. μετοκλάζει: μετακαθίζει ἐπ' ἀμφοτέρους πόδας· ὁκλάξ γὰρ ἐστὶ τὸ ἐπὶ γόνυ, Sch. A. ἀμφοτέρους evidently means 'first one and then the other.'

283. ὀιομένωι, boding, dwelling on thoughts of death in all its forms (κῆρας

plur.). This is the only case in *Il.* of a direct acc. after ὀιομαι, though it is often found in *Od.* (e.g. v 224, 349).

285. The simultaneous contraction and shortening of ταρβεῖ is intolerable, and ἐπειδὴν is a late (Attic) form, found nowhere else in H. All edd. correct it: ἐπειδὴ Brandreth, ἐπεὶ κεν Bekker (Thiersch's ἐπὶν δὴ is as bad as ἐπειδὴν) set one error right; while ταρβεῖ, εἴ κε Menrad (ὀππότε Agar) corrects both. πρῶτον, elsewhere always πρῶτα or τὰ πρῶτα after ἐπεὶ, in the sense 'when once'; see on A 235. For the whole situation compare Odysseus' description of Neoptolemos in the λόχος of the wooden horse, λ 523 ff. Monro points out that in place of the pres. ἐσίζηται we ought to have the aor. ἐσέζηται, when he has once taken his seat. (ἐξόμεν, ἐξόμενος are always aorist, from the reduplicated stem σε-σδ-; no present stem ἐξ- exists, ἔξει κ 378 should be ἐξεο. See, however, Delbrück *Gr.* iv. p. 96 and Veitch *Gr. Verbs*, s.v. καθέζομαι.)

287. ὄνοιτο, sc. τις, but the omission of the word is curious; hence Bentley conj. οὐδέ τις ἔνθα, to which Axt has added τεόν κε. This, however, is hardly necessary. Cf. X 199. οὐ κέ τις ἔνθα van L.

288. βλεῖο, opt. of the aor. ἐ-βλη-μην: Cobet's βληῖο is wrong. βλε- is the weak

οὐ κεν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290
 πρόσσω ἰεμένοιο μετὰ προμάχων ὀαριστύν.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς
 ἐσταότες, μή πού τις ὑπερφιάλως νεμεσῇσι·
 ἀλλὰ σύ γε κλισίηνδε κιῶν ἔλευ ὄβριμον ἔγχος." 295
 ὥς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἄρηι
 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλώς.
 οἶος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,
 τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβής
 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστὴν· 300
 τὼ μὲν ἄρ' ἐκ Θρήικης Ἐφύρους μέτα θωρήσσεσθον
 ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε
 ἔκλυον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·

289. Οὐ ΚΕΝ H and αἱ κοιναί (Did.): οὐκ ἂν Ar. Ω. || πέσει G. || ἐν . . ἐνὶ : ἐπ' . . ἐπὶ Stob. Flor. 7. 14. 290. στερνῶ G Cant. 294. ὄβριμον CHP. 297. πολέμοιο G Lips. 298. μέτεισι Ar. Ω: others κάτεισι? 299. ἅμαι R. 300. ὥς τ' R. 301. ἐκ ΘΡΗΙΚΗΣ ΕΦΥΡΟΥΣ: εἰς ἐφύρους πόλεμον Paus. ix. 36. 2. 303. ἀμφοτέροισι L: ἀμφοτέροισιν P: ἀμφοτέρω QR.

form of βλη-, but the opt. is here formed with -ι- instead of the regular -ιη- of the sing. (βλήης is quoted from Epicharmos). The subj. is βλήεται, p 472. ΠΟΝΕΥΜΕΝΟΣ, in stress of war, O 447, etc. Εἴ ΠΕΡ ΚΕ with opt. here has been doubted, and Thiersch proposed καὶ for κε. But Lange has shewn (El p. 503) that κε alone is right.

291. ὀαριστύν, probably an oxymoron (A 502), but see on X 126.

292=Τ 244; and see on B 435. The word ΝΗΠΥΤΙΟΙ is elsewhere peculiar to Τ and Φ; see on Τ 200.

293. ὑπερφιάλως, excessively: the adv. seems not to convey the idea of proud or overbearing, see Σ 300.

297. μεμηλώς, like πλούτοιο μεμηλώς E 708 (see note there).

299. For the personification of Φόβος cf. Δ 440, O 119.

300. ταλάφρονα, here only for the usual ταλασίφρων.

301. The transition from the simile to this descriptive passage, which has nothing to do with the comparison, produces a somewhat harsh effect, especially as the pres. ΘΩΡΗΣΣΕΣΘΟΝ again gives way to the aor. of simile in 303. (In any case θωρήσσεσθον cannot be an imperf., as some have thought, for that

tense has no place in a simile, though the form alone is not decisive, H. G. § 5, note 1.) There seems therefore not to be any reference to a particular mythological event, as we should suppose; the idea must be that in the perpetual wars of two neighbouring tribes on the Thracian borders, Ares often goes to battle, taking now one side, now the other. μετὰ does not appear to imply hostility, but means only to join; but it may of course be taken in the sense *go in pursuit of*. In that case Ares will be conceived as accompanying his own Thracians in raids on their southern neighbours. According to Strabo ix. 442 the Ephyroï inhabited the later Krannon in Thessaly; while the Phlegyes (or Phlegyai) came from Gyrtone. The latter were a race of brigands who captured Thebes, and were ultimately destroyed by Apollo for sacrilegiously assaulting Delphi (Pherekydes in Schol. A. See also Hymn. Ap. 278, Pausanias ix. 36, and Schol. Pind. P. x. 55.) The Thracian connexions of Ares (*Gradivum patrem, Geticis qui praesidet arvis* Virg. Aen. iii. 35) reappear in H. only in the late passage θ 361, and are possibly taken from post-Homeric mythology.

τοῖοι Μηριόνης τε καὶ Ἴδομενεὺς ἀγοὶ ἀνδρῶν
 ῥῆσαν ἐς πόλεμον κεκορυθμένοι αἶθοπι χαλκῶι. 305
 τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·
 “ Δευκαλίδη, πῆνι τ’ ἄρ μέμονας καταδύναι ὄμιλον;
 ἥ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἥ ἀνὰ μέσσους,
 ἥ ἐπ’ ἀριστερόφιν; ἐπεὶ οὐ ποθὶ ἔλπομαι οὕτω
 δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιούς.” 310
 τὸν δ’ αὖτ’ Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα·
 “ νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἰαντὲς τε δὺω Τεῦκρός θ’, ὃς ἄριστος Ἀχαιῶν
 τοξοσύνηι, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἳ μιν ἄδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο, 315

306. πρότερον S. 309. οὐ ποεὶ: τινὲς οὐ πού τε (sic) Sch. T. || οὕτως
 [CS] Pap. o. 315. ἐλάουσι Par. g²: ἐάουσι, ἀάωσι, see below. || πολέμειν
 Zen.

307. Δευκαλίδη, son of Deukalion;
 see note on M 117.

308. ἐπὶ goes with the locative, as
 elsewhere, *at the right*; the later ἐπὶ
 δεξιᾶς.

309. ἔλπομαι, *I suppose*, K 355. It
 is possible, but less Epic, to translate
 ‘*I hope* they are nowhere else as hard
 pressed as I know them to be on the
 left.’ οὕτω naturally means *so much as*
on the left. Monro prefers to take it
 with a vague reference: ‘I do not think
 the Greeks are anywhere so weak as to
 be especially in need of help’ (as in our
 colloquial “are nowhere so very much in
 need of help”). But this would be a
 reason not for going to the left, but for
 keeping out of the fight altogether. The
 (Greek) left is always represented as the
 scene of hot conflict; see A 498, etc.
 There is no case in the *Iliad* where
 fighting on the right is mentioned.

310. δεύεσαι πολέμοιο, *to fall short*
of the war, is exactly our “to be un-
 equal to the contest.” For this use of
 δεύεσθαι compare P 142 μάχης ἄρα
 πολλὸν ἐδέεο, Ψ 670 ἥ οὐχ ἄλις ὅτι
 μάχης ἐπιδεύομαι; φ 185 πολλὸν δὲ βίης
 ἐπιδεύεες ἦσαν. But Ω 385 οὐ μὲν γάρ τι
 μάχης ἐπέδευε’ Ἀχαιῶν is different.

312. ἀμύνειν εἰς as 814, I 688, etc.

315. The other passages which bear
 upon this line are ε 290 ἀλλ’ ἔτι μὲν μὴ
 φῆμι ἄδην ἐλάαν κακότητος, T 423 οὐ
 λήξω πρὶν Τρώας ἄδην ἐλάσαι πολέμοιο.
 It seems clear therefore that πολέμοιο
 here goes with ἄδην ἐλόωσι, not as might
 appear at first sight with ἐσσύμενον;

although in δ 733 καὶ ἐσσύμενός περ ὁδοῖο
 the part. evidently goes with the gen.;
 cf. also Λ 717 μάλ’ ἐσσυμένους πολεμίζειν,
 and δ 416. Against these must be set
 a large majority of cases where ἐσσύμενος
 is used absolutely (e.g. 787), so that we
 need not hesitate to assume the same
 use here. For a similar ambiguity com-
 pare Ω 404 ἰσχειν ἐσσυμένους πολέμου, N
 630 σχήσεσθε καὶ ἐσσύμενοί περ Ἄρης.
 Nikanor gives both alternatives, ἥτοι
 συναπτέον ἐσσύμενον πολέμοιο, ἀντὶ τοῦ
 ὠρμημένον εἰς τὸν πόλεμον, ἥ τὸ ἐξῆς
 ἐστὶν ἐλόωσι πολέμοιο, καθὼς διασταλήσεται
 (διαστολή is a slight division, less than
 a stop, to shew that two words are
 not taken together) βραχὺ τὸ ἐσσύμενον
 ἀπὸ τοῦ πολέμοιο. Ar. rightly declared
 for the latter alternative, as appears
 from An., ἔστι δὲ τὸ ἄδην ἐλόωσιν ἀντὶ
 τοῦ κορεσθῆναι αὐτὸν ποιήσουσι τοῦ πολέ-
 μου καίπερ προθυμίαν ἔχοντα: while Zen.
 read πολεμίζειν, which must be taken
 with ἐσσύμενον. There is more diffi-
 culty on the phrase ἄδην ἐλάαν itself.
 Didymos remarks upon it κατ’ ἑνια τῶν
 ὑπομνημάτων “οἳ μιν ἄδην ἐάουσιν” ὃ
 ἐστὶ κορέσουσιν· καὶ ἐπὶ τοῦ Ποσειδῶνος
 (sc. ε 290) “ἀλλ’ ἔτι μὲν μὴ φῆμι ἄδην
 ἐλάαν κακότητος” διὰ τῶν δύο αα παρέ-
 κειτο “ἐδάαν.” For this verb ἐδάαν *to save*
 there is no other evidence (see on T 402),
 nor are we justified in adopting it, as it
 is not linguistically explicable nor can
 we estimate the authority on which Ar.
 was inclined to read it. Indeed the
 mention of the ὑπομνήματα, which seem
 to have been mere notes, not deliberately

Ἔκτορα Πριαμίδην, εἰ καὶ μάλα καρτερός ἐστιν.
 αἰπὺ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικῆσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῆμισιν.
 ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἄκτῃν,
 χαλκῶι τε ῥηκτὸς μέγαλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῇ ῥήξῃνορι χωρήσειεν

320

316 *om.* ACD⁴T^t (added twice in marg., by Rhosos and another) Pap. v. || εἰ καὶ
 Vr. b: καὶ εἰ Ω. 318. κείνω Par. c¹g Pap. o (this is doubtless the variant implied
 in κείνων· οἷτως πληθυντικῶς αἱ Ἀριστάρχου, Did.). || ἀέπτους Aph. ('Ar.' ms.,
 but see on A 567 and Ludwig here). 319. ὅτε: ὅτι Lips. || γε: τε H. 320.
 ἐμβάλη J.

published opinions, makes it probable that the verb was no more than a conjectural suggestion based on a wrong interpretation of ἔωμεν in T 402. ἄσουςι would, however, be defensible. Schol. T gives yet another variant, οἱ δὲ ἄσowski διὰ τὸ ἄσων ἐμποιεῖν, but this may be a mere error for ἐάσουςι, and has in any case no advantage over it. We must then accept and explain the text as it stands. The question arises whether πολέμοιο is a gen. after ἄδην or not. Some have taken it as a local gen., 'to chase him to his heart's content *through the battle*.' But this local use of the gen. is very limited (see *H. G.* § 149), and is nowhere else used except with words which have a purely local sense (*πεδίοιο*, etc.). It would seem then that we must take it as a gen. after ἄδην. But here again Homeric analogies fail us. ἄδην occurs, beyond the phrases already quoted, only in E 203 in H.; and the similar ἄλις never takes a gen. (see on Φ 319), common though the construction is in later Greek. On the other hand, it would seem that the consciousness of ἄδην as originally an accus. can never have been quite lost, cf. ἄδην εἶχον κτείνοντες Herod. ix. 39, ἄδην ἔλειξεν αἵματος *Agam.* 828. It is therefore best to admit this use here, and regard ἄδην as a substantival adverb 'governing' πολέμοιο, 'in a way to sate him with war.' Some have even proposed to take it as a real substantive, the acc. expressing the *terminus ad quem*, 'drive him into satiety of war,' for which Heyne well compares Τυρταῖος, 11. 10 ὦ νέοι, ἀμφοτέρων δ' ἐς κύρον.

ἡλάσατε. But this use of the acc. in H. is not sufficiently elastic for such a conclusion (cf. *H. G.* § 140. 4, note). It seems impossible to attain a completely satisfactory explanation of the phrase; and the variation of reading quoted from Ar. may possibly indicate that ἐλάσαι represents some lost verb which we cannot now discover. With respect to the breathing, ἄδην or ἄδην, it may be remarked that the best mss. give the former with very few exceptions. Ar. however preferred the rough breathing, which is the more correct if, as seems probable, the root of the word is *sa*, *to sate*.

316. Though this line is omitted by five important mss. and is of a familiar type of interpolation, a couple of explanatory words *plus* padding, it can ill be spared. The omission of Hector's name would be very strange, as he has never been mentioned since 205. εἰ καὶ is certainly right for the unmetrical καὶ εἰ of all known mss. but one, and had already been conj. by Bentley on the analogy of E 410.

317. αἰνύ, only here in the metaphorical sense *difficult*. Cf. however the phrase αἰπὺς πόνος A 601. ἐσσεῖται, also B 393, τ 302: *H. G.* § 64. The only similar fut. in H. is πεσέονται. Brandreth conj. αἰπὺ κέ Φοι ἔσεται.

318. χεῖρας ἀάπτους, A 567.

319. ὅτε μή, unless: Ξ 248, II 227, π 197, ψ 185. Cf. also ὅτε without μή = *in case*, ε 189, λ 375, ν 391. The temporal and purely conditional categories lie very close together, as conversely εἰ is often = *when*.

ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πως ἔστιν ἐρίζειν. 325
 νῶϊν δ' ὧδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὅφρα τάχιστα
 εἶδομεν ἢ τῷ εὖχος ὀρέξομεν ἢ τίς ἡμῖν."
 ὡς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἀρηΐ
 ἦρχ' ἵμεν, ὅφρ' ἀφίκοντο κατὰ στρατὸν ἦ μιν ἀνώγει.
 οἱ δ' ὡς Ἰδομενεῖα ἴδον φλογὶ εἵκελον ἀλκήν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
 τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρυμνήσι νέεσσιν.
 ὡς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἀελλαι
 ἡματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
 οἱ τ' ἄμυδις κοινῆς μεγάλῃν ἰστάσιν ὁμίχλην,
 ὡς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξέϊ χαλκῷ.
 ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχέεισι
 μακρῆς ἅς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340
 αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων

325. Γ' : τ' GR : δ' H. || οὐπω G. 326. ΝΩΪ U. 327. TIC : και Pap. o.
 329. ἀφίκοιτο PR Harl. a (p. ras. ?) Lips. 331. δαιδαλέοις : μαρμαίροντας H,
 ἐν ἄλλῳι συνέντεσι μαρμαίροντας A. || εὖν τεύχεσι λευγαλέοις Lips. (γρ. δαιδα-
 λέοις, δ κρείττον). 333. ὁμὸν : τινὲς ὁμόσε Sch. T. 334. ὑπαὶ L. 335.
 πλείστον Q¹. 337. ὁμῶς DL (supr. ὁν) P. 338. ἀναιρέμεν J. 339. φεισί-
 βροτος GLT. 341. κορύθων δ' J. || ἄπο : υπο Pap. o.

325. αὐτοσταδίῃ, ἅπαξ λεγόμενον, 'in standing, stationary' fight, in holding his ground, as opposed to chasing a flying foe (ποσὶ). Cf. αὐτοσχεδῆτι O 510, and σταδίῃ 314, etc.

326. ΝΩΪν, a very strange expression. It appears that Meriones and Idomeneus are suddenly regarded as being in a chariot, of which we have heard nothing before; νῶϊν must be an ethical dative, and ἔχε mean *drive*: 'As for us, drive to the left.' But this use of the dat. can hardly be paralleled. For ἔχειν without an object = *to drive*, cf. II 378, Ψ 422, etc. There is no clear instance of its use in the sense *go* (on foot), unless such can be inferred from the intrans. use of ἔσχεν (520) 'held its way.' This also leaves νῶϊν unexplained. ὧδε may be local, *this way* (see on K 537), but the usual sense, *as we are doing*, is equally appropriate.

332. For αὐτῷ Bentley conj. αὐτῷ, which is plausible though not necessary, as ἐπὶ with dat. is very common after verbs of motion (H. G. § 198 fin.), and

Meriones has been relegated to a subordinate place by the preceding line.

333. ὁμῶς, evidently predicate (cf. ὁμός' ἦλθε in 337), lit. *grew common*. But the phrase is unique and perhaps the variant ὁμός' should be read here also.

334. σπέρχωσιν, the act. seems to recur (till quite late times) only in γ 283, *Hymn. Hom.* xxxiii. 7, always in this phrase, and in the compound ἐπισπέρχων Ψ 430, ε 304, χ 451. The mid. is, of course, common in H. and later.

336. οἱ τ' : van L. reads οἱ δ', suggested by Heyne.

339. Cf. ἔγχεσι πεφρικυῖαι Δ 282, and Virgil's *ferreus hastis Horret ager*.

340. For the place of the adj. ταμεσίχροας in the rel. clause compare 406, and note on Ξ 172 τὸ βά οἱ τεθυωμένον ἦεν. ἄμερδεν, *blinded*, as θ 64 ὀφθαλμῶν μὲν ἄμερδεν. The word is perhaps distinct from ἀμέρσαι II 53, though the sense *take away* will suit this passage. Cf. however τ 18 ἔντεα . . τὰ καπνὸς ἀμέρδει, *dulls*.

θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
 ἐρχομένων ἄμυδις. μάλα κε θρασυκάρδιος εἶη
 ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

τὼ δ' ἀμφὶς φρονέοντε δῶ Κρόνου νῆε κραταιῶν 345
 ἀνδράσιν ἠρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
 Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
 κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδ' ὃ γε πάμπαν
 ἤθελε λαὸν ὀλέσθαι Ἀχαικὸν Ἰλιόθι πρό,
 ἀλλὰ Θέτιν κύδαινε καὶ νῆα καρτερόθυμον. 350
 Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
 λάθρῃι ὑπεξαναδὺς πολίης ἁλός· ἤχθητο γάρ ῥα
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἰα πάτρη,

343. ΚΕ: ΚΕΝ ΤΙΣ QR. 344. ΔΣ: ως Pap. ο. || ΤΟΤΕ: ΤΟΓΕ HJ. 345.
 ΚΡΑΤΑΙΩ: ΚΡΑΤΕΡΩ DGP. 346. ἠρώεσσιν ἐτεύχετον ἐν ἄλλωι A (written
 ἐτεύχε): ἠρώεσσι τετεύχετον ADP (Harl. a *supr.*): ἠρώεσσι(ν) τετεύχατον
 CHJQRTU Harl. a, Pap. ο: ἠρώεσσι τετεύχατο GS. 347. ΜΕΝ ῥα Ar. AC
 Harl. a d: ΜΕΝ ἔρα Ω. || ἔκτωρ R. 348. Οὐδ' ὃ γε Aph. Ω: οὐδέ τι Ar.
 AHPQR Par. d g. 349. ὀλέσσαι CHPQR Pap. ο. || ἀχαικὸν JPQ Lips.
 350 dθ. Ar. 351. ὀρόθυνε: ὤτρυνε Zen. Aph. 352. γάρ ῥα: γὰρ δὲ G.
 354. ἦ μὲν J: ἦ μὲν γ' Schol. Ar. *Equ.* 255.

343. For the frank hatred of war which is characteristic of H. see note on Δ 222, and for the introduction of the imaginary spectator, Δ 539, etc.

345. The following passage—to 360—is clearly out of place; there appears to be no other case of such a lengthy and superfluous recapitulation in H. Perhaps it may have originally formed the poem to this book, and been superseded by the more elaborate passage which now begins it. On the other hand the imperf. ἐτεύχετον implies a relation with what has gone before; hence it has been also suggested that we have here the original introduction to the Διὸς ἀπάτρη in the next book. It is noteworthy that the entire ms. authority is for τετεύχετον or τετεύχατον. The former seems to be meant for an aor., though this is not possible, on account of the stem-vowel; it could at most be a thematic pluperf., which is, of course, the same thing as an imperf. The perf. is quite out of place in this connexion. For the termination -ετον in the 3rd person of a historic tense see *H. G.* § 5 ad fin.

350 was athetized by Ar. as a superfluous repetition of 348. The form νῆα

occurs only here in H. and in the Alexandrine imitative Epics; but the analogous νῆος, νῆϊ, νῆες, νῆας are all common.

351. ὀρόθυνε, imperf., *was rousing*; the aor. participles meaning 'by entering among them on rising from the sea.' Thus taken the passage is a mere recapitulation, not a fresh account of P.'s appearance—a supposition on which some, with hardly sufficient ground, have based their objections to the passage. The difficulty lies in the whole character of the digression, or regression, not in particular phrases. Even λάθρῃι is not inconsistent with 31–38, as it may be implied in the fact that he leaves his chariot before coming to land. On the other hand, the attitude of Zeus does to some extent contradict the momentary indifference of 1–9, which is there made the excuse for Poseidon's intervention.

353=16. For the acc. of the participle after ἀχθομαι see *H. G.* § 245. 2.

354. πάτρη is elsewhere always used in a purely local sense, *home* or *birth-place*. But the gods of H. are remarkably free from any local connexion; we could not say where their birthplace was; as for their dwelling, Poseidon's

ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἤϊδη. 355
 τῷ ῥα καὶ ἀμφοδίην μὲν ἀλεξέμεναι ἀλέεινε,
 λάθρηι δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.
 τῷ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 ἔνθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὥρσε.
 πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,

355. Ἡ(ι)δαί CGQ Pap. ο. 356. ἀμφοδίη(ι) ACGHJSTU Harl. a¹ Lips. Eust.
 357. ἔγειρε JQ. 358. τῷ Ar. (Schol. T) P Harl. b (*supr.* τοί), Par. d: εἰ Syr. .
 οἶ DQR Pap. ο, Par. c g j: τοί Aph. Ω. || πτολέμοιο ADHJSTU Pap. υ, Lips.
 359. πείραρ R Par. f (*p. ras.*: marg. ἢ πείρατα): πείρας Cant. (*supr.* ρ). ||
 ἀμφοτέροισι and ἀλλήλοισι Ar. διχῶς. 360. τ' om. Pap. υ. 362. τρώεσσι
 ἐπάλμενος Q Pap. υ, Harl. b, Par. a c d f g, ἐν ἄλλωι A. 363. γὰρ: θ' ἄρ G. ||
 καβησόθεν ἔνδον: ἐκάβης νόθον υἱόν Argol.

was the sea rather than Olympus the home of Zeus. The word therefore seems here to have the more abstract sense *parentage*, a specialization of the vaguer *γένος*.

358-60. The text, the reading of Ar., gives the best sense to this difficult passage; *the two gods knotted the rope of strife and war and drew it tight for both sides*. This sense of ἐπαλλάξαι is given by Schol. A: τῷ δὲ ἐπαλλάξαι ἐπὶ τοῦ συνάψαι χρωῖνται καὶ τῶν πεζολόγων τινές, πλεονάζει δὲ Ἀριστοξένος ὁ μουσικὸς ἐπηλλαγμένα λέγων τὰ συνημμένα. The word seems to mean literally *crossing over* a rope upon itself: similar uses will be found in the Lexicon, e.g. ποὺς ἐπάλλαχθεῖς ποδὶ, Eur. *Heracl.* 836, *foot linked to foot*. For the metaphor see note on H 102; the gods tie the two armies to the rope of strife, and by it pull them backwards and forwards. A somewhat similar explanation was given by Ar., only he distinguished two ropes, one of war and one of strife, τὸν πόλεμον τῇ ἐριδι συνέδησαν . . ὥσπερ οἱ τὰ ἄμματα ποιοῦντες (Did.). This is very artificial and needless. The general sense of the passage would be better given if we could translate ἐπαλλάξαντες *alternately*. The use of ἀλλάσσειν makes this possible, but we should require the pres. part. in place of the aor. There appears to have been a different reading of the passage in which τοί took the place of τῷ, and ἀλλήλοισι of ἀμφοτέροισι (the vulgate τοί . . ἀμφοτέροισι being conflated from the two). τοί now means

the two parties, Greeks and Trojans, and the metaphor is taken from the 'tug of war'; the two sides are regarded as having hold of a rope and pulling one another backwards and forwards. This is in itself intelligible; the objections to it are (1) that the metaphor of rope-pulling in battle elsewhere always indicates divine interference; (2) that the reading ἀλλήλοισι has very weak support. (In the ordinary reading τοί might be understood of Zeus and Poseidon; but the dual is far more Homeric in this sense.) It seems likely that the original reading was ἐπαλλάξαντε. Confusion began when this was altered to the plural to avoid hiatus; τῷ was changed to τοί, and so seemed to belong to the two armies, and the alteration of ἀμφοτέροισι to ἀλλήλοισι was a necessary consequence.

361. μεσαιπόλιος, 'half-grey,' *grizzled*; cf. χιτῶν πυρφυροῦς μεσόλευκος, Xen. *Cyr.* 8. 3. 13, purple shot with white; μεσοπόρφυρος in Plutarch *Aratus* 53. The first part of the compound is apparently a locative; ('half way to grey' Monro). Cf. § 203 ἰθαγενής.

363. ἔνδον ἐόντα, apparently *being* (a guest) *within the walls of Troy*, a rather strange expression. In O 438 we have Κυθηρόθεν ἔνδον ἐόντα, which is more natural as it is followed by ἐν μεγάροισιν. A truly wonderful variant is given by Didymos, ἐν τῇ Ἀργολικῇ Ἐκάβης νόθον υἱὸν ἐόντα· καὶ τάχα ἀν εἴη ἀμάρτημα, κατ' ἀγνοίαν τῆς Καβήσου (to judge from the various conjectural

ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
 ἦντεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365
 Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπώσμεν υἷας Ἀχαιῶν.
 τῶι δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο καὶ κατένευσε
 δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῶι, 370
 καὶ βάλεν ὕψι βιβάντα τυχῶν· οὐδ' ἤρκεσε θώρηξ
 χάλκεος ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξε.
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε·
 “Ὅθρυνεὺ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτέον δὴ πάντα τελευτήσεις ὅς' ὑπέστης 375
 Δαρδανίδῃ Πριάμωι· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,

364. μετὰ : κατὰ Aph. 366. ἀνάεδνον R: ἀνέσθον J. || ὑπέσχετο L. || δὲ :
 δὴ G c corr. : γὰρ H. 367. ἀνωσέμεν Ag. || τινὲς δὲ ἐπάγουσι (add the line)
 φοιτῶν ἔνεα καὶ ἔνεα θοὰς ἐπὶ νῆας ἀχαιῶν Sch. T. 368. ὑπὸ τ' ἔσχετο :
 ὑπέσχετο DGJQ Syr. 369. πιθήσας : πεποιθώς H. 371. ἤρκεσ' ὁ U. 372.
 ἐν : ἐνὶ J. || πῆξε : τύψεν D. 373. τινὲς <ὁ> δὲ κερτομῶν ἔπος ἠΐδα T.
 374. αερυονεὺ Syr. : ὦ αερυονεὺ T: ὠερυονεὺ (? || αἰνίζομ' (?) and τινὲς ap.
 Did. : αἰνίσσομαι Zen. : δαινίσσομαι Komanoz ap. Hesych. 375. πάντα :
 ταῦτα R. 377. γ' om. P Syr. (ταῦτην.). || ὑπὸσχομενοι Pap. o. 378 om. U¹.

sites given by Schol. T, ranging from Thrace to Lykia, ignorance of Kabeas was not confined to Argolis). It is hardly necessary to say that illegitimate sons are ascribed by H. to ladies of high degree only when the father is a god; nor did Homeric Greeks, like those of Alexandria, marry their half-sisters. A still stranger reading mentioned by the scholia is ἐνδονέοντα, κεκνημένον.

364. μετὰ κλέος, as A 227. Aph. read κατὰ κλέος, for which cf. Pindar P. iv. 125 ἤλυθον κείνου γε κατὰ κλέος, and κατὰ πόδας, on the heels.

365. εἶδος ἀρίστην, a compliment paid also to Laodike in Γ 124, Ζ 252. The old critics appear to have puzzled themselves over this supposed inconsistency, some actually taking εἶδος here to mean τὴν εἶδησιν, knowledge of prophecy (which, as the scholia on Ω 699 rightly remark, the Homeric Cassandra does not possess).

366. ἀνάεδνον, see on I 146. He boastfully promises a victory in place of the usual bride-price. So David promises to slay 100 Philistines as the

price of Saul's daughter, 1 Sam. xviii. 25. Virgil introduces Coroeus under similar circumstances, *illis ad Troiam forte diebus Venerat insano Cassandrae accensus amore, Et gener auxilium Priamo Phrygiibusque ferebat*, Aen. ii. 342. 367. Ar.'s variant ἀνωσέμεν would mean *drive out to sea*.

371. ὕψι βιβάντα, cf. Γ 22 μακρὰ βιβάντα. The phrase portrays the man's swaggering character, and, as the scholiast remarks, is in favour of the line which some added after 367 (see above). Possibly it means that he walked upright, not ὑπασπίδια in the orthodox fashion (158). ΤΥΧΩΝ is used absolutely, as often, the acc. being governed by βάλεν. This is one of the places where ΕΩΡΗΣ may be quite general, armament (App. B, iii. 3, c).

374. αἰνίζομαι, compliment. Zen. presumably understood his reading αἰνίσσομαι as a future (better αἰνίζομαι), which suits the passage well; reading the pres. we must take εἰ τελευτήσεις as = *if you are going to fulfil*.

Ἄργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
 Ἴλιου ἐκπέρσης ἐν ναϊόμενον πτολίεθρον. 380
 ἀλλ' ἔπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμῳ, ἐπεὶ οὗ τοι ἐδνωταὶ κακοὶ εἶμεν."
 ὥς εἰπὼν ποδὸς εἶλκε κατὰ κρατερὴν ὕσμινην
 ἥρως Ἴδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
 πεζὸς πρόσθ' ἵππων· τὸ δὲ πνέοντε κατ' ὤμων 385
 αἶεν ἔχ' ἠνίοχος θεράπων· ὁ δὲ ἔτο θυμῷ
 Ἴδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
 λαιμὸν ὑπ' ἀνθερέωνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
 ἥριπε δ' ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωῖς
 ἢ ἐπίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

379. εἴ: αἰ Pap. ο: αἴ Vr. d. 380. ἴλιον Pap. υ. 381. **συνώμεθα**: γρ.
συνώμεθα G. 382. ἄμιν C: ἐμιν D. 383. ἔλκε Ar. || **κατὰ**: διὰ A (γρ.
 κατὰ) C King's Par. e. || *τινὲς κατὰ κρατερῆς ὕσμινης* T. 384. ἦλε' ἐπαμύντωρ
 Ar. JT Par. h (ἐπ ἄμ.) and ap. Eust. 385. ὤμων PQR (and T in lemma).
 389. **ἀχερωῖς**: ἔτεροι δὲ ἀχελωῖς ὡς ἂν τις εἴποι ὕδατοστροφῆς Eust. 390. **τὴν**
 δ' Lips.

381. **ἔπευ**, better **ἔπε'**, which was read by Ar. in K 146, though there is no mention of any variant here. **συνώμεθα**, *come to terms*, *συνήμι*, *H. G.* § 81, a doubtful contracted form. Fick suggests *συνήομεθ'* (Menrad *συνεῖομεθ'*) ὠκυπόροισιν or as an alternative *συνήμεθα*, with the regular subj. lengthening, from *συνέμεθα*. But this could only be on a false analogy, -ε- being here the verb-stem, not the thematic vowel. Ar. wrote *συνώμεθα*, with interaspiration, and so *συνήμοσύνας*, *agreements*, X 261.

382. **ἐδνωταί**, *match-makers*, *marriage-brokers*, a profession which is fully recognized in many communities, civilized as well as savage, to the present day. Though there is no other trace of it in H., yet the existence of the broker is a natural outcome of the commercial view of marriage implied in the existence of *ἔδνα*. For the verb *ἐδνώω* cf. β 53 ὡς κ' αὐτὸς ἐδνώσαιτο θύγατρα, *get the bride-price for his daughter*.

384. Asios now appears, unlike the other Trojans, with a chariot. The description of his attack on the wall in M 110-114 accounts for this, and indeed appears to have been interpolated there for the purpose. If the original *μάχη ἐπὶ ταῖς ναυσὶν* knew nothing of a wall, but only described a gradual driving of the Greeks along the plain up to their

ships, then the casual mention of a chariot among the footmen would be nothing remarkable. Fick suggests that the name is Ἄσσιος, from the town of Assos. For the variant *ἐπαμύντωρ* cf. ὠφηνίοχος Z 19, ἐπίσκοπος K 38, with note.

385. **πνέοντε κατ' ὤμων**, cf. P 501 *μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους, ἀλλὰ μάλ' ἐμπνέοντε μεταφρένοι*. It is not necessary to suppose with Schol. B that this precaution τὸ ἐτοιμον τῆς φυγῆς καὶ τὴν δειλίαν δηλοῖ.

389-93=Π 482-86. **ἀχερωῖς**, said to be the *λεύκη* or white poplar (see Pausanias v. 14. 2). This is the finest tree which grows in modern Greece. Popular etymologists explained that Herakles had brought it from the river Acheron. For the mythology connected with it see Frazer on Paus. v. 5. 5.

390. **βλωθρή** only here (=Π 483), ω 234 (δγχνη) and in late imitative epics. It probably means *tall*, but various other senses are given in the scholia: *τινὲς ἀπαλήν*, κατὰ Ἀρκάδας· οἱ δὲ ὑψηλήν, κατὰ Βοιωτοῦς, ἦτοι φλοιοβαρή, κατὰ Μάγνητας, ἢ τραχεῖαν, κατὰ Δρύοπας, ἢ ηὔξημένην, κατὰ Τυρσηνοῦς, ἢ σκληράν, κατὰ Καρυστίους. This knowledge of dialects is too universal to be trusted.

391. **νήϊον**, cf. Γ 61 *ἀνέρος δς ῥά τε τέχνῃ νήϊον ἐκτάμνησιν*. There is perhaps an intentional assonance in *νήϊον νεήκ*.

ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς,
 βεβρυχῶς κόνιος δεδραγμένος αἵματοέσσης.
 ἐκ δέ οἱ ἡνίοχος πλήγη φρένας ἅς πάρος εἶχεν,
 οὐδ' ὃ γ' ἐτόλμησεν δῆϊων ὑπὸ χεῖρας ἀλύξας 395
 ἅψ' ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχῶν· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου,
 ἵππους δ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς 400
 ἐξέλασε Τρώων μετ' ἐνκνήμιδας Ἀχαιοὺς.
 Διήφοβος δὲ μάλα· σχεδὸν ἤλυθεν Ἴδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῶι.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Ἴδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' ἔτση, 405
 τὴν ἄρ' ὃ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῶι
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος ἄνυσεν
 ἔγχεος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν, 410
 ἀλλ' ἔβαλ' Ἴππασίδην Ὑψήνορα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσε.
 Διήφοβος δ' ἔκπαγλον ἐπεύξατο μακρὸν ἀύσας·

395. ἀλύξαι Lips.¹ 396. στρέψας R Lips.¹ (cf. ἀλύξας· στρέψας· στρέψαι· ἀλύξαι, Sch. Tj). 398. ἔν : ἐνὶ GJ. || γαστέρ' ἔπηξε Mor. 399. ὃ Ar. PR : ὃ γ' Ω. 406. γε CDQ Lips. : γ' ἐν Ω. 408. τῇι : τὴν D : τῇ δ' Vr. d : τῇρ Pap. o. 411. ἀλλὰ βάλ' D. 412. γούνατα Lucen Pap. o.

393. βεβρυχῶς, *bellowing*, as P 264, μ 242, etc. Only the perf. forms are found in H. δεδραγμένος, cf. ἔλε γαῖαν ἀγοστῶι, A 425.

394. ἐκ . . πλήγη, cf. σ 231 ἐκ γὰρ με πλήσσοις, Σ 225 ἡνίοχοι δ' ἐκπλήγεν.

395. οὐκ ἐτόλμηνεν, he had not the courage to run the momentary risk of turning in escape (ἀλύξας). There seems to be some trace of a variant ἀλύξαι . . στρέψας, which is rather more natural. It is Antilochos who takes advantage of the unfortunate driver here as in E 580.

399 = E 585, from the same passage. Here we are expressly told that Ar. wrote ὁ, not ὃ γ', and it is probable that he did the same in E. See note on B 105.

407. δινωτῇν, see note on Γ 391. The word here probably refers to concentric rings as ornaments on the metallic

surface of the shield. For the κανόνες see App. B, i. 1. They are commonly taken to be *handles*, πόρπακες, but these were rings or loops, to which the word κανών could hardly be applied. The invention of such handles was ascribed to the Karians; they are quite inconsistent with the great Mykenaeen shield, and can only have come in with the small round target of later days.

408. ἐάλη, *shrank together*, Virgil's *se collegit in arma*. So II 403, T 278.

409. καρφαλέον, like αὖον αὐτεν, M 160, etc. ἐπιθρέξαντος, as it grazed the surface; this aor. form occurs only here in H., though we have the derived iterative θρέξσκον in Σ 599. It must be admitted that both the form of the word and the behaviour of the spear give ground for suspicion.

“οὐ μὰν αὐτ’ ἄπιτος κείτ’ Ἀσιος, ἀλλὰ ἔ φημι
 εἰς Ἀἰδός περ ἰόντα πυλάρταο κρατεροῖο 415
 γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὅπασσα πομπόν.”
 ὧς ἔφατ’, Ἀργεῖοισι δ’ ἄχος γένετ’ εὖξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμόν ὄρινεν·
 ἀλλ’ οὐδ’ ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταῖρου,
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε. 420
 τὸν μὲν ἔπειθ’ ὑποδύντε δῶα ἐρήρηες ἑταῖροι,
 Μηκιστεὺς Ἐχλίοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἴδομενεὺς δ’ οὐ λῆγε μένος μέγα, ἔτεο δ’ αἰεὶ
 ἦέ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι 425
 ἢ αὐτὸς δοντῆσαι ἀμύνων λοιγὸν Ἀχαιοῖς.
 ἔνθ’ Αἰσυνήταο διοτρεφέος φίλον υἷόν,

415. **ΙΟΝΤΑ** Ar. Ω: **ΕΩΝΤΑ** QRST Par. c (*supr.* i) d g¹ j. || **ΚΡΑΤΕΡΟΙΟ** R: **ΚΡΥΕΡΟΙΟ** Cant. Par. j (γρ. **ΚΡΑΤΕΡΟΙΟ**). 420. **ΑΜΦΙΚΑΛΥΨΕ** Vr. d. 422 *om.* A^t. 423. **ΣΤΕΝΑΧΟΝΤΑ** Zen. O: **ΣΤΕΝΑΧΟΝΤΕ** Ar. ATU Harl. d, Par. a (c¹?) h: **ΣΤΕΝΑΧΟΝΤΕΣ** Harl. α, Lips. 424. **ΙΔΟΜΕΝΕΥΣ**: *τινὲς περισπῶσιν* Sch. T (so A). 425. **ΑΧΑΙΩΝ** Mor. Bar. 427. **ΔΙΟΤΡΟΦΕΟΣ** J.

414. **ἄπιτος**, the *ι* is regular, see on Ξ 484 and App. D, vol. i. p. 595.

415. **πυλάρταο**, see on Θ 367.

420–23 = Θ 331–34. It seems unlikely that the lines are genuine in both places; and though the general character of Θ would lead us to suppose that they are borrowed there, in this case the presumption appears to be wrong. For here the words **βαρέα στενάχοντα** are out of place, as Hypsenor is clearly supposed to be dead on the spot. Deiphobos evidently thinks so (416), and it would be quite unlike the epic style to represent him as mistaken without explicitly saying so. It was evidently in order to avoid this difficulty that Ar. read **στενάχοντε**. But the phrase **βαρέα στενάχων** is used in the *Il.* only of wounded warriors (538, Ξ 432). On the other hand it is applied four times in the *Od.* to mental pain (ε 420, etc.); and the same is the case in the *Il.* with the similar **βαρὺ στενάχων** (A 364, etc.). So this consideration alone is not decisive, as we are unable to say whether Ar.’s reading is a mere conjecture or not. But we have further to consider that it is not usual for Homeric heroes to detach two of their number to carry a dead body to the ships; when an important chief is wounded this is natural enough, but a corpse they

merely draw within their line in order to prevent the enemy seizing it. The next three lines also contain unusual phrases; so that the balance of probabilities is decidedly in favour of regarding the whole passage, perhaps from 417 to 426, as a very late interpolation, later than Θ.

424. **μένος** is perhaps best taken as an acc. of relation, *slackened not in his fury*. But in χ 63 οὐδέ κεν ὧς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο the verb is clearly transitive, and this use would be more natural here, cf. *παθε τὸν μένος* A 282. The variant **Ἴδομενεὺς** as gen. is out of the question. Φ 305 οὐδὲ Σκάμανδρος ἔλγηγε τὸ δν μένος is exactly similar.

425. **ἐρεβεννῇ νυκτὶ καλύψαι**, a unique expression, evidently formed on the analogy of E 659 τὸν δὲ κατ’ ὄφθαλμων ἐρεβεννῇ πᾶν ἐκάλυψε.

426. **δουπᾶσαι**, *to fall in battle*; cf. the common phrase **δούπησεν δὲ πρῶν**. For this pregnant sense the nearest analogy is Ψ 679 δεδουπότος Οἰδιπόδῳ ἐς τάφον, a very suspicious ally. The short form of the dat. **Ἀχαιοῖς** at the end of the line is also rare, but is not in itself to be regarded as a proof of spuriousness; we might quite well read **Ἀχαιῶν** with Mor. Bar.

427. It is naturally impossible to say

ἦρῶ' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαιος,
 πρεσβυτάτην δ' ὥπνιε θυγατρῶν Ἱπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσὶ· τούνεκα καὶ μιν
 γῆμεν ἀνὴρ ὤριστος ἐνὶ Τροίῃ εὐρείῃ·—
 τὸν τόθ' ὑπ' Ἰδομενῆϊ Ποσειδάων ἐδάμασσε
 θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435
 οὔτε γὰρ ἐξοπλίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον
 ἀτρέμας ἐσταότα στήθος μέσον οὔτασε δουρὶ
 ἦρως Ἰδομενεύς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα
 χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροῶς ἤρκει ὄλεθρον· 440
 δὴ τότε γ' αὖτον ἄνυσεν ἐρικόμενος περὶ δουρί.
 δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῳ ἐπεπήγει,
 ἥ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν

428. ἦρῶ': ἦρων τινὲς ἀπτικῶς Sch. T. 433. τινὲς ὑποτάσσουσι:

πρὶν Ἀντηνορίδας τραφέμεν καὶ Πάνου υἱας,
 Πριαμίδας ε', οἳ Τρωσὶ μετέπρεπον Ἱπποδάμοισιν,
 ἕως ἔθ' ἤβην εἶχεν, ὅφελλε δὲ οὐρίον (sic) ἄνεος.—Sch. T, Eust.

435. φαεινῶ CHJPQRTU Vr. A Lips. Eust. 436. φυγέειν J. 437. στήλη D.
 439-41 om. Pt. 442. πεπήγει AC'P: ἐπεπήγη GQ. 443. πελέμιζεν Ar.
 Aph. ADR Harl. b: πολέμιζεν H Par. e: πτολέμιζεν J: πτελέμιζεν Par. d
 (τ er. d²): πελέμιζεν Ω (and ἄλλοι ap. Did.).

whether this Aisyetes is the same whose tomb is named as a landmark in B 793. The construction of υἱόν is forgotten for the time, and resumed with τόν, 434.

433. ὤριστος, as A 288. The three added lines in Schol. T (see above) are evidently an interpolation meant to modify the too absolute praise. To complete them Bekker added after Ἱπποδάμοισιν, αὐτόν τ' Αἰνείαν ἐπιεικέλον ἀθανάτοισιν. Something of the sort is obviously needed. οὐρίον, leg. θούριον.

435. θέλξας, see on M 255. For a similar act on the part of a god compare II 792.

437. ὥς goes closely with ἀτρέμας ἐσταότα, following it in sense—an unusual construction in a Homeric simile. The more regular form is to be found in P 434 ἄλλ' ὥς τε στήλη μένει ἔμπεδον κ.τ.λ.

439. οἱ goes with χιτῶνα, ἀμφὶ being added adverbially, his tunic round about him. This is more Homeric than the alternative of taking ἀμφὶ as governing οἱ, though the difference is slight; ἀμφὶ

very rarely follows its case (ψ 46 is perhaps the only instance), and in such a phrase as Σ 205 ἀμφὶ δέ οἱ κεφαλῇ there can be no doubt as to the nature of the dat. οἱ. So also Ξ 420; see H. G. § 182.

440-41 are probably an interpolation to turn the linen χιτῶν, the rendering of which is the sign of triumph, into a bronze corslet; see App. B, v. The epithet χαλκοχιτῶνες, from which the phrase is derived, is another matter (App. B, iii. 4).

441. ἐρικόμενος, rent, recurs in H. only in the intrans. aor. ἤρκει, P 295; cf. Hesiod Sc. 287 ἤρεικον χθόνα διαν, of ploughing.

443-44. Cf. II 612-13, P 528-29, where 444 is repeated but preceded by οὐρίαχος πελεμυχθή, a more simple and natural expression than the (κραδίῳ) οὐρίαχον πελέμιζεν of our passage, a piece of exaggeration which looks more like the work of an interpolator than of a genuine epic poet. The imperf. πελέμιζεν is more picturesque than the aor. οὐρίαχον, the butt-end, does not necessarily imply such

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 Ἴδομενεὺς δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας· 445
 “Δηΐφοβ', ἧ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὔχεαι οὕτως·
 δαιμόνι', ἀλλὰ καὶ αὐτὸς ἐναντίος ἴστασ' ἐμεῖο,
 ὄφρα ἰδῆις οἶος Ζητὸς γόνος ἐνθάδ' ἰκάνω,
 ὃς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450
 Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἀνδρεσσιν ἀνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἐνεικαν
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”
 ὥς φάτο, Δηΐφοβος δὲ διάνδιχα μερμήριξεν, 455
 ἧ τινὰ που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἀψ' ἀναχωρήσας, ἧ πειρήσαιο καὶ οἶος.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὀμίλου
 ἐσταότ'· αἰεὶ γὰρ Πριάμωι ἐπεμήνιε δῖωι, 460

444. ΜΕΝΟΣ: μέγας Q. || ὄβριμος CHPR. 446. ΤΙ Ar. Ω: τίς c' HRT
 Harl. d, Par. c², γρ. Harl. b: τοι P (U² *supr.*) Par. d. 447. αὐτως Zen. PRS
 Harl. b d, Par. c (αὐ-) g j Eust.: αὐτὴν G. 448. ἐναντίος A (γρ. ἐναντίος)
 [D]QU. || εἰσοῖο P. 449. ὄφρα ἴδῃ(i) Ar. PQ Harl. d, Par. g¹: ὄφρ' εἰδῆς Par.
 g². 452. πολέσσ' CGHPQRU Vr. b. || ἀνδρας(c)in PR (e *corr.*). 456. ἦ Ar.
 Ω: εἵ CHQST (*supr.* ἦ) and ἄλλοι (Did.).

a spike as is meant by the *σανρωτήρ* of K 153.

444. Ares seems to be regarded as a 'spirit of battle' presiding over every detail, and deciding the fate of the weapons—an idea which is found also in the common use of the word Ἄρης to signify the course of battle. Compare also 569. Some have taken it to mean here *the weapon* itself; but this is less probable. Ares in person is on Olympus, and ignorant of what is going on (521).

446. Εἴσκομεν, *do we fancy* (do you suppose we fancy) *that the recompense is at all (τι) sufficient?* For εἴσκω cf. Φ 332; the word seems to imply that Idomeneus contemptuously rejects the idea that the recompense is enough, and calls on Deiphobos to come forward and make a fourth. It is possible also to take the sentence affirmatively, *we truly think the recompense fair*: but τι is in favour of the interrogation. In the variant τίς σ', which was rejected by Ar., σ' could only stand for σοί, and the elision would be very harsh, though possible.

447. οὕτως and αὐτως (Zen. etc.) are equally Homeric. The text means 'as you boast in this way, I will do the same.'

449. ἴδῃς or ἴδῃ (ἴδῃ), see on A 203.

450. ἐπίουρον, so ν 405 ὕων ἐπίουρος. The scholia mention a variant ἐπι οἶον, but the compound is clearly more suitable. Compare ἐπίσκοπος K 38 with note. For the birth of Minos see Ξ 321, where his mother is called Φοίνικος κόρη. That passage, as we shall see, is of later origin. There is not, however, anything in it inconsistent with the genealogy here. Minos is mentioned also in λ 322, 568, ρ 523, τ 178.

456. ἦ or εἵ, see on B 300. ἐταρίσσαιτο = ἐταρον ἔλοιτο (K 242), transitive, while the act. ἐταρίσσαι is intrans. in Ω 335.

459. Fäsi has remarked that the selection of the first of the two alternatives is against the usual scheme under which the second is elsewhere always chosen (Ξ 20-4, etc.).

460. This curious statement is apparently connected with a legend of which

οὔνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίεσκειν.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Αἰνεία Τρώων βουληφόρε, νῦν σε μάλα χρῆ
γαμβρῶϊ ἀμυνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.

ἀλλ' ἔπευ, Ἀλκαθόωι ἐπαμύνομεν, ὃς σε πάρος γε 465

γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα·

τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,

βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.

ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς, 470

ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὔρεσιν ἀλκί πεποιθώς,

ὃς τε μένει κολοσυρτὸν ἐπερχόμενον πολλὺν ἀνδρῶν

χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθευ·

ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας

After 463 Vr. b adds αἰχμητὴν τ' ἕμεναι, καὶ εἰσαλαῖον πολεμιστὴν (= E 602, II 493, X 269). R adds the same line after 464. 465. ἐπαμυνέμεν PR: ἐπαμεινόμεν S: τινὲς ἐπαμύναι [? τινὲς “ἐπαμυνέμεν,” ἐπαμύναι Ludw.] Sch. T. || γε: περ of the earlier printed vulg. from the Florentine ed. princeps on, is presumably the reading of G. 469. πολέμοιο Lips. 470. ὥς: γρ. ε' ὥς· ἦτοι ὄντα καὶ μόνον (?) J^m.

we see traces in T 178-86 and 306, pointing to some tradition of a rivalry for the kingship of Troy between the two lines of the royal family; a tradition which may very probably be based upon historic fact, a family claiming descent from Anchises having at some time ousted another claiming from Priam, or more probably, when in possession of the chieftaincy, having thus justified the inferiority of a supposed Priamid branch. That there was a legend of the permanence of the house of Aineias in Troas we know from the fragments of Demetrios of Skepsis and Hellanikos. In *Hymn. Ven.* 196 Aphrodite prophesies to Anchises, σοὶ δ' ἔσται φίλος υἱός, ὃς ἐν Τρώεσσιν ἀνάξει· καὶ παῖδες παῖδες διὰμπερὲς ἐκγεγάονταί. But this may be merely an echo of T 307, q.v. Menekrates of Xanthos (ap. Dion. Hal. *Ant.* i. 48) recorded a legend that Aineias, being excluded from 'sacred privileges' (γερῶν ἱερῶν) by Paris, betrayed Troy to the Achaeans, who in return spared him, and left him in possession of the land; see R. Ellis in *C. R.* iii. 132.

461. μετ' ἀνδράσιν goes with ἐσθλὸν ἐόντα, on the analogy of ἐσθλὸν ἐνὶ προμάχοισιν, Δ 458, etc., rather than with οὐ τίεσκειν.

464. γαμβρός here and in E 474 means *brother-in-law* (v. 429); elsewhere it always is found in the ordinary sense of *son-in-law*. κῆδος is *grief*, not in the Attic sense *family connexion*, as is clear from the recurrence of the same phrase in O 245, II 516. This latter sense does not occur in H., though the word seems to be particularly used of grief at the loss of friends or kinsmen, e.g. E 156, Z 241, etc.

466. Cf. A 223. It would seem from this that Anchises, like Priam (Z 249), had his son-in-law dwelling in his house. 469 = 297.

470. Ar. pointed out here, as usual, that φόβος means not *fear* but *flight*; as Idomeneus himself says δειδία, 481. τηλύγετον, a boy, *stripling*; see on T 175.

471. For this fine simile cf. M 146-53.

473. οἰοπόλῳ, *solitary*; and so P 54, T 377, Ω 614, λ 574, cf. ἀκρόπολος = ἀκρος, E 523, τ 205. In *Hymn. Merc.* 314 the word means *sheep-feeding*, as if from βίς. νῶτον is accus., the subject of φρίσσει being σὺς, as appears from T 446 φρίξας εὐ λοφίην, *Scut. Her.* 391 ὀρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας.

θήγει, ἀλέξασθαι μεμαῶς κύνας ἡδὲ καὶ ἄνδρας· 475
 ὡς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
 Αἰνεΐαν ἐπιόντα βοηθόον· αὖε δ' ἐταίρους,
 Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρῆά τε Δηΐπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς δ' γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
 “δεῦτε, φίλοι, καί μ' οἶω ἀμύνετε· δεΐδια δ' αἰνῶς
 Αἰνεΐαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὃς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναΐρειν·
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλικὴ γε γενοίμεθα τῶιδ' ἐπὶ θυμῷ, 485
 αἰψά κεν ἡὲ φέροιτο μέγα κράτος ἡὲ φεροίμην.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἐστησαν, σάκε' ὤμοισι κλίναντες.
 Αἰνεΐας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάριοις,
 Δηΐφοβόν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490
 οἱ οἱ ἄμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα

480 *om.* Pap. ο (ἐν πολλοῖς οὐ φέρεται Sch. T). 481. **μ'**: μοι Q. 483. **ἔστι**: *ecce* Pap. υ. 484. **ἔστι**: ἀνδρὶ Pap. υ. 485. **ὀμηλικὴν** Zen. DU² Par. e: **ὀμηλικὴν** Ar. ? (so AGHT). || **γε** *om.* JPQ: **τε** Par. e. || **ἐπὶ** Ar. A[D] Harl. b d, Par. c d g h, Syr.: **ἐνὶ** Ω. 486. **κράτος**: κλέος PR Harl. a, Lips. || **η** κε *φεροίμην* Pap. υ, Syr. 488. **πλησίον** P. || **ἔστασαν** C. 491. **οἱ**: τοί Syr.

475. **θήγει**, see note on A 416. Heyne aptly quotes Aelian *de nat. an.* 6. 1 ὁ γοῦν σὺς μέλλων ἐς μάχην λέναι πρὸς ταῖς λείαις πέτραις τοὺς δόντας ὑποθήγει. The aor. mid. **ἀλέσασθαι** recurs in H. only O 565, Π 562, σ 62: Bekker reads *ἀλεξόμεναι*, cf. on O 565 and van L. *Ench.* p. 509. The aor. stem is *ἀλεξ-ησ-*, Ω 371, γ 346.

476. **οὐδ' ὑπεχώρει** is parenthetical, *Αἰνεΐαν* being acc. after *μένεν*. A similar construction will be found in A 376.

477. **βοηθόον**: the word recurs in H. only in P 481 (both times with the variant *βοηθόον*), and in the patronymic *Βοητοῖδης* δ 31, ο 95, 140, which shews that the word was felt as a real compound at an early date. So we have *βοηθός* and the verb *βοηθεῖν* as early as Herod., and *βοηδρομεῖν* in Euripides formed analogically. Hence Ar. was no doubt right in preferring the form *βοηθός*. (The accent shews that it is from *θέω*, not directly from *θεός*). The testimony of mss. is immaterial. See

note on A 74 for similar cases. The caesura seems to shew that *ἀρητφίλος* is a real compound in Γ 21, etc. **αὖε**, see A 461.

479–80=93–4.

481. **μ'**=μοι, see on A 170, Z 165.

482. For **ὅς** Nauck conj. *ὡς*, ingeniously but needlessly; the close repetition of the same word is not avoided in the epic style, and the relative clause repeating a preceding thought is quite Homeric, e.g. I 124 *ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο*.

485. **ὀμηλικὴν**=*ὀμηλικες*. This concrete use of the word is common, e.g. γ 364 *νέωτεροι ἄνδρες, πάντες ὀμηλικὴν μεγαθύμου Τηλεμάχου*, and of a single person, γ 49 *ἀλλὰ νέωτερός ἐστιν, ὀμηλικὴ δ' ἐμοὶ αὐτῷ*. So also ζ 23, χ 209. *ὀμηλικὴν* which Zen. read is apparently untranslatable. **ἐπὶ**, so π 99, ω 511; it expresses a vague concomitance, cf. *ἀτελευτήτῳ ἐπὶ ἔργῳ* Δ 175, *πολλοῖσιν ἐπὶ κτεάτεσσιν* I 482.

486. Compare Σ 308.

488. See on A 593.

λαοὶ ἔπονθ', ὥς εἴτε μετὰ κτίλον ἔσπετο μῆλα
 πίομεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν·
 ὥς Αἰνείαι θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἑοῖ αὐτῶι.

495

οἱ δ' ἀμφ' Ἀλκαθῶι αὐτοσχεδὸν ὠρμήθησαν
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
 ἀλλήλων. δύο δ' ἄνδρες ἀρήϊοι ἔξοχον ἄλλων,
 Αἰνείας τε καὶ Ἴδομενεύς, ἀτάλαντοι Ἄρηϊ,
 ἔεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῶι.
 Αἰνείας δὲ πρῶτος ἀκόντισεν Ἴδομενῆος·

500

493. πίομεν' Vr. b. || τε om. PQR: ε Cant. Vr. A. 494. αἰνείας QS.
 498. κονάβιζε Cant. 499. ἔξοχον ἅπασαι (Did.) Ω: ἔξοχοι CDJPS Lips. Eust.
 500. ἄρμος L. 502. δὲ: τὲ PR. || πρῶτος: πρόσθεν Aph.

492. This is a 'two-sided' simile, like that in M 151; the joy of the shepherd, which is merely accessory to the resemblance first brought forward, is made in its turn the basis of another likeness. Friedländer has remarked that this is the only case of ὥς εἴτε in a simile followed by the indic. In eleven cases it has no verb, in nine it is followed by the opt., and in one (I 481) by the subj. Friedländer, on account of this and some minor objections, none of which has any serious weight, wishes to reject the whole simile as interpolated; but a single unusual construction is certainly not sufficient reason for condemning so appropriate and pleasing a passage. The aor. indic. after ὥς τε is of course familiar (Γ 23), and, as Lange has shewn, the addition of εἴ does not really affect the question; it merely brings the action into closer connexion with the narrator, calling attention to it as a case put for consideration. Hence it is that ὥς τε and ὥς εἴτε are used indifferently in similes not containing a finite verb (see L. Lange, EI, p. 539).

493. βοτάνης, the place of feeding. In κ 411 ἐπὶν βοτάνης κορέωνται, it is used either in the abstract sense *feeding* or more probably = *food*. Hence Ar. considered it necessary to take ἐκ here in a temporal sense, *after* feeding. But this use of the preposition, though common in Attic, is very rare in H. (see however E 865, II 365, T 290, ψ 224). The analogy of κ 159 κατήϊεν ἐκ νομοῦ ἔλθῃς πίομενος is really decisive in favour

of the local sense of βοτάνης here; compare note on A 807. For the last half of the line cf. Θ 559 γέγηθε δὲ τε φρένα ποιμήν.

495. ἑοῖ, a form recurring only in δ 38 ἅμα σπέσθαι ἑοῖ αὐτῶι. So we have ἐέ, T 171, Ω 134 (and perhaps Ξ 162, q. v. See also on T 384). In all but one of these places it is joined closely with a form of αὐτός, and is used in the strictest reflexive sense. It is very likely, therefore, that it is the emphatic form of the pronoun, like ἐμοί beside μοι. This can hardly be considered quite certain, as the ε may merely have arisen phonetically before the F; in the adjectival form there seems to be no difference between ἐός and ὅς. It would naturally be easy to write the longer form in most of the passages where the pronoun is orthotone, and it is quite possible that many instances have been superseded by the familiar short form. ἐπισπόμενον, the aor. means 'when he saw his folk attach themselves to him.' This is the regular sense of the verb.

496. ἀμφί, *over* the body of.

499. ἀλλήλων is the genitive of the object aimed at, after τιτυσκομένων, precisely as in Z 3, where see note; and so probably in 501, though there it may be gen. after χροά.

502. πρῶτος· ἡ Ἀριστοφάνειος πρόσθεν ἀκόντισε, καὶ μήποτε βέλτιον· πρότερος γὰρ ἂν εἶπεν, Did.; and so Nauck reads. But πρῶτος is quite intelligible in the sense 'first of all his company,' the λαοὶ who are following him.

ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
 ὤχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
 Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'. ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι.
 Ἰδομενεὺς δ' ἐκ μὲν νέκνους δολιχόσκιον ἔγχος
 ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὤμοιῳ ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι
 οὐτ' ἄρ' ἐπαῖξαι μεθ' ἐὼν βέλους οὐτ' ἀλέασθαι·
 τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
 τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
 τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῶι
 Δηϊφობος· δὴ γὰρ οἱ ἔχεν κότον ἐμμενὲς αἰεῖ.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 υἷον Ἐνναλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπνους ὄβριμος Ἄρης
 υἱὸς ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,

503. ἀλεύατο J. 507. δὲ: δέ οἱ G. || εῶρακος U. 510. ἄρ' ἔτ' ἄλλα: ἄρα τὰλλα ap. Herod. 512. οὐ γὰρ: οὐδ' ἄρ PR. || ὀρμηθῆναι Mor. Bar. 513. οὐτ' ἄρ': οὐδ' ἄρ J. 517. κότος U. 519. ὄβριμον CP. 521. ὄβριμος CD²HPQ.

504. κατὰ γαίης, cf. A 358 καταείσατο γαίης, Γ 217 κατὰ χθονὸς ὄμματα πήξας. 504-05=Π 614-15.

507-08=P 314-15. θώρηκος γύαλον, see App. B, iii. 3c. Hard though it is to believe that the words mean *the hollow of the shield*, it must be admitted that it is equally hard to understand the words διὰ δ' ἔντερα χαλκὸς ἦφυσε if the body was covered by a cuirass: see Schol. T quoted on P 314.

508. ἦφυσε, so Ξ 517 διὰ δ' ἔντερα χαλκὸς ἦφυσεν, *let out* like water. Cf. Δ 526 χύντο χαμαὶ χολάδες, τ 450 πολὺν δὲ δῆφυσε σαρκὸς ὀδόντι. ἀγοστῶι, see A 425.

510-11=E 621-22.

512. γυῖα, here in the original sense *joints*, from root γυ to bend.

513. ἐπαῖξαι, to follow up his spear-cast so as to 'finish' his foe if wounded.

514. ἐν σταδίῃ, see on 325. In H

241 the word also occurs in antithesis to ἐπαῖξαι.

515. τρέσσαι, for *flight*, as usual (φυγεῖν μετὰ δέους, Ar.); cf. τρεῖν μ' οὐκ εἴμι Παλλὰς Ἀθήνη, E 256.

517. κότον evidently refers to the previous taunts which had passed (413-16, 446). So καὶ τότε in the next line refers to Deiphobos' failure to hit Idomeneus in 404.

520. ἔσχεν, intrans., *held its way*; so διέσχε, E 100, A 253.

521-25 are probably a later addition, referring forward to O 110 ff., where Ares hears of his bereavement. βριήπνους, only here, perhaps *with heavy voice*; cf. βαρύφθογγος, βαρύβρομος, βαρύκτυπος (all in the *Hom. Hymns*). Or βρι may mean simply *powerful* as in βρι-αρός, δ-βρι-μος: connexion with βριθός etc. is not certain. For the big voice of Ares cf. E 860.

ἀλλ' ὃ γ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσεόισι νέφεσσιν
 ἦστο, Διὸς βουλῇσιν ἐέλμενος, ἐνθά περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐργόμενοι πολέμοιο. 525
 οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὥρμήθησαν.
 Διτφόβος μὲν ἀπ' Ἀσκαλάφου πῆληκα φαεινὴν
 ἦρπασε, Μηριόνης δὲ θοῶι ἀτάλαντος Ἀρηϊ
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλώπιδι τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαυτὶς ἐπάλμενος, αἰγυπιδὸς ὥς,
 ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
 αὐτοκασίγνητος, περὶ μέσσωι χεῖρι τιτήνας,
 ἐξῆγεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535
 ὠκέας, οἳ οἱ ὀπισθε μάχης ἡδὲ πτολέμοιο
 ἕστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες.
 οἱ τὸν γε προτὶ ἄστν φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.
 οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει. 540
 Αἰνείας δ' Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἷ τετραμμένον, ὄξεϊ δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη

523. ὑπὸ : ἐνὶ Syr. . ἐνὶ Mor. 524. ἐρμῆμος Vr. A². 526. αὐ' ἀλκαῶσι
 Syr. || ὀρμῆσαν Pap. o. 531. ἐξαυτὶς C. 532. ὄβριμον CHPR. 534.
 μέσσωι P. 535. ἐξῆγε πτολέμοιο Q. 537. ποικίλα χαλκῶ D (γρ. ἔχοντες
 παρ. rec.). 541. αἰνείας δ' GQ Par. a f and ἐνιοι ap. Did.: ἐνε' αἰνείας Ar.
 AC²L Lips., γρ. Par. a: ἐνε' αἰνείας Ω. || ἀπορούσας J. 542. ὄξεϊ δουρί
 χαλκῶι H. 543. ἐκλινεν δ' Pap. o. || ἐκάφθη Q.

523. The idea of the gods sitting under a canopy of golden clouds on Olympus is hardly Homeric.

524. The rest of the *Il.* knows nothing of this imprisonment of the gods in Olympus, and the statement is in flat contradiction to the visit of Poseidon to the Greek camp. The interpolator seems to have had an inaccurate recollection of the beginning of Θ, where the gods are bidden not to aid the combatants.

526=496.

530. αὐλώπιδι τρυφάλεια, App. B, vii. 2, 7.

531. αἰγυπιός, see note on H 59.

532. πρυμνοῖο, near the shoulder; II 323.

533. For Polites son of Priam see B 791.

535-38=Ξ 429-32.

539. χειρός=arm, not hand, as often; e.g. A 252, Φ 166.

541. Αἰνείας, the form approved by Ar., is not Homeric. Herodianus compares for the synizesis Ἑρμέας, which only occurs in the dat. Ἑρμέαι as a dactyl, E 390; the contracted Ἑρμῆς is not found earlier than the hymns. Ἀφαρῆα, acc. after τύψε.

543. ἐτέρωσε, as Θ 306, 308, to one side. ἐάφθη (so most mss.: Ar. wrote ἐάφθη, and is followed by ACT), a doubtful and much disputed word which recurs only in the similar passage Ξ 419. It may be referred to *λάπτω* (προ-τάφην, A 3, etc.) if that is, as seems probable, *Fi-Fáp-τω*, conn. with Skt. *var-āti*, *throw about*, rather than with Lat. *iaceo*: H. G. § 46 note. It will then mean *his shield was hurled upon him*. The fall of

καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
 οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἣ τ' ἀνὰ νῶτα θεούσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν, ὃ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσας.
 Ἀντίλοχος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
 εἶσω ἐπιγράψαι τέρενα χροῖα νηλεῖ χαλκῶι
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων 555
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν.
 οὐ μὲν γάρ ποτ' ἄνευ δῆϊων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφᾷτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦισιν
 ἣ τευ ἀκουτίσσαι ἦε σχεδὸν ὀρμηθῆναι.

545. μεταστρεφέντα P. 546. ἀπὸ : διὰ Zen. 551. παρασταδὸν Zen.
 Aph. Q. 553. ἐπιγράψαι P (R *supr. man.* 1). 555. πολλοῖς T. || βελέεσσιν Q.T.

the ponderous Mykenaeen shield upon a wounded warrior deserves a strong word. (Note that *ιάπτω* in β 376, δ 749 is probably a different word=*hurt*: it has no F, and may be conn. with *ἴψαο* A 454: Schulze *Q. E.* p. 168.) So in Aisch. *Septem* 508 we have *κεφαλὰν ἰάψεν, drop the head of a falling warrior*. The ancient commentators and most of the modern connect the word with *ἐπομαι* or *ἄπτω* (hence writing *ἐ-* for *ἐ-*) and explain *shield and helmet clung to him*, followed him in his fall. This gives a rather more natural sense, but the form of the verb cannot be satisfactorily explained.

544. *θυμοραϊστής*, also II 414, 580, 591, Σ 220. Acc. to the scholia on II 414 the grammarian Glaukos read *θυμορραϊστής*, a form which has been preferred by Bekker, Lobeck, Nauck, van Leeuwen. Cf. *κυνοραϊστής*.

546. *ἀπό*, Zen. *διὰ* (and so presumably in 548), which might seem preferable were the text not sufficiently defended by *ἀπαμῆσει* (or *ἀποτμήσει*), Σ 34. *φλέβα*: it is hardly necessary to say that no 'vein' running up the back to the neck is known to modern anatomists. Hippokrates, however, appears to have held the view that there were four pairs of large veins, of which the first

started from the neck and ran along both sides of the spine down to the loins (Buchholz *H. R.* i. 2. 85: ii. 2. 242). The ancients were not aware that the arteries contained blood; so that the reference is probably not to the carotid arteries, as we might suppose, but to the jugular veins. The word *φλέψ* does not recur in H.

550. *αἶνυτο*, here clearly an imperf., not an aor. as Δ 531. Pallis suspects 550-59 on the grounds (1) that a warrior cannot strip a fallen foe while actually attacked all round: (2) that *εἰσω ἐπιγράψαι*, *graze inwardly*, is a self-contradictory expression: (3) the phrases *ἄνευ δῆϊων* and *φρεσὶ τιτύσκετο* are both strange. There is much force in these objections.

554. *Ποσειδάων*, as his ancestor (the father of Neleus).

556. *ἄνευ* in sense *away from* here only; elsewhere *ἀνευθεν*.

557. *στρωφᾷτ'*, a questionable form, see on O 666. Nauck reads *ἐστρέφετ'*, Schulze *στροφᾷετ'* with lengthening in the first place; see App. D, c (1). *ἔχε*, *held its place*, cf. 679. The use of *ἔχειν* with adverbs as a simple copula is not Homeric.

558. *ἐλέλικτο* in the sense *shook* may be right here (see on A 530), though

ἄλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
 Ἀσιάδην, ὅς οἱ οὔτα μέσον σάκος ὀξεί χαλκῶι
 ἐγγύθεν ὀρμηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμῆν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγῆρας.
 καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἤμισυ κεῖτ' ἐπὶ γαίης· 565
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπionτα μετασπόμενος βάλε δουρὶ
 αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίνετ' Ἀρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν.
 ἔνθά οἱ ἔγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρὶ 570
 ἦσπαρ' ὥς ὅτε βούς, τόν τ' οὔρεσι βουκόλοι ἄνδρες
 ἰλλάσιν οὐκ ἐθέλοντα βίηι δήσαντες ἄγουσιν·

560. ΤΙΤΥΣΚΟΜΕΝΟΝ P (S *supr.*). 561. ΧΑΛΚΩΙ: ΔΟΥΡΙ A *supr.* 562.
 ΑΜΕΝΗΝΗΣΕΝ PR. 564. ΣΚΩΛΟΝ ΠΥΡΙΚΑΥΣΤΟΝ R (*supr.* c over each N), Ap. *Lev.*
 143. 3. 565. ΓΑΙΗ(I) CHPR Pap. o Lips. 566. After this D^m Harl. a^m add 649
 (πάντοσε . . ἐπαύρη). 567. After this J adds 543 (ἐκλίνη . . ἐάφην). 569.
 ΓΙΓΝΕΤ' L. 570. ΔΕΣΧΟΜΕΝΟΣ U (δεσχό U² or U³ *in ras.*): δ' ἐσόμενος P (χ *in*
ras.): ἐν ἄλλωι χόμενος A (wrongly appended to 567). 572. ΙΣΘΛΑΣΙΝ P. ||
 ΔΑΜΑΣΑΝΤΕΣ Lips. || ἄγῳσιν RU Pap. o, Vr. b².

Bentley would read ἐέλικτο (*FeFél.*) was
brandished. The ictus is sufficient to
 account for the lengthening of the -ον,
 without the need of a F. The addition
 of φρεσί to ΠΙΤΥΣΚΕΤΟ is unique in H.;
 the verb is elsewhere used only in the
 purely physical sense, as in 560.

561. ὅς οἱ, a very rare neglect of F in
 Foi. Most editors read ὅ οἱ, which Ar.
 had in α 300 against the consensus of
 our mss., but Platt's ὅς F' is better; F'
 may represent either Fε or Foi.

563. ΒΙΟΤΟΙΟ ΜΕΓΗΡΑΣ, grudging Ada-
 mas (or *it*, the spear personified) the life
 of Antilochos. Though the expression
 is ambiguous, this gives a better sense
 than the alternative 'grudging to Adamas
 (the preservation of) his life.' The gen.
 comes under the class of those which go
 with verbs of anger, etc., *H. G.* § 151.
 c; lit. 'being jealous about his life,'
 and may be compared with the common
 construction φθονεῖν τινὶ τινος, as § 63
 οὗ τοι ἡμῶνων φθονέω, and Attic examples
 which will be found in Lexx.; and so
 Aisch. *Prom.* 626 ἄλλ' οὐ μεγάρωι τοῦδ'
 σοι δωρήματος. For other constr. of
 μεγάρωι see Ψ 865. ΚΥΑΝΟΧΑΪΤΑ, an
 epithet of Poseidon only, except in T
 224 of Boreas in the form of a horse.
 In the vagueness of Homeric colour-
 words it may mean only *dark-haired*;

but *blue-haired* is appropriate to a god
 of the blue sea, and Triton on a well-
 known archaic pediment in Athens has
 a beard painted bright blue.

564. Τὸ μέν, a *constr. ad sensum* after
 αἰχμῆ, cf. E 140, A 238, δ 508. ΣΚΩΛΟΣ,
 cf. σκόλοψ, 'a stake.' οἱ γὰρ ἀγροικοὶ
 ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἄκρον,
 ὅπως πικηθὲν (*compressed*) εἴη στερεώτερον
 [χρώνται δὲ αὐτῷ ἀντὶ αἰχμῆς], Schol. A.
 The last words seem to be a mistaken
 addition. The meaning is that the
 stump of the spear sticks in the shield
 like a post driven into the ground, with
 the end charred to prevent rotting; a
 precaution which is still habitual.

569. Ἀρης, the fortune of war: see
 on 444.

570. Δὲ σπόμενος, MSS. δ' ἐσπόμενος:
 see note on E 423. ΠΕΡΙ goes closely
 with σπόμενος, taking the place of the
 usual ἄμα with ἐπεσθαι, lit. *attached*
to the spear round about. But the
 phrase is properly used of a spear
 when *pulled out* of a wound; and for
 ἦσπαρ' we should have expected ἤρυγεν
 as in T 404 (Pallis).

572. ΙΛΛΑΣΙΝ, *twisted ropes* (from *Fel-*
λεω) whether of thongs or withies: τοῖς ἐξ
 ἰμάντων σχοινίοις, Schol. B. οὐκ ἐθέλοντα
 βίηι a pleonastic expression, like βίηι
 ἀέκοντος, ἀέκοντα βίηι, A 430, etc.

ὥς ὁ τυπεῖς ἥσπαιρε μίνυνθά περ, οὐ τι μάλα δὴν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψε. 575

Δηῖπυρον δ' Ἑλενος ξίφεϊ σχεδὸν ἤλασε κόρσῃ
Θρηϊκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἡ μὲν ἀποπλαγχεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον,
βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρωϊ ἄνακτι
ὄξυν δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἀνεῖλκε.
τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχεϊ ὄξυόεντι
ἔειπ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν οἷστῶι· 585
Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶι
θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἷστός.
ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλώην

573. ἔσπαιρε HR. 574. χροὸς: χερὸς L (P¹ ?): χειρὸς D. 577. ῥᾶξεν Q (γρ. ἄραξεν). 578. ἀποπλαγχεῖσα Lips. Vr. A. 580. ὀφθαλμοῦς R: ὀφθαλμῶν U. 583. ἀνέεικε PR (A has ἀνεῖλκεν). 584. ὀμαρτήδην Ar.: ὀμαρ-
τάτην R Pap. o and ap. Did. (Sch. T): ὀμαρτεῖτην J Par. d: ὀμαρτήτην Ω.
585. ἀπαι L. 587. ἀπὸ: διὰ PR. 588. μεγάλων Q. || καὶ ἄλῳν S.

573. τυπεῖς, only of wounds given by a thrust, acc. to the canon of Ar.; who must therefore have read *δαμῖς*, as Lehrs points out (*Ar.* p. 54), as in this case the spear is cast, 567. For the whole line cf. χ 473.

577. The 'Thracian sword' of *Asteropaios* is lauded in Ψ 808. The Thracians seem to have had an early reputation as metal-workers (K 438, Ω 284; Helbig *H. E.* pp. 7-14), and were evidently traders. There is no reason to suppose that the Thracian sword was of a different shape or size from the ordinary Homeric weapon, as the Scholiasts do (μόνοι γὰρ ἐν βαρβάρῳ οἱ Θρᾷκες μεγίστοις ξίφεσι χρώνται, A); μέγα is a regular epithet of the sword. The fact that Livy (xxx. 39) mentions javelins *ingentis longitudinis*, called *romphaeae* or *rumphiae*, as in use among the Thracians, obviously proves nothing. Another ingenious and very probable conjecture as to the origin of the epithet will be found in App. B, ix. 1.

579. μαρναμένων μετὰ ποσσὶ, cf. Ξ 411.

582. ἥρωϊ ἄνακτι, an unusual phrase,

not analogous to ο 117 Φαίδιμος ἥρως, Σιδονίων βασιλεὺς.

583. See on A 375.

584. ὀμαρτήδην, so apparently Ar. (or ὀμαρτήδην? Lehrs *Ar.* p. 301); mss. ὀμαρτήτην or ὀμαρτήτην, a genuine old form (*H. G.* § 19) against which there is nothing to be said, except that in similar passages τῷ δέ is commonly without a verb, being followed by ὁ μὲν . . . ὁ δέ in distributive apposition (H 306, etc.); the asyndeton after ὀμαρτήτην, though harsh, might be regarded as 'explicative.' The adverbial form does not recur.

585. ἀπὸ νευρῆφιν goes attributively with ὀιστῶι, as A 476 ἰῶι ἀπὸ νευρῆς. Cf. Θ 309. The couplet 584-85 is mere tautology (Pallis).

586. ἔπειτα, *thereupon*, merely brings the new sentence into immediate connexion with what precedes, without having as usual the full sense μετὰ ταῦτα. (So Schol. A, contradicting a note of An. which immediately precedes.) Cf. T 113.

588. πτυόφιν, Ahrens needlessly reads πτύοο; the instrumental form here supplies the lost ablative, as elsewhere

θρώισκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
 πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ, 590
 ὡς ἀπὸ θώρηκος Μενέλαου κυδαλίμοιο
 πολλὸν ἀποπλαγχεῖς ἐκὰς ἔπτατο πικρὸς οὔστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν ἥι ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν ἐυστροφῶι οἶδς ἰώτῳι,
 σφενδόνῃ ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενέλαου κυδαλίμοιο

589. ῥώισκωσι(ν) CGHPRT. 590. ὑπαὶ LRS. 592. ἀποπλαγχεῖς Pap. o, Vr. b d A Lips.: ἀποπλαγεῖς P. 594. ἥι: ἥ CGHPS and τινές Did. || ἐκ ὅσῳ ἀρα τοῦ Pap. o. || τόξῳ: χαλκῷ H. 597. ΜΕΙΛΙΝΟΝ: χάλκεον Vr. A. 598. χειρῶν Q. 599. ἐυστρεφεῖ Ar. 601. πείσανδρον Pap. u.

the locative. *πτύον* is the shovel by which the grain to be winnowed is tossed into the air (prob. = ἀθηρηλοιγός of λ 128). For the simile and for the orthography of ἰώτῳ see E 499.

590. *πνοιῇ* and *ἐρωῇ* seem to be combined by hendiadys, the keen breeze caused by the effort of the winnower with the fan.

594. *ἥι*, taken by Ar. to mean *where*, as M 389. This seems to require *τῇ* for *τῇν*, and so Nauck and von Christ read, without authority. It is far simpler to take *ἥι* as referring to *χειρὸς*, *in which*. The variant *ἥ* is of course equally possible.

599. *ἐυστροφῶι*, so all mss., as in 716: in O 463 and *Od.* the form *ἐυστροφῆς* is certain, and on this analogy Ar. read *ἐυστρεφεῖ* both times in this book. But the double stem is familiar enough; *ἐνεργῆς* and *ἐνεργος* coexist (though in different senses), *εὐπλεκῆς* and *εὐπλεκτος*, *εὐρρεῆς* and *εὐρροος*. Cf. also nom. *δίπτυχος*, dat. *δίπτῳ*, *ἐρίπρος*, pl. *ἐρίπρες*. There is, therefore, no good reason for rejecting the tradition.

600. *σφενδόνῃ*, a word which does not recur in H.; nor is the sling anywhere mentioned as a weapon unless, on the strength of the present passage, we find it in the *ἐυστροφῶι οἶδς ἰώτῳι* of 716. The context there obliges us to understand it either of slings, or of

bowstrings, or, with Povelsen, of 'close-woven woollen jerkins.' The latter is excluded by the words *οἷσιν ταρφέα βάλλοντες* (718), which can hardly apply to *τόξοισιν* only. Bowstrings, too, would not be made of wool, however well twisted, so long as sinews could be had (Δ 118, etc.); wool could not stand the strain of a bow. We conclude, therefore, that slings are alluded to in 716, and that *σφενδόνῃ* here is to be taken in its usual sense. Even if it meant only 'bandage' here (as in Hippocrates it means a surgical sling) the sense could only be secondary, and would imply a knowledge of the weapon. And we know that slings were employed in Mykenaeen warfare from the famous siege-scene on the silver bowl, vol. i. p. 572. There is, therefore, no reason on this ground for doubting the present passage; the rarity of allusion to the sling is doubtless due to the fact that it was the weapon of the despised light-armed soldier, and therefore beneath the notice of the heroic poet. But it must be admitted that 600 is added very awkwardly, and has all the appearance of a gloss, though probably enough a correct one. *οἱ . . ποιμένι λαῶν* is not in the Epic style, and the nameless *θεράπων* seems to be a common soldier; the Homeric *θεράπων* is a brother-in-arms, a hero like his chief.

ἦε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοςδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτήτι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος, 605
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῶι
 ἔγχος· ὁ δὲ φρεσὶν ἦισι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἄλτ' ἐπὶ Πείσανδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 ἀξίνην ἐύχαλκον, ἐλαίνῳι ἀμφὶ πελέκκῳι
 μακρῶι ἐνξέστωι· ἅμα δ' ἀλλήλων ἐφίκοντο.
 ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτῳπον 615
 ῥινὸς ὑπερ πυμάτης· λάκε δ' ὅστέα, τὼ δέ οἱ ὅσσε
 παρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίησιν,
 ἰδνώθη δὲ πεσών. ὁ δὲ λαῖξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα·

602-6 *om.* Pap. o. 604. *Ιόντε* G. 605. *παρὰ* GP Lips. Vr. A. 608.
ἔγχος HJPST Pap. o, Harl. a, γρ. A. 609. *ἐέλπετο* AGQTU Pap. o, Harl. a,
 Par. h: *ἔλπετο* Ω. || *μέγα* δ' ἤλπετο (Sch. A: *ἔλπετο* Sch. T) Zen. 610. *δὲ* :
καὶ Pap. o. || *ξίφος ἀργυρόηλον* : *χείρεσσι μάχαιραν* Zen. 613. *ἀφίκοντο* H
 and *ap.* Eust. : *ἀφικέσθην* (Sch. A: *ἐφικέσθην* Sch. T) Aph. : *ἀφίκεσθον* others
 (Did.). 615. *ὑπαὶ* GLR: *ὑπὲρ* Ap. *Lex.* 109. 5. 617. *αἱματόεντα* Par. d², *ap.*
 Eust. and Sch. BLT. || *πέσον* Ar. Ω: *πέσεν* *ap.* Did. 619. *οἰχόμενος* G.

608. *ἔσχεε*, see on 163. The question between aor. and imperf. here turns on whether we take *σάκος* as acc., *he was holding his shield*, or nom., *the shield stopped it*. There can be no doubt that the latter is preferable (cf. M 184): the former does not need stating. *ἔσχεθε* is therefore aor.—unless we adopt the variant *ἔσχετο*. *καυλῶι*, see on 162.

609. The readings of Zen. in this line and the next are both wrong; the former on account of the *F* of *φέλομαι*, the latter because the *μάχαιρα* is never a weapon in H., but only a sacrificial knife. See on Γ 271, Σ 597.

611. The position of the epithet *καλὴν* at the end of a line agreeing with a substantive in the next is not Homeric. Hence Lehrs (*Ar.* p. 450) suggests *καλῆς*. See also on Π 104. The cases where the adjective forms part of the predicate are of course different: e.g. *καλὸν* | *εἶδος* *ἐπ'* Γ 44, *ἐνθα* *πάχιςτος* | *μῶν* *ἀνθρώπου*

πέλεται Π 314. The same exception applies to *πάντες*, *θαμειάς* (M 44, Σ 68) *ἄκρος* (M 51, O 653, P 264).

612. *ἀξίνη*, a weapon mentioned again only in O 711, of which we can therefore give no account. The scholia suggest that Peisandros carries it in view of the attack upon the ships. The axe was a familiar weapon in Mykenian times, and in the "Karian" double form was a most important religious symbol (A. J. Evans in *J. H. S.* xxi. 99 ff.). *πελέκκῳι*, *handle*, here only; for the form cf. *ἡμιπέλεκκα* Ψ 851, on the analogy of which Heyne suggests *ἐλαῖνον ἀμφιπέλεκκον* here.

613. *ἀλλήλων*, the ordinary genitive of the goal reached, as with *τυγχάνω*, etc.

617. The actual 'falling out' of the eyes does not seem to be a possible effect of a single blow on the forehead, though the eyeballs might be burst.

618. *ἰδνώθη*, cf. B 266, M 205.

“λείψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 ἄλλης μὲν λώβης τε καὶ αἷσχεος οὐκ ἐπίδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδὲ τι θυμῷ
 Ζηνὸς ἐριβρεμέτω χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, ὅς τέ ποτ’ ὕμμι διαφθέρσει πόλιν αἰπὴν· 625
 οἳ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ’ ἀνάγοντες, ἐπεὶ φιλέεσθε παρ’ αὐτῇ·
 νῦν αὖτ’ ἐν νηυσὶν μενεαίνετε ποντοπόροισι
 πῦρ ὁλοὸν βαλλέειν, κτεῖναι δ’ ἥρωας Ἀχαιοὺς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρηος. 630
 Ζεῦ πάτερ, ἥ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 ἀνδρῶν ἠδὲ θεῶν, σέο δ’ ἐκ τάδε πάντα πέλονται·

620. λήψετε Vg. A². 623. λωβήσεσθε PR. || κακοὶ HJ (surp. ai) S Mor. Vr. A.
 624. ἐριβρεμέτω J. || ἐδείσατε R. 625. ποε’ ὕμμι DHQT. || αἰπὴν: αὐτήν
 C Lips. (γρ. αἰπὴν). 626. ἐν ἄλλωι καὶ κτήμασ’ ὕμ’ αὐτῇ A. || πολλὰ:
 πάντα Ven. B. 627. οἴχεσθον ἄγοντες Zen. || παρ’: περ A surp. and lemma:
 Ar. διχῶς. || αὐτῆς DS Par. f. 628. νῦν δ’ H. 630. ποτε R. 631.
 φρένα L.

620. For *λείψετε* one MS. has *λήψετε*, which would add to the irony of the passage if such an active form of the fut. of *λαμβάνω* were possible. It is, however, no doubt merely an itacistic mistake.

622. As the text stands we must either supply *ἐστέ* with *ἐπίδευεῖς* or place a comma instead of a full stop after *αὐτῆς*. The analogy of I 225 is in favour of the former; but the contracted -εῖς is suspicious in both cases, and here also either *ἐπίδευεῖς* or *ἐπίδευει* is probably right. The connexion of thought in the speech apparently is ‘you have been full of wickedness already, and now you add to it by attempting to burn the ships and slay the Achaeans’; *μέν* being answered by *αὐτε* in 628. This is rather like an anti-climax, and Payne Knight is perhaps right in rejecting the whole of the speech from 623. In any case the latter part, from 634, cannot be defended.

623. *ἦν ἐμὲ*, for the double acc. of the external and internal object see *H. G.* §§ 132, 135. *κύνων* is generally masc.; possibly therefore *κακαὶ* may contain a taunt like *Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί*. *ἄκρως τῷ θηλυκῷ ἐχρήσατο εἰς τὴν ἀνανδρίαν τῶν βαρβάρων* Schol. T.

625. Observe the emphasis on *ξεινίου* due to its position; so also i 271, ξ 57.

αἰπὴν, an anomalous form for *αἰπείαν*. Nauck suggests *αἰπὴν*, which is likely to be right, as -ύς is not unfrequently used as a fem. termination; see *H. G.* § 116. 4.

627. *ἀνάγοντες*, a verb which is often applied, as Ar. remarked, to the voyage from Greece to Troy (Lehrs *Ar.* p. 111). Zen. read *οἴχεσθον ἀγόντες*, by which, as An. says, *τὸ δυϊκὸν συγχέεται ἐπὶ πολλῶν τασσόμενον* (see on A 567). *φιλέεσθε*, *were entertained*, as Γ 207, 354, Z 15, etc. The gravamen of the offence lay in the outrage on the laws of hospitality.

630. *Ἄρηος* may go either with *σχήσεσθε* or with *ἐσσύμενοι*, but better with the former; see on 315.

631. From here to the end of the speech is generally regarded as an interpolation. To be unwearied in war is not a reproach which is likely to touch an enemy, nor is success in battle a sign of *ὑβρις*. The whole passage seems an expansion of *δεινῆς ἀκόρητοι αὐτῆς* in 621, which is of course not a taunt (‘although ye be insatiate’), by means of the commonplaces in 631–37, of which the last is found again in ψ 145. Perhaps, however, the athetesis should begin only with 634. *ὕβρισται* will then, instead of referring to what follows, more fitly repeat the thought of 622.

οἶον δὴ ἄνδρεςσι χαρίζεται ὑβριστήσιν,
Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.

635

πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”

ὧς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόευντα
συλῆσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
αὐτὸς δ' αὐτ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.

640

ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος
Ἀρπαλίων, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμῖξων
εἰς Τροίην, οὐδ' αὐτίς ἀφίκετο πατρίδα γαίαν·
ὅς ῥα τότε Ἀτρεΐδαι μέσον σάκος οὐτάσε δουρὶ
ἐγγύθεν, οὐδὲ διαπρὸς δυνήσατο χαλκὸν ἐλάσσαι,
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
πάντοσε παπταίνων μή τις χροά χαλκῶι ἐπαύρηι.
Μηριόνης δ' ἀπιόντος ἴει χαλκῆρέ' οὔστὸν

645

650

633. ὕβριςτῆραι Lips. 635. ὁμοῖοιο Vr. A. || πτολέμοιο DHQRTU. 637. περισσὸν αὐτὸν εἶναι φασὶ τινες Schol. T. 638. πέρ: κεν Lips. Ven. B. 639. ἀκόρεστοι L (supr. HT). 641. ἐτάροις ἐδίδου C. 642. αὐτ' om. DJPT Vr. A: αὐ HR. || ἐξαυτίς C. 643. κυλαιμένεος Zen.? See Ludwig. 644. ὅ: ὅς D. || πτολεμῖξων U Harl. a: πολεμῖξων Q: πολεμῖξων HPST: πολεμῖζειν J, γρ. Lips.: πτολεμῖξων Ω. 645 om. T^t (ins. Rhosos in marg.). || αὐτίς C. 646. ὧς ῥα J. || ἀτρεΐδαι T. 648. χάζετο S. 649. χαλκῶι: καλὸν Q. 650. δ' om. Pap. o.

633. οἶον ὅα regularly follows an exclamation of reproach, applying it to the particular instance in question: P 587, Φ 57, ε 183, λ 429: *even as now*.

637. μολπῆς acc. to Ar. meant only *sport* or *dance*, not *song*. But though the former sense is required in ζ 101, where it is applied to the game of ball at which Nausikaa plays, yet here, in an enumeration of sensual pleasures, it is not likely that music should be entirely omitted, and a word used which is hardly distinguished from the following ὀρχηθμός. So in α 152, with its context, and φ 430, μολπῇ clearly implies music. The simple explanation is that the word is exactly similar to our 'play,' in having both a more general application to any sport (as in μέληθηρα, δήλωι μέλ-πεσθαι Ἀρηί, H 241, etc.) and a special sense in connexion with music, as here and A 474, q. v. (See Lehrs Ar. 138 ff.) Some critics rejected the line altogether as superfluous. Cf. Pindar N. vii. 53

κόρον δ' ἔχει καὶ μέλι καὶ τὰ τέρπν' ἀνθε' Ἀφροδίτια.

638. ἐξ ἔρον εἶναι, i.e. to enjoy to satiety, as in the familiar ἐξ ἔρον ἔντο. The infin. of the aor. does not recur, but the act. in place of the mid. is found also in Ω 227.

640. τὰ μὲν is pronominal, in antithesis to αὐτὸς δέ, not the article. Cf. on A 11.

644. πτολεμῖξων: most MSS. π(τ)ολεμῖξων, but the fut. is clearly best, and the evidence of MSS. between ζ and ξ is of little weight, see App. Crit. on B 328, K 451, O 179, Ω 667. The variant πολεμῖζειν is quite admissible, and may have contributed to the confusion, which is, however, essentially graphic.

649. The subj. after the historic tense is so rare in H. that we ought perhaps to read ἐπαύροι with G. Hermann, in spite of MSS. (H. G. § 298).

650. ἀπιόντος, gen. of aim, see 613, etc.

καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἷστος
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 ἐξόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἐταίρων
 θυμὸν ἀποπνείων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦτε δὲ γαίαν. 655
 τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
 ποινὴ δ' οὐ τις παιδὸς ἐγένετο τεθνηῶτος.
 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
 ξεῖνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσι·
 τοῦ ὃ γε χωόμενος προῖε χαλκῆρε' οἷστος.
 ἦν δέ τις Εὐχύνωρ Πολυῖδου μάντιος υἱός,
 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,

651. **πα** βαλε Pap. ο. 652. **κατὰ** : διὰ A^t. 657. **ἀθετεῖται** (by Ar.?)
 Sch. BLT. || **δ'** om. A. || **ἀνασθέντες** Ap. Rhod. || **ποτὶ** RS Vr. A. 658-9. **ὁ**
 'Ἀριστοφάνης ἀθετεῖ, ὁ δὲ 'Ἀρίσταρχος ἢ ἀθετεῖν φησὶ δεῖν ἢ ὁμωνυμίαν νομίζειν,
 Sch. T. 658. **δὲ** *supr.* οὐ Par. j : **ἐνιοι** πιθανῶς (ἀπιθάνως Cobet) μεταγράφουσι
μετὰ δ' οὐ σφι πατὴρ Sch. A. 659. **ἐρίγνωτο** L. || **τεσσηνώτος** (A *supr.*) JPRT :
τεσσηνώτος Ω. 660. **μάλα** : μέγα J. || **ἀποκταμένοι'** ἐχολώθη P. 662.
χωόμενον G. 663. **πολυεῖδου** QS Syr. || **μάντεος** L.

652. **ὑπ' ὀστέον**, apparently through the middle of the pelvis.

657. **ἀνέσαντες**, *seating him*, as ξ 280 *ἐς δίφρον δὲ μ' ἔσας ἀγεν οἰκάδε*, from *σεδ* root of *ἔζω* (see also note on T 280). As this word appeared unsuitable to a corpse, Ap. Rhodius read *αναθέντες*.

658-59. Pylaimenes, king of the Paphlagonians, the father in question, has already been killed, E 576 (where see note). Various remedies were proposed to remedy the undeniable contradiction; Aph. had recourse to the obvious athetesis of the couplet; Ar. did so reluctantly, unless it could be supposed that this Pylaimenes was another man of the same name (which is obviously out of the question); Zen. read *Κυλαίμενος* in 643; others explained that it was the spirit of the dead man which followed the bier; others again boldly read *δ' οὐ σφι* for *δὲ σφι* (cf. on I 453). But the contradiction, though glaring enough, is really far less vital than many others which are less obvious.

659. **ποινή**, *blood-wite*, compare the phrase *νήποινοι δλοισθε* α 380, β 145. For a man to die and have no blood-

money or vengeance exacted by his family was a disgrace, for it brought him to the level of the worthless wretches who, as in the Icelandic sagas, were outlaws on account of their misdeeds, and might be killed without payment. The death of Harpalion is in fact at once avenged by Paris when he slays Euchenor; but the price is not paid by Meriones himself.

661. **πολέσιν**, out of all the multitude of Paphlagonians it was with him that he had the closest tie.

663. For the name **Πολυῖδος** cf. E 148, where it again occurs in connexion with soothsaying. Pherekydes ap. Schol. T here makes him a member of the prophetic race of Melampus (his great-great-grandson). The long *ι* is explained by Schulze (*Q. E.* p. 118) after Wackernagel as from *πολυφιδος*. The variant *Πολυεῖδος*, though found in a few mss. and preferred by many recent scholars, is not supported by inscriptions and does not explain the Attic form in *-idos* (e.g. in the play of Sophokles *Πολυῖδος ἢ Μάντις*: see frag. 462 *ὅρω πρὸ χειρῶν Πολυῖδου τοῦ μάντιος*).

664. **Κορινθεοί**, see notes on B 570, Z 152.

ὅς ῥ' ἐν εἰδῶς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε, 665
πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος
νούσωι ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν,
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι.
τῷ ῥ' ἄμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
"Ἐκτῶρ δ' οὐκ ἐπέπυστο δῖος φίλος, οὐδέ τι ἥδιη
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675
λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κύδος Ἀχαιῶν
ἔπλετο· τοῖος γὰρ γαιήοχος ἐννοσίγαιος
ᾤτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
ἀλλ' ἔχεν ἦι τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο

666. πολυίδος Q Syr. : πολυεῖδης S. 667. φείσθαι CH Vr. b. 668.
ΝΗΥΣΙΝ : χερσιν Pap. o. 670. πᾶσιν(?) JQ(?)RS Lips. 672. ἀπαὶ L. ||
στυγερὸν S. 674. ἥιδει CG Cant. Vr. b¹ A. 679. ἐπᾶλτο Vr. b.

667. φείσθαι, aor. where we should have expected the fut. It has been suggested that 666 may be taken parenthetically, so that φθίσθαι will be exegetical of κῆρ above. But see note on Γ 28 ; it is quite possible here to take φθίσθαι with εἶπεν as a simple complement or object of the verb, without reference to time ; 'announced to him his perishing,' just as we have νόστον σοῦ πατρὸς σάφα εἰπόμεν in ρ 106, cf. also δ 561 σοὶ δ' οὐ θέσφατόν ἐστι . . θανέειν. The scholiasts naturally compare the διχθάδαι κῆρες offered to Achilles, I 411.

669. ὥϊην, evidently a definite fine in place of personal service. We have an instance of it in Ψ 297, where Echepolos gives Agamemnon « mare, δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡγεμέεσσαν. The word recurs in β 192.

673 = Λ 596, Σ 1. We now leave the Aristeia of Idomeneus, and enter on a transitional passage leading to the Διὸς ἀπάγη (see Introduction). The many weaknesses and other signs of late composition which mark it will be noticed in their places. Hector, it appears, is in the centre of the battle. The lines are apparently an imitation of Λ 497 ff., but with the position reversed ; there Hector on the left knows nothing of the Trojan defeat in the centre.

676. τάχα, soon, as always in H. ; not

perhaps as in Attic. The statement as to the imminent defeat of the Trojans comes as a surprise ; the last exploit was in their favour, and they have shewn no sign of yielding.

677. τοῖος, Nauck suggests τοῖον, which is plausible but hardly necessary : cf. π 205 ἐγὼ τοῖόςδε . . ἦλυθον. It is a case of the 'nominative in the predicate,' for which see H. G. § 162. Cf. also H 211.

678. σθένει : we have heard nothing of this before : Poseidon's help has been strictly confined to ὀτρύνειν. Some of the ancient commentators explained the word to mean 'by the strength with which he inspired them' ; but the Greek will not allow this.

679. ἔχεν is generally explained *was holding on his way*, as in 520, 557, M 433, and often with διέσχε. But from the mention of ἵπποι in 684 (and cf. 749) it appears that Hector is regarded as being in his chariot. ἔχεν will then have its regular Homeric sense, *was driving*. A precisely similar question occurs in 326, and in both cases probably arises from a confusion of the original narrative, where the chariots can drive right up to the ships, with the later interpolation of the wall and all the incidents of the battle before it. The special harshness in this case is due to

ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων, 680
 ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θῖν' ἔφ' ἀλὸς πολίης εἰρυμέναι, αὐτὰρ ὑπερθε
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.
 ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες, 685
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόντες Ἐπειοί,
 σπουδῇ ἐπαίσσοντα νεῶν ἔχον, οὐδὲ δύναντο
 ᾧσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν

680. πυκινὰς Lips. Vr. A. 681. αἴαντος nHec Vr. d. 683. δέδμητο T.
 684. γίνοντο L: γίνονται Q. || μάχης Syr.: μάχαι S. 685. ἄονες J: ἰώνες Q.
 686. λοκροὶ τε φοῖοι R. || φαιδιμόωντες J. 688. ἵκελον GQU.

the mention of the wall (for the first time since 124) in the same line. But that must be taken as a sign of the unskilfulness of the interpolator of the passage.

681. This is the first mention of the ship of Protesilaos, which plays a prominent part in the fighting at the end of O. Αἴαντος without an adj. must mean the Telamonian; though acc. to A 8-9 his ships were at the extremity of the line, and in A 5 the centre is occupied by those of Odysseus. But we need not trouble ourselves about the discrepancy with so late a passage as the introduction to A—certainly not to the extent of supposing with Ar. that the Oilean Aias is meant. In O the Telamonian is intimately connected with the defence of Protesilaos' ship; and this is quite sufficient ground for the momentary association of the two here.

684. *ζαχρηεῖς*, see notes on E 525, M 347. The meaning evidently is that less care had been taken with the wall where the Greeks and their chariots were best able to take care of themselves. But the idea of fighting in chariots between the wall and the ships is equally absurd, whether used of Greeks or Trojans.

685. This line is remarkable as containing the only mention in H. of the Ionian name. It is very probable that the whole passage is an Attic interpolation, with the object of giving respectable antiquity to the hegemony of Athens over the Ionian tribes, with whom in 689 the Athenians seem to be identified. The epithets *ἑλκεχίτωνες* and *φαιδιμόντες* are ἀπαξ λεγόμενα in H. The

former indicates the use of the long flowing chiton, which was borrowed, as its name shews, from the Semitic nations (Hebr. *Ketoneth*), and in the classical period was considered as peculiarly Ionian, being worn chiefly by the elderly and dignified and on solemn occasions (see Strabo x. p. 466; Thuk. i. 6; iii. 104; Helbig *H. E.* 176; Studniczka 15-20). Hence the epithet is appropriately applied, in the Hymn to the Delian Apollo (147), to the Ionians assembled at the great Delian festival, but is out of place here when used of Ionian soldiers, who can never have worn in war a dress which was quite incompatible with active exertion. The word here is therefore only a national *epitheton ornans*. The analogous *ἑλκεσίπτελος* is restricted to Trojan women. The formation of *φαιδιμόντες* is irregular, as it comes not from a substantive but from an adjective; cf., however, on *ὀξύεις*, E 50 (*φαίδιμοι ἔντεσ'* Bentley). The name *Φθῖοι* also recurs only in this passage (693, 699); they are not mentioned among the inhabitants of Phthia in the Catalogue (B 684), and the name is therefore probably of later origin, when *Μυρμιδόνες*, "Ἕλληνες, and 'Ἀχαιοὶ were either forgotten as tribal names or altered in their extension.

687. It is more natural to take *νεῶν* with *ἐπαίσσοντα* than with *ἔχον*; see note on E 263. *σπουδῇ*, *hardly*; B 99, etc.

689. This line is awkwardly added. *οἱ μὲν* seems to be in apposition with *Ἰάονες* (685), which it resumes, and should be followed by *οἱ δὲ Ἐπειοί*, 'first the picked men of Athens, then the Epeians.'

ἦρχ' υἷος Πετewo Μενεσθεύς, οἱ δ' ἄμ' ἔποντο 690
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦτοι ὁ μὲν νόθος υἷος Ὀϊλῆος θείοιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες
 ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἷος,
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιόν,
 ἀλλ' ὥς τ' ἐν νειῶι βόε οὔνοπε πηκτὸν ἄροτρον
 ἶσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφί

692. μέγης τ' (Zen. ?) Vr. A Harl. d, Par. j (τε). 693. φείων τε (τὲ) GPS.
 694. θείοιο : θεός τε J. 698. ἰφάλοιο Q (supr. κ). 701. υἷος : αἵας D¹.
 702. ἵστατ' : χάζετ' Zen. || οὐδ' : ἠδ' G.

ἐν δ' ἄρα . . Βίας τ' εὖς is a parenthesis, but none the less affects the form of what follows. It will be seen that of the tribes mentioned in 685-86 the leaders of the Phthians and Epeians are given in full; of the Lokrians we are told that their leader the Oilean Aias is absent (701); this leaves the Athenians to represent the Ionians, the Boiotians being barely mentioned a second time (700).

690. For Menestheus see B 552, where his companions are not named.

691. For Βίας τ' εὖς Nauck conj. καὶ Ἰασος, on the ground that an Ἰασος is leader of the Athenians in O 332. If the passage is to be harmonized, it needs less half-hearted measures. Ἐπειῶν is evidently gen. after ἦρχε above, though with a slight change of construction, and followed by another change in πρὸ Φείων afterwards.

692. Comparing B 620 ff. we find that of the four leaders of the Epeians there named not one occurs here; while Meges is made leader of the Dulichians. So with the next line; Medon in the Catalogue leads the forces of Philoktetes (B 716-28), while Podarkes (B 695-706) has succeeded to those of Protesilaos from a different though neighbouring

region, including Phylake, here the home of Medon.

694-97=O 333-36, where they come in more naturally.

697. Γνωτὸν, brother, or perhaps more generally kinsman; the word is ambiguous, but sometimes the narrower meaning seems best suited; cf. X 234, P 35.

698. ὁ, sc. Podarkes.

700. ναῦφιν apparently represents an ablative (see on 588) as in the constr. of ἀμύνεσθαι with gen., e.g. M 155, 179. It is, however, possible to take it as a locative, at the ships, ἀμυνόμενοι being used absolutely as in II 556, 622, β 62, χ 106. For the very rare use of μετά with gen. = with see note on Δ 51.

701. This line stands in place of what we should expect, a statement that the Oilean Aias commanded the Lokrians. The fully-armed chief does not fight among his light-armed followers.

702. ἵστατο : the χάζετο of Zen. does not so well suit the following simile; see ἔστασαν 708. οὐδ' ἠβαιόν, B 380.

703. ἐν νειῶι, in breaking up a fallow, the hardest work in ploughing. οὔνοπε, the epithet is applied to oxen also in ν 32. It probably means dark brown. πηκτὸν ἄροτρον, see on K 353.

πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς· 705
 τῷ μὲν τε ζυγὸν οἶον ἐύξοον ἀμφὶς ἔεργει
 ἰεμένω κατὰ ὠλκα, τέμει δέ τε τέλσον ἀρούρης·
 ὧς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.
 ἀλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, 710
 ὅππότε μιν κάματός τε καὶ ἰδρῶς γούναθ' ἵκοιτο·
 οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 οὐ γάρ σφι σταδὴν ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,

705. πολὺς δ' HS and *ap. Did.*, see below. || ἀνεκκήκίει A (*supr.* α) J : ἀνεκκήκίεν
 HPRS *Syr. Par.* c j : ἀνακκήκίεν Vr. b, Harl. b d, *Par.* a f g : ἀνακκήκίη Mor. : χωρὶς
 τοῦ δ ἀνεκκήκίει (*sic*) καὶ διὰ τοῦ ι *Did.* 706. ζυγὸς οἶος ἐύξοος Vr. A. 707.
 ὠλκαν PR (n in P possibly added later). || τέμνει DH²JPQRSU² *Syr. Lips.* 708.
 ἀλλήλοισιν GHJPQRU *Syr. Harl.* a. 710. λαοὶ : ἄλλοι HPR : αἶεν Vr. d (?).
 711. ἵκται JQ. 712. ἀλλ' οὐκ ἰλιάδῃ Zen. 713. οὐδ' ἄρ σφι Harl. a. ||
 σταδὴν ὑσμίνης ἔργα μέμνηε Strabo x. 449 : γρ. ἔργ' ἐμειμήλει Sch. T. || κῆρ :
 ἦτορ *Syr. Par.* h.

705. The oxen are yoked by the horns instead of by the necks, a practice which is still habitual in S. Europe.

707. ὠλκα recurs in σ 375 (again with hiatus) and in the late Epic imitative poets. It is evidently another form of αῦλαξ (Pindar, Attic and Ionic), ὠλαξ (Dor.), ἀλοξ (Attic Trag.); cf. ὁμῶλακες *Ap. Rhod.* ii. 396, ἰῶλκα (Fῶλκα ?) and ὄλοκες in Hesych.; all, with ὀλκός and *suicis*, from root *swelq-*, *Felk-* (*Darbishire Reil. Phil.* p. 49). Fick writes Fῶλκα here (P. Knight κατ' αΦολκα); the retention of F before o is, however, very rare (*H. G.* § 393). The second half of the line is very obscure. Perhaps the best suggestion is Monro's, that τέμνει is the pres. of *ἐτεμνε*, and means *it* (the plough) *reaches*; though the omission of the subject *ἄροτρον* is very harsh. In this case the verb is probably distinct from *τέμνεν*. τέλσον, the *headland* or edge of the field where the plough turns (Σ 544, 547), is not 'cut' by it. Various emendations have been proposed; Barnes τάμον, Jortin ταμώντε δέ, I. H. Voss ταμέσθ' ἐπὶ τ. ἀρ., Brandreth ταμέσθαι τ. ἀρ. The most generally accepted is van Herwerden's ταμείν ἐπὶ τ. ἀρ. This is strongly supported by *Ap. Rhod.* iii. 412 τῇν (νεῖδν) αἶψα ταμών ἐπὶ τέλσον ἀρότρῳ. But it is hard to see how so simple a phrase can have been corrupted. The unmetrical (and un-Epic) τέμνει of most mss. is evidently a witness to the ambiguity of τέμει. But it is impossible

to feel confident that the right solution has been found.

708. μάλα must be taken with the preceding partic. as P 571 ἐργομένη μάλα, ω 400 ἐελδομένοισι μάλ' ἡμῖν. This weakens the caesura and gives a disagreeable rhythm, but that is to be reckoned among the other peculiarities of this doubtful passage. μάλα intensifies the idea of closeness given by παρ-, as in P 502 μάλ' ἐμπνέοντε μεταφρένῳ, cf. P 359 μάλ' ἀμφ' αὐτῷ βεβήμεν.

710. λαοὶ . . ἔταροι in apposition, another curious and unique phrase; either of the variants ἄλλοι and αἶεν would be preferable. Heyne conj. ἔταροί θ'. Nor is there any analogy for the appearance of the shield-bearer in H.; the hero always carries that weapon for himself.

714. See note on B 529. The character of the Lokrians as a tribe of bowmen is unique in Greek history, Ἐλλῆσιν δτι μὴ Κρησίην οὐκ ἐπιχώριον δι τὰς εὐείην. Λοκροὺς γὰρ τοὺς Ὀπουντίους ὀπλιτεύοντας ἤδη κατὰ τὰ Μηδικὰ ἴσμεν, οὓς Ὀμηρος ἐποίησεν ὡς φερόμενοι τόξα καὶ σφενδόνας ἐς Ἰλιον ἔλθοιεν (*Pausan.* i. 23. 4). Even in the *Scutum Herculis* 25 the Lokrians are called ἀγχέμαχοι. The whole of this description may indeed be a specimen of false archaism, the interpolator endeavouring to give an air of antiquity by ascribing to the Lokrians a practice which in his own time was unfamiliar.

οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα, 715
 ἀλλ' ἄρα τόξοισιν καὶ ἐυστρόφωι οἶδς ἀώται
 "Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι 720
 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστήι,
 οἱ δ' ὀπιθεν βάλλοντες ἐλάνθανον· οὐδ' ἔτι χάρμης
 Τρῶες μμνήσκοντο· συνεκλόνεον γὰρ οἷστοί.
 ἔνθά κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἡνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 725
 "Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι,

715. οὐδ' ἔχον: οὐτ' αὖ R. || δῶρα Q. 716. ἐυστρεφεῖ Ar. 717. οἶσι
 μάλιστα PR. 721. οὐδ' ἔτι Syr.: οὐδέ τε J: οὐδέ τι Ω. 725. πολυδάμας
 U¹ Vr. A. 726. παρὰ (or παρα) ῥητοῖσι GJPRQTU Syr.

716. *ἐυστρόφωι*, see notes on 599 and 600. There is no doubt that the reference here is to slings, as Pausanias took it (see last note). Povelsen would explain *well-woven doublets of wool*: but apart from the question whether *ἐυστροφος* can bear this sense, we see from the epithet *λινοθήρηξ* (B 529) that such a jacket would be not of wool but of linen.

719. *οἱ μὲν*, the two Aiantes and, presumably, the other tribes and leaders of 685 ff.

721. It is quite unlike Homer to make the sudden change of the course of battle, even to 'a sorry repulse from ships and huts' (723), depend not upon the doughty deeds of individual heroes, but solely on the effect of a body of archers concealed in the rear. Of such soldiers H. always speaks in a slighting tone, and nowhere else do they exercise the least influence on the course of a fight.

725 = M 60; the idea of making Polydamas Hector's military adviser seems to be taken from that passage combined with M 210 ff., all being ultimately suggested by Σ 249 ff. From 739-40 one would suppose that Polydamas is going to suggest a concentration of forces; his ultimate advice to hold a council as to the advisability of retreat is at least surprising, and shews him in the light of a mere coward instead of a sage adviser. Yet Hector, instead of rudely snubbing him as in M, appears to take his advice, and leaves him in charge of the centre, going 'thither'

(to the left?) to return 'after giving them good charge.' But as a matter of fact he does no more than blame Paris unjustly and bring him back to the centre, the 'left,' which in 674 ff. was in hard straits, being thus further weakened. When Hector and Paris reach the centre the fight goes on, and there is no further word of a consultation. It is hard to imagine a more inconsequent piece of composition. The purpose of it seems to have been to put an end to the division of the battle into separate sections, which plays so important a part in what has preceded, but entirely vanishes in the following books. The whole passage to 794 must be one of the latest expansions of the *Iliad* (so Erhardt, pp. 231-36).

726. *ἀμήχανος*, *intractable*, as K 167, Π 29. For the addition of the infin. cf. *H. G.* § 232; 'you are intractable *for listening to*'=you cannot be induced to listen to. *παραρρητοῖσι*, *persuasive things*, a neut. pl. used in a vague sense, like the 'impersonal' neuter subject of a verb (as *οὐκέτι φυκτὰ πέλωνται*, see *H. G.* § 161), and approximating to the abstract sense *παραρρησις*: cf. *λεῖα δ' ἐποίησεν*, M 30, with note. So also we may explain phrases like *μειλιχιοῖσι προσ-ηύδα*, etc., where the supposed 'ellipse of *ἐπέεσσι*' can hardly be called a scientific explanation. The adj. recurs only in I 526 in the sense *open to persuasion*, and so we might possibly explain 'you cannot be brought to listen to men who

οὔνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα·
 τούνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων.
 ἀλλ' οὐ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι·
 ἄλλωι μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα,
 [ἄλλωι δ' ὄρχηστύν, ἐτέρωι κίθαριν καὶ αἰοιδήν·]
 ἄλλωι δ' ἐν στηθέσσι τιθεῖ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
 καὶ τε πολεῖς ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 πάντη γάρ σε περὶ στέφανος πολέμοιο δέδχε·
 Τρῶες δὲ μεγάρυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,

730

735

727 *om.* Q. 728. περιέμμεναι Mor. Bar., γρ. Par. ε, Eust. || περὶ Ἰδυεν' ἀπάντων Harl. b, Par. d. 729. δυνήσαιο ἀνελέσθαι Q: θεοὶ δόσαν ἀνθρώποις An. on Δ 320. 730 *om.* G. || δῶκε P. 731 *om.* Ω: *habent* A^mD^mGH^mJPQRU Harl. a, Lips. Vr. A: Ζηρόδοτος ὁ Μαλλώτης προστίθηναι Sch. T: quoted by Clem. Al. *Strom.* iv. 625, Lucian περὶ ὄρχ. 23 (ὄρχηστύν τε καὶ ἱεροδόσαν αἰοιδήν). 732. νόον τίθει (sic) T: οὕτως Ἀριστοφάνης Sch. T. 733. πολλοὶ: πολλὸν Aph. 734. πολλούς Q (other mss. including A vary between πόλεις and πολεῖς). || δὲ καὐτὸς Q: δεκαὐτὸς D: δ' αὐτὸς R: δ' ἐκ αὐτὸς G: δὲ κ' αὐτὸς Ω. 735. ἄριστα Mor. Par. (a *supr.*) e, and *ap.* Eust. 737. δὲ: δὴ PR: δ' αὐ Vb. b.

are open to conviction.' But this is not Homeric either in thought or expression. The line is generally printed with a full stop at the end, and a comma at the end of 727; the punctuation adopted is that recommended by Lehrs, on the ground that οὔνεκα regularly follows the clause of which it gives the explanation (see note on Γ 400-5). The sense is equally good in either case.

728. περιέμμεναι, the variant περιέμμεναι is the commoner phrase, e.g. P 171 περὶ φρένας ἔμμεναι ἄλλων. The text, however, has sufficient analogies (K 247, γ 244, ρ 317).

729. αὐτός, μόνος, the εἰς ἀνὴρ of Attic; cf. Θ 99, and for the general sentiment of the line, Δ 320.

731. This tasteless interpolation is ascribed by Schol. T to Ζηρόδοτος ὁ Μαλλώτης, who is not to be confused with his more famous namesake of Ephesus. He may be the same as the Ζηρόδοτος Ἀλεξανδρεὺς of Suidas, who wrote on the atheities of Ar. (Schrader *Porph.* pp. 428 ff.). He believed Homer to have been a Chaldean (Schol. A on Ψ 79). The line was, however, established by Lucian's day.

733. ἐπαυρίσκονται, cf. A 410 with note. Here the word clearly implies *profl.* The passage in A suggests that

τοῦ here may be personal, referring to the ἄλλος, not to his νόος.

734. πολεῖς, perhaps πολῦς, see on B 4. The reading πόλεις, *cities*, is expressly recognized by the scholia, but is not probable. δὲ καὐτός, see on Z 260. An. says here κατὰ συναλοφὴν ἐκκληπτέον, ἵνα διαρῆται μάλιστα δὲ καὶ αὐτός. But on Υ 311 he quotes this and Z 270 as instances of a superfluous κε (περισσὸς ὁ κε—so also Schol. T here, πλεονάζει ὁ κε). Thus the reading of Ar. is uncertain. But it is clear that here κε is quite inadmissible, and the only choice is between the text and Hermann's tempting conj. δὲ τ' αὐτός, on the analogy of ζ 185 μάλιστα δὲ τ' ἐκλυον αὐτοί. This is certainly most like the Homeric idiom. The sense is 'the man who has the νόος ἐσθλός best knows its value.' The word ἀναγνῶναι recurs only in *Od.*, in the sense of recognizing.

736. στέφανος occurs only here in H.; it is clearly used of an encircling ring, though in A 36 the verb ἐστεφάνωτο seems to be applied to the central figure; see note on E 739. For the use of δέδχεν of the fury of battle cf. M 35, T 18.

737. κατὰ, *down upon*; a vehement irruption is regarded as a descent, even when a wall is scaled. The simile in O 381-4 explains the metaphor. So in

οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλέονεσσι, κεδασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους. 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλησι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 παρ νηῶν ἔλθοιμεν ἀπήμονες. ἥ γὰρ ἔγωγε
 δεῖδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, δν οὐκέτι πάγχυ μάχης σχήσεσθαι οὔω."
 ὥς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων,
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 750
 "Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,

738. ἀφεστᾶσι J : ἀμφεστᾶσι Q. 741. δ' ἂν : δὲ S. || ἐπιφρασσοίμεθα Vr. A.
 742. ἐν JPQRU. || πέσοιμεν J Eust., γρ. Vr. b. 743. αἶ : εἶ Bar. Pap. o : ἥ
 Mor. || ἥ : εἶ J. 744. ἔλωμεν A[GS]. || γὰρ : γὰρ ἂν PR. 745. ἀποστή-
 σονται AT Par. a² c (supr. τι) d (supr. τι) : ἀπο***σονται U (τι in ras.) :
 ἀποστήσονται Par. h : ἀποτίσονται DJP (supr. ω) S Vr. d : ἀποτίσονται Vr. b :
 ἀποτίσονται Ω. 746. παρ L. 748. πολυδάμας U¹. 749 om. A¹H^t Vr. d.
 751. πουλυδάμαν Zen. Chamaileo. || πάντας ἀρίστους : μώνυχας ἵππους Q.

A 484 κατὰ στρατόν is used of the ship coming from the 'high seas' down upon the camp.

738. ἀφεστᾶσιν, apparently *are holding aloof, arms and all*, 'full-armed though they are.'

741. ἔνθεν may be either temporal, *from that moment*, or more probably *from that point*, starting from those circumstances; cf. note on P 703. ἐνθα δὲ κεν Brandreth, van L.

742. The phrase ἐνὶ νήεσσι πεσεῖν is not, as usual, ambiguous, but clearly means 'to attack the ships.' See on I 235, O 63.

743. ἔπειτα, *thereafter*, after dismissing the first alternative; so also Ω 356 φεύγωμεν . . ἥ μιν ἔπειτα . . λιτανεύσομεν, and ν 63.

744. ἔλωιμεν is so strongly supported that it must have the preference over ἔλθωμεν. For the change of mood cf. Σ 308.

745. Here again ms. authority is nearly unanimous for ἀποτίσωνται, *exact the debt of yesterday*. For this sense of ἀποτίσασθαι cf. ψ 312. The lengthen-

ing of the ο is however intolerably harsh, and there seems to be no choice but to accept the variant ἀποστήσονται, *pay back the debt*. This use of ἀποστήσασθαι (lit. *weigh out*, or rather *get weighed out*) does not recur in H.; the nearest analogy is στήσαι = *weigh*, X 350 etc. But this is of less importance in so late a passage, for the verb is attested in Attic, e.g. in an inscription ἀπαριθμῶσάσθων καὶ ἀποστησάσθων τὰ χρήματα. The use of the article in τὸ χθιζόν has also an Attic look. Both readings give equally good sense. The reference is evidently to the defeat of the Greeks in Θ, so that the passage is later than the incorporation of that book. Düntzer rejects 741-47; but then Polydamas never gives the advice which he announces; and no half-measures will put things right.

748-49 = M 80-81—a piece of careless borrowing, as Hector has left his chariot outside the wall. Hence a few mss. omit 749. But a similar blunder occurs in 752.

αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιῶ πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐν τοῖς ἐπιτείλω."

ἦ ῥα καὶ ὠρμήθη ὄρεϊ νιφόντι εἰοικώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων. 755

οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἑκτορος ἔκλυον αὐδὴν.
αὐτὰρ ὁ Δηϊφοβόν τε βίην θ' Ἑλένοιο ἄνακτος
'Ασιάδην τ' Ἀδάμαντα καὶ Ἄσιον Ἑρτάκου υἱὸν
φοῖτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760

τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους,
ἄλλ' οἱ μὲν δὴ νηυσὶν ἐπι πρυμνήσιν Ἀχαιῶν
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.

τὸν δὲ τάχ' εὖρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης 765
δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠυκόμοιο,

753. αὖτις C: αὖτις Q. || εὖ om. C¹: καὶ C *man. rec.*

756. ἐς: ἐπ Mor.

763. κέεται C *Par. j.*

752-53 = M 368-69—careless borrowing again. Here *κείσε* has no particular reference (apparently it means the Greek left, though this has not been mentioned) and *ἀντιῶ πολέμοιο* is precisely the opposite of what Hector does; he leaves the fray instead of entering it. *ἐπιτείλω* is substituted for *ἐπαμύνω* in M 369, and does not give a very good sense; we must suppose it to mean 'when I have told them to mass themselves together.' The πάντες ἀριστοὶ are not, as we should suppose, those of 740, but the subordinate heroes named in 790-92. These numerous difficulties have naturally cast doubts on the passage; Christ, for instance, would omit 749-53 reading αὐτίκα δ' ὠρμήθη, etc. But the whole present portion of the book requires a deeper use of the knife.

754. The comparison of a warrior rushing at full speed to a snowy mountain is extraordinarily inappropriate. If we adopt Nitzsch's explanation that ὄρεϊ νιφόντι means an *avalanche*, this objection is removed, but only to make way for two others: first, that the words could hardly give the sense: secondly, that the avalanche is apparently unknown in Greece, and in any case cannot have ever been familiar on the coasts of Asia Minor. All attempts to amend the text are futile. The simile is imitated by Virgil (*Aen.* xii. 699 ff. *Quantus*

Athos . . gaudetque nivali Vertice se attollens pater Apenninus ad auras) without avoiding bombast. When Suhrab in the *Shahnama* drives his charger at the foe 'like a moving mountain' we feel of course no offence.

756. *ἀγαπήνορα*, an epithet which recurs only in Θ 114, O 392, Ψ 113, 124, η 170, and is applied only to heroes of the second rank. It is commonly explained as *ἀγαπῶν ἡγορέην*, *loving valour*, i.e. valourous. But this is improbable, as the second part of the compound can only represent *ἀνέρα(s)* not *ἡγορέην*. The primitive sense of *ἀγαπάειν* and *ἀγαπᾶν*, as found in H., is *to caress*, to shew the outward signs of affection. The word therefore means much the same as *φιλόξενος*, 'shewing all external kindliness to his fellow-men,' cf. η 33 of the Phaiakians, οὐδ' ἀγαπαζόμενοι *φιλέονσ' ὅς κ' ἄλλοθεν ἔλθοι*.

760. εἴ που ἐφεύροι, see on Δ 88.

764. ἐν τείχει, from its antithesis to *νηυσὶν ἐπι πρυμνήσιν*, evidently means 'within the walls of Troy,' whither Deiphobos had been taken (538); but the use of the word is curious in a passage where the Greek wall has been so prominent.

765. It is strange that no mention is made of Aineias who has taken a prominent part in the fighting among the other heroes now named (459 ff.).

θαρσύνουθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,
 ποῦ τοι Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἀσιος Ἑρτάκου υἱός;
 ποῦ δέ τοι Ὀθρυονεύς; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινή, νῦν τοι σῶς αἰπὺς ὄλεθρος.”
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἐκτορ, ἐπεὶ τοι θυμὸς ἀνάλτιον αἰτιάσθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ μ' οὐ πάμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγειρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς. 780
 οἷω Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.

770. βίη δ' U. 771. τ' om. H. 772. ὥιχeto Bekker *Anec.* 937. 9.
 776. ἐρωῆσειν Harl. a. || πτολέμοιο GQ. 777. μ' οὐ Q: οὐδέ με or οὐδ' ἐμέ
 Ω (ἐπεὶ θέμε R). 779. ἰόντες P¹. 780. ἔτεροι J. || κατέκτασεν Lips. 782.
 τετυμμένω T. 783. χεῖρε HPR. || φόνον: φόβον Mor.

769=Γ 39.

772. κατ' ἄκρης, τινὲς δὲ κρῆς μονοσυλ-
 λάβως (i.e. κατὰ κρῆς), ἐπεὶ καὶ κρῆθεν
 φησὶν (see on II 548), Schol. A. The
 present phrase is only used of Troy (O
 557, Ω 728), except in ε 313 ἔλασεν (μιν)
 κύμα κατ' ἄκρης. It seems to be a case
 of the not uncommon use of the fem. of
 the adj. as a subst., though in the
 present instance the fact that there is a
 fem. substantive in the immediate neigh-
 bourhood to which ἄκρης might refer
 makes the question a little doubtful.
 The phrase is fully established in Herod.
 and Attic Trag. and prose (see Lex.);
 here also the neighbourhood of a fem.
 subst. is common but not universal, e.g.
 Aisch. *Cho.* 691. For the sense cf.
 Virgil's *ruit alto a culmine Troia*, *Aen.*
 ii. 290.

773. cōc is the form given by all mss.
 and approved by Ar., probably because
 it begins the line in X 332, q.v. On the
 other hand, in the acc. the form σόον has
 everywhere ms. authority on its side,
 though here too Ar. sometimes read σῶν
 (see on A 117). But in II 252 he varied
 between σόον and σάον. Of all these
 forms σάος is probably the oldest (cf.

σαώτερος A 32 and note on I 424). The
 phrase recurs in ε 305, χ 28; it is evi-
 dently an oxymoron, 'one thing is *safe*
 for you—sheer destruction.' The idiom
 by which *safe* = *certain* is very familiar
 in our colloquial language.

775. This line is used with an ellipse
 of the apodosis, as in Z 333, where see
 note.

776. ἄλλοτε δὴ ποτε μᾶλλον, as we
 should say, 'at any time rather than
 now'; the following ἐπεὶ logically im-
 plies νῦν οὐ μέλλω. The aor. with μέλλω,
 lit. *I am like to have withdrawn* means
I confess I may have (Platt *J. P.* xxi.
 40).

777. ἐπεὶ μ' οὐ is given by one ms.
 only for the vulg. ἐπεὶ οὐδέ με (or οὐδ'
 ἐμέ); but it had already been conjectured
 by Brandreth, Platt, and van L. in order
 to avoid the harsh synizesis, which is
 however found again in δ 352 (λ 249 ?), τ
 314, υ 227. If the vulg. is retained οὐδέ
 με is better than οὐδ' ἐμέ, as the em-
 phasis conveyed by οὐδέ belongs to the
 whole clause rather than to the personal
 comparison of Paris to Hector.

782. We were not told in 596 ff. that
 Helenos had left the field.

νῦν δ' ἄρχ' ὄππῃ σε κραδίη θυμός τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδέ τί φημι 785
 ἀλκῆς δευήσεσθαι, ὅση δύναμις γε πάρεστι·
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."
 ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωσ.
 βὰν δ' ἔμεν ἔνθα μάλιστα μάχῃ καὶ φύλοπις ἦεν,
 ἀμφί τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖον τε καὶ ἀντίθεον Πολυφῆτην
 Πάλμυν τ' Ἀσκανίον τε Μόρυν θ' υἱ' Ἴπποτίωνος,
 οἳ ῥ' ἐξ Ἀσκανίης ἐριβόλακος ἦλθον ἀμοιβοὶ
 ἧοι τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 οἳ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
 ἧ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσηται, ἐν δέ τε πολλὰ

784. *ce*: *cou* Lips.¹ 785. *δ' ἐμμεμαῶτες* Ar. Ω (*ἐμμαῶτες* J): *δὲ μεμαῶτες* CDH²STU King's Harl. b, Lips. Mor. and *ap.* Did. || *ἐσπόμεθ'* L. 787. *πολεμίζειν* G. 791. *πολυφῆτην* GL (*supr.* η) S. 792. *μύρον* P. || *υἱ'*: *υἱε* G: *υἱὸν* S Strabo xii. 565. || After this Strabo adds *Μυκῶν ἀγχεμάχων ἡγήτορα <καρτεροσύνων>* (cf. N 5, Ξ 512). 797. *δ' om.* by some *ap.* Did. || *ἐν δέ*: *ἐνεα* Mor. Bar.

785. The question between *δ' ἐμμεμαῶτες* and *δὲ μεμαῶτες* recurs also in P 735, 746, X 143. Both are equally possible, and here MSS. are nearly equally divided. Their testimony is however of even less significance than usual, as *δὲ μεμαῶτες* would commonly have been written *δεμμεμαῶτες*, like *ενιμμεγαροισι*, *καταρροον*, etc. Ar. declared for *ἐμμε* in all cases, and as in the other passages the ms. tradition is on his side it is well to follow him. It may be noticed that Paris appears to know by intuition that Hector wishes him to go elsewhere; nothing to that effect has been said.

787. *παρ δύναμιν*, *beyond his strength*, cf. ξ 609 *παρὰ μοῖραν*, which seems to be the only other instance of this use of the preposition in H., common though it is in later Greek (*H. G.* § 191. 3). *καὶ ἐσσύμενον* is again absolute; see on 315. 788=Z 61, H 120.

792. *υἱ'* seems to stand for *υἱα*, not *υἱε*, though the latter is written in full by G, followed by the early printed editions. Morys and Hippotion are slain together in Ξ 514.

793. *ἀμοιβοί*, to relieve others of their countrymen, apparently. Neither the

word nor the idea recurs in H. Nauck conj. *ἀμορβοί*, *followers*, a word said to have been used by Antimachos, but otherwise known only from the Alexandrian imitators.

794. It has been pointed out that there is a slight discrepancy with the Catalogue (B 862) in the words *ἡοὶ τῇ προτέρῃ*, as Askanios is there mentioned among the leaders of the allies at a date earlier than this by several days. Cf. Φ 156.

795. The magnificent passage from here to the end of the book is one of the finest of the battle scenes in Homer, and it is tempting to conjecture that we have here part of the attack on the ships as it stood in the original *Iliad*. But it is necessary to be on guard against making merit alone a test of antiquity; appearances are all in favour of its belonging to the *Διὸς ἀπάτη* (see *Intro.* to Ξ). The metaphor is from one of the 'white squalls' common in the Aegean Sea, which seem to descend from the mountain-tops upon the sea. Here the squall is regarded as being sent by the thunder-storm above.

797. *ἐν*, within the region of the storm.

κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτά φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὧς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἡγείτο βροτολογίῳ ἴσος Ἀρηϊ
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 ῥινοῖσιν πυκινὴν, πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ. 805
 πάντῃ δ' ἀμφὶ φάλαγγας ἐπειράτο προποδίζων,
 εἴ πως οἱ εἴξειαν ὑπασπίδια προβιβῶντι·
 ἀλλ' οὐ σύγγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβιάσθων·
 “δαιμόνιε, σχεδὸν ἔλθέ· τί ἡ δειδίσσεται αὐτως 810
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμεν,
 ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμνημεν Ἀχαιοί.
 ἢ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἢ κε πολὺ φθαίῃ ἐν ναιομένη πόλιν ὑμῇ 815
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι ὀππότε φεύγων

798. παμφλάζοντα LR (μ dotted). || πολυφλοίσβοιο . . φαληριόωντα om. Tt.
 803. πρόσθεν : πρὸ ἔθεν ACG Syr. 806. προποδίζων : πολεμίζων R.
 807. ὑπ' ἀσπίδι JL (P¹ ?) : ὑπ' ἀσπίδα Q Vr. b. 808. Ζηνόδοτος ὑποτάσσει λίην
 γάρ σφιν πάσιν ἐκέκριτο εἰσέει πολλῶν Δν. 809. προκαλίζεται Vr. d (H?). ||
 μακρὰ βιβιάσθων L. (R *supr.*) : φωνήσεν τε Syr. 810. αὐτως (or αὐτως) Ar.
 Ω : οὕτως ἄλλοι (Did.), CGHJQSTU Syr. Harl. a b d, King's Par. j. 811. μάχην
 U. || ἐμμένει C. 813. ἐέλδεται S. || ἐξαλαπάσαι H. 814. τε : οἱ Syr. (*supr.* τ
man. 2). 815. πτόλις R. || ὑμῇ : ὑμῖν P¹ : ὕμνιν Mor. Bar. 817. ὀππότε :
 ὅς ποτε T.

799. κυρτά, *curling over*, as Δ 426, where the whole simile should be compared. See also λ 243 κύμα . . κυρτωθέν. φαληριόωντα, *while with foam*, according to the old explanation; but the relations of the word are not very clear. Hesych. has φάληρα· λευκὰ ἀφρίζοντα φρίσσοντα, and φαλοῖ· λευκομέτωποι· εὐφάλαρα· λαμπρά. Possibly the φάλαρα of the helmet (App. B, vii. 3, cf. τετραφάλῃος) may be connected through the idea of brightness (cf. Schulze *Q. E.* p. 463 f. : ἀμφίφαλος = *shining on both sides*?). Aristotle quotes the line (*Rhet.* iii. 11) as an instance of vivid description (τὸ ἐνέργειαν ποιεῖν).

803. The variant πρὸ ἔθεν, which has

got into the printed vulgate from G, is quite possible in itself, but the analogy of 157 is in favour of πρόσθεν.

806. ἀμφὶ is best taken as governing φάλαγγας, though the analogy of Σ 601 shews that it may be adverbial, and the acc. governed by ἐπειράτο.

809. βιβιάσθων, only here, O 676, II 534. Perhaps it is for βι-βάδ-θων (cf. βαδ-ίζων), like ἔσθεν for ἔδ-θων.

812. For the scourge of Zeus see M 37.

814. ἄφαρ, see note on Δ 418; the word here seems to mean little more than *verily*. Cf. β 169.

815. φθαίῃ, i.e. before you destroy our ships your own city would be taken.

ἀρήσει Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 θάσσοντας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
 οἷ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο." 820
 ὧς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
 θάρσυνος οἰωνῶι. ὁ δ' ἀμείβετο φαίδιμος Ἔκτωρ·
 "Αἴαν ἀμαρτοεπές, βουγάϊε, οἶον ἔειπες.
 αἶ γὰρ ἐγὼν οὕτω γε Διὸς πᾶϊς αἰγιόχοιο 825
 εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιόμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι
 πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφήσσαι, αἶ κε ταλάσσης
 μεῖναι ἐμὸν δόρυ μακρόν, ὅ τοι χροά λειριόεντα 830

818. ἀρήσει (?). 821. οἶ om. HP. 824. βουγάϊε Zen.: οἶ δὲ βουκάϊε Sch. A.: ἄλλοι δὲ βουκάκιε (?) Eust. | οἶον P Bar.: ποῖον Ω. || ἔειπας CPR. 825. αἶ A (αἶ) CHJ Syr.: εἶ Ω. || γε om. O Lips. 828. φέροι JL Cant. Eust. 829. τοῖσι: τοῖς L¹P: τοῖς γε L². || πεφύσσαι P¹R¹. || ταλάσσης: εελήσσης Lips. 830. ὅ τι H.

818. ἀρήσει, the contracted form of the 2nd sing. mid. is doubtful in H.; in the other passages where it occurs we can almost always write -ε' for -εαι (A 160, B 365, Γ 138, and often), or -η' for -ηαι in pres. subj. (see on B 232-33). The only other cases in the *Iliad* which do not admit this are B 367 (γνώσεται εἰ, Barnes), I 102, Ω 434; in *Od.* there are seven or eight (ἐλπιη ζ 297, ἔλκη σ 10, being for -ηαι). Whether it be fut. indic. or aor. subj. ἀρήσει will stand for ἀρήσεται, but the analogy of Φ 111 shews that it is the aor. subj. (cf. also Δ 164, Z 448, Θ 373). Fick conj. ἀρήσης, as we have ἀρήμεναι, χ 322, and the rareness of the act. may have caused the corruption.

823. For the significance of the οἰωνός see note on M 239. It has been suggested that, as the immediate purpose of Zeus is the humiliation of the Greeks, he cannot be meant to have sent the omen, which is not said to come from him; so that the people were mistaken in accepting a fortuitous appearance as a divine message. This, however, would not be in the Epic style; it would need to be explicitly stated. As the words of Aias are in the end to be abundantly fulfilled, there is no reason why Zeus should not have confirmed them.

824. ἀμαρτοεπές, cf. ἀφάμαρτοεπής Γ 215. Barnes plausibly conjectures ἀμαρτοεπές, on the ground that it is not the stumbling but the excessive boastfulness of Aias' speech which Hector can deride; van L. ἀναρτοεπές, comparing ἀρτιεπής X 281 and ἀρτια βάξιν Ξ 92, θ 240. βουγάϊε, so also σ 79 νῦν μὲν μήτ' εἴης, βουγάϊε, μήτε γένοιτο, of the braggart Iros. οἶ δὲ "βουκάϊε," ὅ ἐστιν ἀγροικε· "βουκαῖδς τ' ἀλέγοι καὶ δροῖντος" Νίκανδρος (*Ther.* 5), Schol. T. The exact origin of the word is not very clear. The second part of it probably comes from root γαφ of γαίω, ἀ-γαν-ός, etc., in the sense of *pride*, and βου- may be merely a prefix indicating coarseness, as in βούπαις. (See *J. P.* v. 18 and viii. 116.) It is possible that Zen.'s βουγάϊε (which he supposed to come from γῆ) is the correct Ionic form. Note that ποῖον of the vulg. is evidently meant to avoid the hiatus, here legitimate; οἶον is the regular word in this connexion, H 455 etc. (*H. G.* § 267. 3). ποῖον occurs however three times in *Od.* (β 85, 243, ρ 406), and in the phrase ποῖον τὸν μῦθον ἔειπες.

825-28. See Θ 538-41.

830. λειριόεντα, see Γ 152. The word is evidently used ironically, 'that fair tender flesh.'

δάψει· ἀτὰρ Τρώων κορέεις κύνας ἢδ' οἰωνοὺς
 δημῶι καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.”

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃι, ἐπὶ δ' ἔαχε λαὸς ὀπισθεν.

Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο

835

ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἠχῇ δ' ἀμφοτέρων ἔκετ' αἰθέρα καὶ Διὸς αὐγὰς.

831. κορέσεις GQ Vr. A: γρ. Cant. Harl. a. 832. ἐπὶ: παρὰ 'Vat. 1,' ἐν
 ἄλλωι A. 837. ἅμφ' ἐτέρων Q. || αὐγὰς: οἱ δὲ αὐλάς Sch. T.

Ξ

INTRODUCTION

THE main story of the book, the lulling of Zeus by Hera's wiles in 153-362, with its continuation in O 1-366, and its probable introduction in N 1-125, is as straightforward and almost as free from internal critical difficulties as it is radiant with humour, grace, and healthful sensuousness—qualities which give it a marked individuality among all the beautiful episodes of the *Iliad*, and stamp it as the work of a single hand. Only one passage, the 'Leporello-catalogue' of 317-27, has been widely questioned from Aristarchos onwards; and only one point of the narrative is left obscure—the message given by Hypnos to Poseidon in 354 ff. without any instructions, so far as we are told, from Hera. The fact that he tells Hera's design, though we do not hear that he has himself been informed of it, is noticeable from its bearing on the oath in which Hera disclaims having set Poseidon to help the Achaians (see O 41).

But in the scenes which introduce and continue the *ἑρὸς γάμος* of Zeus and Hera, difficulties and doubts come thick. The question arises first—why does Hera interfere just at this point? Poseidon has been working undisturbed through the whole of the last book, and the idea of distracting Zeus' attention by craft comes too late. Nitzsch felt this so strongly that he was led to suggest, with great ingenuity, that the beguiling of Zeus is to be regarded not as subsequent to the events of N, but as contemporaneous with them; it is the dalliance of Zeus which explains why Poseidon was not interfered with while aiding the Greeks in the early part of N; thus Ξ 154 *αὐτίκα δ' ἔγνω τὸν μὲν πομπνύοντα κ.τ.λ.*, refers to the activity of Poseidon, not in the immediately preceding lines, but in N 43 ff.; and the meeting of Poseidon with the wounded chiefs (Ξ 136) is an incident of his exertions in N 83 ff.

Were this possible, it would explain many difficulties—particularly the problem of the combat of Aias and Hector. For in N 809-32 we have loud challenges which lead to nothing, while with Ξ 402 comes an actual combat with no beginning. The *πρῶτος* with which it opens should in accordance with Epic practice follow a passage introducing the two warriors; as it stands it has no more than a vague reference to the army at large.

But even Nitzsch's supposition will not save the text in its present form. So violent a regression to an earlier point of the story is impossible without explanation. Any hearer must suppose that the *ἑαχὴ* of Ξ 1 refers to the

ἴαχε of N 834, whereas by the hypothesis it goes back to the αὔαχοι of N 41, or the ὄμαδος ἀλίαςτος of M 471. The regression is one which would require a difficult readjustment of the imagination even for a careful reader fully instructed; that a hearer should understand it without a word of explanation is beyond all reason. Yet the scene at the beginning of the book undoubtedly suits the beginning and not the end of N. That Nestor and the other chiefs should be brought from their huts by the shouting is perfectly natural when the wall has just been carried, but not when the battle has long been surging backwards and forwards within the wall.

We are driven then to the conclusion that the two stories are not contemporaneous but alternative (Introduction to N). But there still remain serious difficulties of detail.

(1) Is the opening of Ξ (1-152) part of the original Ἀπάτη, or is it an addition? With regard to the last part of it (135-52) there can be little doubt. The divinely loud shout in 148-49 of the god who is endeavouring to conceal himself from Zeus in human shape reminds one of a favourite joke of modern burlesques; the couplet itself is borrowed from a very different context in E 860-61, as 151-52 are from A 11-12. The vague disguise of a παλαιὸς φῶς in 136 is against the rule that the person whose semblance is taken by a god is elsewhere always named; and the introductory verse 135 is not in place here, as it properly indicates that the god to whom it is applied is not in action, but only on the watch. These lines at all events are designed only to recall the state of things when we last heard of Poseidon in N 206-39.

Matters are not, however, so plain with regard to the meeting of the chiefs in 1-134. The passage is not essential to the story, and in no way advances the action. It is designed to follow immediately after the end of M, and is less suited to any place after the rally of the Greeks brought about by Poseidon. Agamemnon's proposal of flight has already been twice made, in B and I. The speech of Diomedes, with its long and untimely family history, is singularly unlike the downright plain speaking which elsewhere marks him. And the story undoubtedly gains in compactness and force if the action of Hera is made to follow immediately on that of Poseidon in N 1-125. The whole passage may be a fragment from an entirely different continuation of M.

(2) Passing now to 363, where the scene changes from Ida to the battle-field, we again meet with great difficulties. The advice given by Poseidon, and followed by the Greeks, to change armour (371-82), is partly unintelligible, partly ludicrous. Aristarchos, it is true, athetized 376-77, and, we may safely conclude, 381-82, also; but even so the absurdity of a change of armour by the whole force in the thick of the battle is flagrant enough. The description of Poseidon in 385-87 does not lead to any result adequate to the terms in which it is announced. We are left to suppose that he assists Aias to disable Hector; but the divine sword so pompously proclaimed does nothing whatever. In 390 the manner in which Poseidon and Hector are spoken of as though they were equals is clearly not Homeric, and the idea of the sea rushing up to take part in the fight is not in the best Epic style.

All this points clearly to the lateness of this piece, in favour of which

the meeting of Hector and Aias has been displaced to the end of N, ~~Ξ~~ 402 having once been the continuation of N 795-837. Why this extraordinary dislocation should have been effected it is impossible for us, ignorant as we are of the materials which the diaskeuast had before him, to say. It would seem that in the original story the wounding of Hector was represented (tacitly no doubt) as the outcome of Poseidon's efforts. The diaskeuast thought that something more explicit was needed after Hera's efforts, and accordingly added this passage (Erhardt). This however does not explain the splitting up of the combat of Hector and Aias, which remains unaccountable, while it is almost impossible to believe that the two halves of it do not belong to one another.

(3) The conclusion of the book (508-end) does not fit on well to what precedes (see note there). But here, as in so many similar battle-scenes, it is rash to speak confidently as to the real age of the lines.

ΙΛΙΑΔΟΣ Ε

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
 ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
 “φράξο, διε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
 μείζων δὴ παρὰ νηυσὶ βοή θαλερῶν αἰζηῶν.
 ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,
 εἰς ὃ κε θερμὰ λοετρὰ ἐνπλόκαμος Ἑκαμήδη
 θερμῇνι καὶ λούσῃ ἄπο βρότον αἱματόεντα·
 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.”

ὥς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἐοῖο,
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
 χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,
 στή δ' ἐκτὸς κλισίης, τάχα δ' εἵσιδεν ἔργον αἰεκές,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τείχος Ἀχαιῶν.
 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶι,

3. τότε ἔργον Harl. a *supr.* 4. βοή: μάχη Cant. 5. οἱ δὲ γρ. μίμνε
 κασήμενος ἐν κλισίῃσι T. 7. καὶ λούσῃ: λούσῃ δ' D. 9. ἐοῖο: ἔασο
 Eust. 12 om. Q. 13. δ' ἐκτὸς: δὲ παρὰ Lips. 16. πορφύρῃ Zen. CS
 Lips. Vr. A. || κωφῶι: τινὲς πηγῶι γρ. T.

1. πίνοντα, A 642, though in that line Nestor and Machaon are said to have finished drinking; a trifling discrepancy which some have needlessly exaggerated.

8. εἴσομαι, i.e. *φίσομαι*, *I will hasten*, from *φίμαι*, see Δ 138. Others take it to be from *φιδ, οἶδα*, *I will learn*, and join ἐλθὼν ἐς περιωπὴν. But this order of words is very involved. *περιωπὴν* as Ψ 451, κ 146.

11. It is useless to inquire why father and son had thus changed shields, as the Scholiasts of course do. It may be

noticed that in 9—11 we have three consecutive rhyming lines.

13. The idea evidently is that Nestor finds he has no need to go to a *περιωπὴ* and look over the wall, as it has already been passed by the combatants.

15. ἐρέριπτο, from *ἐρείπω* (O 356), cf. *H. G.* § 23. L. Meyer conj. *ἔφριπτο* (from *φρίπτω*), but this is needless. Cf. *κατ-ερίριπ-εν*, 55.

16. This fine simile is taken from the 'ground-swell' produced by a storm at a distance, and often followed by the

ὁσσόμενον λιγέων ἀνέμων λαιψήρὰ κέλευθα,
 αὐτως, οὐδ' ἄρα τε προκυλίνδεται οὐδ' ἐτέρωσε,
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρον,
 ὥς ὁ γέρων ὤρμαινε δαΐζόμενος κατὰ θυμὸν 20
 διχθαδί, ἧ μεθ' ὅμιλον ἴοι Δαναῶν ταχυπάλων
 ἧε μετ' Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν.
 ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον
 μαρνάμενοι, λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρῆς 25
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.
 Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶι,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες 30
 θιν' ἐφ' ἁλὸς πολιῆς· τὰς γὰρ πρῶτας πεδίονδε

18. οὕτως οὐδ' ἄρα τε διὰ τοῦ τε Ar. (others τοι? or τι?). 20. ὤρμαινε D.
 21. μεθ': καθ' G. 27. διοτρεφέες HJ. 30. γάρ ῥ' ACDHJU Eust. || νῆας L.
 31. πρῶτα P¹.

storm itself. πορφύρη, see note on A 103. πορφύρεος is applied to waves in A 482, II 391, Φ 326 and several times in *Od.* The verb recurs only in a metaphorical sense, κραδίη πόρφυρε, Φ 551, δ 427, etc. κωφῶι, as opposed to the splash and rush of the wave-tops before a wind.

17. ὁσόμενον, *foreboding*, only here of inanimate objects. Cf. A 105.

18. αὐτως, *vaguely, aimlessly*, keeps up the personification, and is expanded in the words which follow. For οὐδ' ἐτέρωσε, (neither forward) nor *aside*, cf. N 543; Bentley wrote πρὸ κυλίνδεται to make this clear. Eust. read οὐδέ-τέρωσε, and so Nauck has; but H. knows neither οὐδέτερος nor any derivative of it. For τε Scheindler conj. τῇ, *neither this way nor that* (any other). κεκριμένον, *decided*, as opposed to the shifting 'puffs' which precede the storm. Cf. Hesiod *Opp.* 670 τῆμος δ' (in summer time) εὐκρινέες τ' αὔραι καὶ πόντος ἀπῆμων, *the winds are steady*.

21. διχθαδία, cf. II 435 διχθα δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι. It appears from Herod. that some wrote διχθαδίη (διχθαδίη ἧ with synizesis?) but this was rejected by Ar.

26=N 147, II 637. Observe the gen. νυσσομένων after σφι, as often (*H. G.* § 243. 3 d); it is a near approach to the

gen. absolute, cf. Z 3. The middle is reciprocal, 'stabbing one another.'

28. ἀνιόντες, the *ana-* implies *inland*. πὰρ νηῶν is explained by 30-36.

30. For γάρ some mss. have γάρ ῥ', but the additional particle is not needed. See on Δ 467. It is clear from the context that νῆες means *their* ships, i.e. those of Diomedes, Odysseus, and Agamemnon, as opposed to the rest of the fleet. εἰρύατο with ῥ as in 75, but the regular ῥ is found in Δ 248 and elsewhere (from Fe-Fp-aro). The ῥ is probably due to the analogy of other forms where it is followed by a consonant, ἐρῦτο, εἰρῦμένα (N 682), etc. Schulze *Q. E.* p. 318.

31. τὰς γὰρ πρῶτας is susceptible of two different interpretations: (1) *for these ships* (those of the chiefs) *they had drawn up first to shore* (in the innermost line next the sea), *but had built the wall next the last* (the outermost line inland). Or (2) *for those* (others) *they had drawn up in the first row towards the land* (away from the sea) *and had built the wall hard by their sterns*. The decision mainly turns upon the word *πρυμνήσιν*. In (1) this is taken to mean *the last* (outermost) as opposed to *the first* (innermost). To this Herodotus objects *ὅτι οὐ τίθησιν* (the adj. *πρυμνός*) *ἐπὶ διεστώτος σώματος ἀλλ' ἐπὶ ἡνωμένον*, i.e. H. uses it of the *end* of a single long

εἶρυσαν, αὐτὰρ τεῖχος ἐπὶ πρυμνήσιν ἔδειμαν.
οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·
τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης
ἡτόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι.
τῷ ῥ' οἳ γ' ὀφείοντες αὐτῆς καὶ πολέμοιο

35

32. πρύμνοισιν U. 33. εὐεὺς J. 35. ἔρυσαν Ap. Lex. 135. 26. || ἀπάσας U.
36. μακρόν: πολλὸν Zen. Aph.: Ar. διχῶς. || συνεέργαθεν Harl. a¹: συνεέργαθεν
R (supr. o). || ἄκρας D. 37. ὀφείοντες Ar. Ω: ὀψαίοντες Zen. ? (v. infra). ||
πολέμοιο U.

body, not of the last of a row. This appears to be true, and if no exception to the rule is admissible it is decisive in favour of (2). On the other hand 75 νῆες ὅσαι πρῶται εἰρύαται ἀγχι θαλάσσης strongly supports (1) (see however on O 653) and so does γάρ instead of the δὲ which we should expect with (2). Moreover (1) suits the whole tenor of the passage far better. It is a contradiction to explain the distance of the ships from the fighting by saying that the wall where the fighting is was built close to their sterns. On the whole therefore it seems advisable to admit an unusual sense of πρυμνός, remembering that the word is not very common, and that in nine out of the 25 places where it occurs it is found in the phrases νηυσὶν ἐπὶ πρυμνήσιν, ἐπὶ πρυμνήσιν νέεσσι, which are ambiguous, as they are used of fighting which occurs at the outermost ships, and also at their sterns. Similarly πρῶτος is used both of the end (of a pole etc.) and of the first of a series. According to the grammarians πρύμνη as subst. = stern is distinguished by accent from the adj. Hence if we adopt (2) we must write πρύμνησι here with mss. and Herod.; while Krates had πρυμνήσιν, presumably adopting explanation (1). It is commonly said that this line is in contradiction to the closing portion of H, as implying that the building of the wall took place at the time when the ships were drawn up on land. This is certainly not involved in the words, and would indeed require an imperf. rather than the aor. ἔδειμαν. The phrase is purely topographical, not historical.

35. προκρόσσας can have only one meaning here, in rows or ranks, one behind another; the αἰγιαλὸς in the narrowest sense not being able to hold all the ships, they are drawn up on to the land as opposed to the beach. The only

difficulty in the interpretation of the word is caused by attempts to explain it from the far more obscure κρόσσας πύργων in M 258, q.v. Ar. taking the word there to mean 'scaling ladders,' explained προκρόσσας here to mean τὰς κλιμακῆδων νενεωκλημένας ἐτέρας πρὸ ἐτέρων, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον, i.e. drawn up on the steep curving beach in rows one above another like the ladder-like seats of the Greek theatre. The way in which Herodotus understood the word is perfectly plain (vii. 188) αἱ μὲν δὴ πρῶται τῶν νεῶν ὁρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἑόντος οὐ μεγάλου, προκρόσσαι ὁρμένοντο ἐς πόντον καὶ ἐπὶ ὀκτὼ νέας, they anchored in ranks eight deep. The word recurs also in Herod. iv. 152, but does not explain anything more. The arrangement in ranks is not elsewhere mentioned in the *Iliad*; it is evidently an invention of the moment to explain the long absence of the wounded chiefs in the crisis of the fight, due to the interposition of N.

36. ἡτόνος is used here in a wider sense than αἰγιαλός, as our 'shore' is wider than 'beach.' For στόμα compare the word στομαλὶνῃ, Z 4 (note), and ποταμοῖο κατὰ στόμα ε 441. The promontories are regarded as jaws, the bay as the hollow of the mouth. ἄκραι, Sigeion and Rhoiteion, which are about five miles apart.

37. ὀφείοντες, (ἡ διπλῇ περιστυγμένῃ) ὅτι Ζηνήδοτος γράφει ὀψαίοντες. εἶτε δὲ μετὰ πολλὸν χρόνον πορευόμενοι (sc. ὀψάινοντες) ἤθελεν ἀκούειν εἶτε μετὰ πολλὸν χρόνον ἀκούοντες (sc. ὀψ' αἰόντες), ψευδὸς· εὐθέως γὰρ ἀκούσαντες ὤρμησαν. καὶ τὸ ὀψά ἀνελλήνιστον· οὕτω γὰρ εἰωθε λέγειν, "ὀψέ δὲ δὴ μετέειπε" Δν. Ἀριστάρχος φησι Ζηνήδοτον γράφειν ὀψαίοντες, ὃ δὲ Ἐπιθέτης Πτολεμαῖος "τῷ ῥ' οἳ γ' οὐ φαίνοντες" καὶ λόγον φησὶν ἔχειν τὴν

ἔγχει ἐρείδόμενοι κίον ἄθροοι· ἄχυντο δέ σφι
 θυμός ἐνι στήθεσσιν· ὁ δὲ ξύμβλητο γεραίος
 Νέστωρ, πηῆξε δὲ θυμὸν ἐνι στήθεσσιν Ἀχαιῶν. 40
 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 “ὦ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ’ ἀφικάνεις;
 δειδία μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἴκτωρ,
 ὥς ποτ’ ἐπηπείλησεν ἐνὶ Τρώεσσ’ ἀγορεύων, 45
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,

40 *ἀθ.* Ar. || *πᾶζε* Zen., Dion. Sid., Herod. C (*p. ras.*) G Vr. d, Harl. b, Par. d¹ j¹: *πᾶζε* Q and *οἱ δὲ ἀρ.* Sch. T. || *Ἀχαιῶν*: *ἐταίρων* Zen. 42 *om.* Q: follows 43 in Bar. Mor. 43. *φθειρήνορα δεῦρ’ ἱκάνει* A^t (text in margin). 44. *δειδία* Aph. PR: *δειδω* Ω. || *τελέσῃ* Bar. || *ὄβριμος* CPR. 45. *ὥς ποτ’* Aph. C.

γραφὴν, Did. This is interesting as shewing that the edition of Zen. was without breathings or accents, so that even Ar. himself could not be sure how the letters were to be read; if we are to believe his ‘assailant’ Ptolemy, he was not even correctly informed as to the letters themselves. The strictures on the form *ὀψά* are well deserved; but the alternative explanation, *ὀψ’ αἰόντες*, gives a perfectly good sense, and was no doubt what Zen. meant if Ar. was rightly informed. The alternative reading attributed to Zen. is not acceptable, as H. uses *ψαίνει* only in the physical sense *touch*; nor does the word ever seem to mean *take part in* in Greek. It is a long time since Agamemnon left the field (A 283), and the fact that he should only now have come to see after the fortune of the fight might well seem to require explanation. This is given by the distance at which his hut is from the wall, so that he only hears the din when the wall has long been crossed. This gives a good sense to *τῷ* (for which Pallis suggests *τῇ*, *there*), and it is a question if the reading of Zen. should not be preferred to that of Ar. It may be added that *ὀψείω* is the only desiderative in *-είω* in H. (see van L. *Ench.* p. 356), and that the constr. with the gen. does not seem natural.

40. *ἀθρεῖται* *ὅτι καὶ ἐκ τῶν προειρημένων νοοῦμεν ὅτι Νέστωρ ἐστὶν ὁ γεραίος. καὶ τὸ πηῆξε ἄκυρον· ἐπὶ γὰρ τῶν ἀπολελυμένων τῇ ἀγωνίᾳ καὶ τῷ τῆς ψυχῆς παλμῷ ἀρμόζει* (i.e. the verb is properly used not of him who causes, but of him who suffers, dejection). The line may

well be omitted. There is no reason why the appearance of Nestor should cause dismay, as he is not even wounded; and the use of the verb is quite without parallel. The former objection applies also to the variants *πηῆξε* and *πᾶξε*. The difficulties may be, however, evaded by Ernesti’s conj. *πηῆξε δὲ θυμός*, or still better by reading *ἀχέων* for *Ἀχαιῶν*, when *πηῆξε θυμὸν* will refer to Nestor’s own state of mind. *Ἀχαιῶν* as applied to the three chiefs can hardly be right. *πηῆσεν* in H. means elsewhere only *cover* (θ 190, ξ 354, 474, χ 362), but comes to mean *fear* in later Greek (e.g. Soph. O. C. 1466 *ἐπτήξα θυμὸν*, Theognis 1015 *ἐχθροὺς πτήξαι*). The line does not look like a mere interpolation for the sake of bringing in Nestor’s name, as Ar. thought.

44. *δειδία*, the regular Homeric form in other parts of the verse, is in the first foot almost entirely supplanted by *δειδω*, which Ar. read, apparently preferring a spondee in the first place. The only exception is Φ 536 and the variant of a few mss. here and ε 473. *δειδω* is explained as a contraction of *δειδωα* = *δέδφοα* from *δε-δφο(ι)-α*, whence also comes *δειδία* = *δέδφια* from the analogy of *δειδόμεν*, *δειδότες*, etc. (H. § 22. 4 n., van L. *Ench.* p. 411). In any case *δειδω* must be a false form.

45. The allusion is evidently to the words of Hector in θ 181, 526. It follows that this passage must be as late as θ. Though *note* thus means only the preceding day, it is excusable, as in the poem itself θ is a long way back.

πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ὦ πόποι, ἣ ῥα καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνήσι νέεσσι.”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “ἣ δὲ ταυτὰ γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 τεῖχος μὲν γὰρ δὴ κατερήριπεν, ὧι ἐπέπιθμεν 55
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσι
 νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 ὅπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
 ὥς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει. 60
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.”
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “Νέστορ, ἐπεὶ δὲ νηυσὶν ἐπὶ πρυμνήσι μάχονται, 65
 τεῖχος δ' οὐκ ἔχραισμε τετυγμένον οὐδέ τι τάφρος,
 οἷς ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ

48. ε' ὦς CDGJSU Par. d e f g h j: ἐν ἄλλωι κείνός γε (sc. γ' ὦς) A (cf. B 330). ||
 ΔΗ ΝΥΝ: ΔΕ ΝΥΝ J: ΝΥΝ ΔΗ Bar. Mor. 49. πόποι: πέπον J. 50. ἐκ θυμοῦ
 Q Lips. 51. ἐπὶ: ἐνὶ Mor. 53. ἄλλω G: ἄλλων U (supr. c U³). 54.
 παρτεκτῆναιτο Q: παρτεκτῆναιτο U. 56. τινὲς ἄρρατον ἰσχυρόν, ἀνάλωτον T.
 58. νωλεμῶς H. || οὐ γάρ ἐτι Q. || γνοίη Aph. 60. ἵκει PR. 62. νόος
 γ' ἔρρει PR (and ἄλλοι A): νόος δ' ἔρρει τινές, A. || ὕμμε Mor. ? 67. διήλλαττον
 αἰ Ἀριστάρχου οἷς ἐπι καὶ ἡ ἐπι Did. . ἡ ἐπι Ω. || πολλὰ πάθος PR.

49. This and the two following lines are very suspicious. With very few exceptions, mostly of a doubtful character, ὦ πόποι elsewhere begins a speech (see N 99). We have apparently an addition, to explain the difficult line 40; the dismay there caused to Agamemnon is now attributed, very unnaturally, to a fear that Nestor may have left the fight in resentment against him. Besides, from Agamemnon's words in 65, it would seem that he only learns of the fighting ἐπὶ πρυμνήσι νέεσσιν from the following speech of Nestor. For ἐν θυμῷ βάλλονται cf. I 434.

53. ἐτοῖμα, 'brought to reality,' cf. I 425, and so also θ 384. ἄλλως, differently from what they are.

56=68. Bentley rejects it here. Cf.

H 437. The word ἄρρατον mentioned as a variant by Schol. T and meaning *hard* appears to be found only in Plato *Rep.* vii. 535 B, *Crat.* 407 D.

58. Cf. E 85 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετέη.

62. εἴ τι . . ῥέξει, assuming, as a mere supposition, without implying anything as to its correctness, that advice will be of some good. Rhetorically, of course, this is a suggestion that it will not.

63. βεβλημένον, an expression which refers only to the others, as Nestor is not wounded. He may perhaps include himself among them (ἄμμε) on the score of age. It is, of course, easy to read ὕμμε for ἄμμε, with Barnes.

67. οἷς, though supported only by one of the two editions of Ar., seems

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι,
 οὕτω που Δὺ μέλλει ὑπερμενέει φίλον εἶναι,
 [ωνούμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς.] 70
 ἦδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
 οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω πειθώμεθα πάντες.
 νῆες ὅσαι πρῶται εἰρύναται ἄγχι θαλάσσης, 75
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλα δῖαν,
 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
 νῦξ ἀβρότη, εἴ κεν τῇ ἀπόσχωνται πολέμοιο

70 om. A^CDP^R V^r. b. || **ωνούμνους** C^mG (*supr.* n) HJP^mTU Harl. a. 71.
 ὅτε Ar. Ω: ὅτι L². 72. ὅτε Ar. PRT: ὅτι Ω. 75. **νήες** AC (*supr.* α) U:
νηας Ω. 77. **ὀρμήσσομεν** GP¹QU. || **ἔλθοι** CL. 78. **εἴ κεν** Q Lips.: ἦν
 καὶ Ω.

preferable to ἦ, as including the wall, the most important part of the εἴλαρ.

69 = B 116, I 23; 70 = M 70, N 227.

71-72. The reading and constr. of this couplet are both doubtful. Ar. read *ὅτε* in both lines, and this gives the best sense: *As I knew when Zeus was helping the Danaans with all his heart, so I know now when he is exalting the Trojans.* The object to *ἦδεα* and *οἶδα* is left vague, 'I knew what it meant,' just as in Θ 406 *ὅφρ' εἶδῃ γλαυκῶπις ὅτ' ἂν ὦ πατρὶ μάχῃται*, π 424 *ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τοῦς ἴκετο φεύγων*; (In all these cases it will be seen that the *ὅτε*-clause is not the object of the verb; e.g. the last instance does not mean 'do you not know the date of your father's coming?' but 'do you not know what had happened when he came?') If we read *ὅτι* in 72 with most mss., we still have the same sense. It would then be tempting however to take the *ὅτι*-clause as the object both of *ἦδεα* and *οἶδα*: *I knew, (even) when Zeus was fighting for the Greeks, and I know now, that he exalts the Trojans*; i.e. I knew all the time, even when we were victorious, that Zeus was really in favour of the Trojans. This gives a vigorous sense, and suits the character of Agamemnon; but *πρόφρων*, implying real and not merely apparent aid, is fatal to it.

73. **κυδάνει** trans. = *κυδαίνει*, cf. *οἰδάνει* νδον I 554 and note on H 64. The verb recurs only in T 42, where it is intrans. For the metaphorical use of **ἔδῃ** cf. *ὅς τις μ' ἀθανάτων πεδάει καὶ ἔδῃσε κελεύ-*

θου δ 380. (Pallis' conj. *ἔλυσε* is not necessary.)

74 = B 139, I 26, in both cases introducing a similar proposal by the same speaker.

75. **νήες**, though less strictly grammatical than the *νήας* of most mss., deserves preference as more idiomatic. For similar cases of 'inverse attraction' see H. G. § 267. 4. **πρῶται**, here clearly first from the point of view of a spectator by the sea, as in O 654 from the land. See note on 31.

76. **πάσας**, sc. all *these*, while **ἀπάσας** in 79 means *all the rest*; a tacit limitation exactly like that of *νήες* in 30.

77. **ὕψι**, *afloat*, perhaps a technical term, which evidently does not mean, as we might have expected, *far* out at sea. So in δ 785 *ὕψου δ' ἐν νοτίῳ τὴν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί*, where see M. and R. 'The expression describes a ship ready for sailing at a moment's notice. . . She lies afloat; her stern made fast with a hawser to the shore, her bows made fast to the anchor-stone (*εὔναι*).' So also θ 55, Ap. Rhod. ii. 1282 *ὕψοθι νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι*.

78. **νῦξ ἀβρότη**, only here; apparently a variation of *νῦξ ἀμβροτή*, though another possible explanation is suggested on K 65. **εἴ κεν**, van L.'s conj. (*αἶ κεν*) for *ἦν καὶ*, to remove the non-Homeric *ἦν*, is supported by two mss. (*εἰ καὶ* Brandreth). 'The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric

Τρῶες· ἔπειτα δέ κεν ἐρυσάιμεθα νῆας ἀπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον, ὃς φεύγων προφύγηι κακόν ἢ ἐὶ ἀλώηι."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Ἄτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οὐλόμεν', αἶθ' ὥφελλες ἀεικελίου στρατοῦ ἄλλου
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς 85
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαγυιαν
καλλείψειν, ἧς εἶνεκ' οἰζύομεν κακὰ πολλά;
σίγα, μὴ τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
μῦθον ὃν οὐ κεν ἀνήρ γε διὰ στόμα πάμπαν ἄγοιτο,
ὃς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν

80. νύκτας R. || οὐδ' ὑπαλύσαι Max. Tyr. 41. 3 (cf. M 327). 81. προφύγοι
L: προφύγει P. || ἤπερ ἀλώηι αρ. Eust. 84. εἴθ' PR. 86. εἰς U. 87.
ἕκαστοι Q Lips. 88. οὕτως Q. 89. καλλείψειν: ἐκπέρσειν Zen. 90. τ'
om. JPRT: ἔτ' Vr. b d A. 91. ἄροιο H (surv. r). 92. ἐπίσταιται U: ἐπί-
σταται PRT Cant. Vr. b A, Harl. b d, Par. c d g j, γρ. Harl. a: ἐπίστατο Lips.
King's, Par. e: ἐπίσταίε Q.

warfare,' Monro. τῇ seems to be a pure dat., by reason of or even out of regard to night; cf. H. G. § 143 and note on H 282.

80. οὐ νέμεσις, see on Γ 156. ἀνὰ νύκτα, here only; see H. G. § 210.

81. This line has been rejected by Friedländer as a gnomic 'tag.' Though such tags were peculiarly suitable for interpolation, there is really no cause for suspicion here. The sentiment of course is the familiar saw about 'him who fights and runs away.' For βέλτερον δς (where δς=εἰ τις) compare note on H 401, and ο 72 ἴσον τοι κακὸν ἐσθ', δς τ' οὐκ ἐθέλοντα νέεσθαι ξείνων ἐποτρύνει, Hesiod Opp. 327. ἴσον δ' δς θ' ἰκέτην δς τε ξείνων κακὸν ἐρῇ. Similar cases are common in Euripides, Thuk. and others. Ameis compares Luther's words, 'Wer zu viel Honig isset, das ist nicht gut.' προφύγηι evidently means *escapes*, as distinguished from the simple φεύγων, *by flight*.

83=Δ 350, and cf. I 409 with note.

84. οὐλόμενε, see note on A 2. The vocative is similarly used in ρ 484. στρατοῦ, for the gen. see H. G. § 151 f. σημαίνειν, when meaning to *command*, elsewhere always takes the dat., and so Nauck would read here. But the analogies in favour of the gen. are quite

sufficient. So ἀνάσειν generally takes the dat., but is found eight or nine times with the gen.

86. τολυπεύειν, to wind up in the sense of carrying through to the end; τολύπη being the ball of wool wound up after spinning. So Ω 7, and several times in Od.; see M. and R. on α 238.

87. φειόμεσα, aor. subj. as φθίεται, Γ 173. These words might contain a bitter taunt against Agamemnon, as though the destruction of every man were his aim (ὅφρα final). But it is more natural to take them as part of the description of the heroes, 'men who are born to battle, and will fight till they fall' (ὅφρα temporal).

89. For καλλείπειν Zen. read ἐκπέρσειν, which gives a very vigorous sense if read with a note of interrogation: *Is this the way in which you expect to take Troy?* (Is it possible that he may have read καλλήψειν, and explained it by ἐκπέρσειν? See note on N 620.)

91. διὰ στόμα ἄγοιτο, bring through the mouth, as though a word were a tangible thing taken bodily out of a man over the 'barrier of the teeth.' Hentze compares πάλιν λάξετο μῦθον, Δ 357.

92. The so-called 'attraction' of the mood in the subordinate clause to the

σκηπτοῦχος τ' εἴη, καὶ οἱ πειθοῖατο λαοὶ
 τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες· 95
 ὃς κέλεαι πολέμοιο συνεσταότος καὶ αὐτῆς
 νῆας ἐνστέλμους ἄλαδ' ἐλκόμεν, ὅφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσὶ περ ἔμψης,
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπηι. οὐ γὰρ Ἀχαιοὶ
 σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων, 100
 ἀλλ' ἀποπαπτανέουσιν, ἐρώησουσι δὲ χάρμης.
 ἐνθά κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆι

95 ἀθ. Aph. Ar. || **σευ** : **σε** Zen. 'Vat. 10.' || **ἔειπας** PR. 96. **μέλεαι** Q.
 97. **ἔλκειν** Plato *Leg.* iv. 706 E. 98. **γένοιτο** C. || **ἐπεὶ** κρατέουσι S : **ἐελδομένοισι**
 Plato *ibid.* 99. **ἐπιρρέποι** CQ Bar. : **ἐπιρρέπει** J Lips. 100. **πολέμου** Plato
ibid. 101 *om.* R. || **ἀποπαπτανέουσιν** JL Par. a f (πα dotted : marg. **ἀλλά**
 r' ἀπο) g, Plato *ibid.* : **ἀπαπτανέουσιν** H : **ἀποπτανέουσιν** Ω. 102. **δηλήσει** J. ||
ὄρχαμε ἀνδρῶν S Par. a : **οἱ** ἀγορεύεις Plato *ibid.* 104. **πῶς** : **περ** Lips.

opt. of the principal clause (as *δν* . . *ἀγοι* is here in relation to *ὃς ἐπίστατο*) merely means that the condition is regarded from the same point of view as the main action. Here the main action *ὃς κεν ἀγοι* is put as a possibility only, so the condition is left only as a possibility, the speaker not caring to shift his point of view in order to insist upon his *assumption* or *expectation* of its reality as he might do by the indic. or subj. respectively. If it is desired, however, to insist upon this expectation, the mood is changed to the subj., e.g. 127 *ὃν κ' ἐν εἴπω* after *ἀτιμῆσατε* (cf. *H. G.* § 305 ad fin.) Thus Bentley's conj. *ἐπίσταται* for *ἐπίστατο* is needless, though to some extent supported by the fact that several mss. have *ἐπίσταται*.

93. For the addition of the clause with **καὶ** cf. A 79, M 229.

95 = P 173, q.v. The line was justly athetized by Ar. and Aph., as out of place; **νῦν δέ** requires some such phrase as 'I used to esteem your wisdom' preceding it, but there is nothing of the sort here. For **σευ** Zen. read **σε**, which probably is for **σε'(ο)**: the hiatus after **σε** would be very harsh, even at the end of the first foot (see B 87). For the aor. **ὠνοσάμην** see *H. G.* § 78. 1. The idiom is common in Attic (*ἐπήμεσα*, etc.) but very rare in H.; cf. Ω 241. Aisch. *Agam.* 277 *παῖδος νέας ὡς κάρ' ἐμωμῆσω φρένας*.

97. **ὅφρα** seems here to be final, in strong irony, as though the victory of the Trojans were Agamemnon's conscious purpose; cf. 87.

98. **εὐκτὰ**, for this quasi-abstract use of the neut. plural cf. *φυκτὰ πέλωνται*, Π 128, θ 299, *οὐκέτ' ἀνεκτὰ πέλονται* υ 223, and note on M 30. **ἔμψης** seems to imply 'though they are already victorious, you are not content with that, but mean to give them their heart's desire, the destruction of the ships.'

99. **ἐπιρρέπηι**, *descend in the scales* of fate; cf. Θ 72 *ρέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν*.

101. **ἀποπαπτανέουσι**, *they will look away* from the fight thinking only of retreat. The vulg. **ἀποπτανέουσι** is a curious 'mumpsimus' which has invaded nearly all mss. and must be of great antiquity, dating no doubt from Alexandrian times. It was first corrected by Bentley from Hesych. (*Letter to Dr. Davies*), after Barnes, conscious of metre but careless of form, had tried *αὐτὰρ ἀποπτανέουσιν*.

102. It is impossible to say whether **δηλήσεται** is aor. subj. or fut. indic. The former is, however, more usual. For **κε** Barnes conj. **σε**, Axt δέ.

104. **καθίκεο**: cf. a 342 *ἐπεὶ με μάλιστα καθίκετο πένθος Ἀλαστον*, the only other instance of the compound in H. In Attic writers it is equally restricted to the metaphorical sense.

ἀργαλέη· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
 νῆας ἐυσσέλμους ἄλαδ' ἐλκέμεν υἱας Ἀχαιῶν.
 νῦν δ' εἶη ὅς τῃσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
 ἣ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένωι εἶη.”
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἶ κ' ἐθέλητε 110
 πείθεσθαι καὶ μή τι κότῳι ἀγάσῃσθε ἕκαστος,
 οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
 πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι
 Τυδεός, δν Θήβησι χυτὴ κατὰ γαῖα κάλυψε.
 Πορθέϊ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 ὥικεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 Ἄγριος ἡδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
 πατρὸς ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἔξοχος αὐτῶν.

105. ἐγὼ C Lips. Ven. B. 107. γ': τ' Cant. 108. ἄκμενος R, γρ. Lips.
 109. μετέπειτα Q. 110. μα·τεύσομαι U. 111. πείθεσθαι: ἐξείπω Ar. *Lex.*
 4. 33. || κότῳι: χόλωι ar. Eust. || ἀγάσασθε Q (*supr.* η). 112. νεώτατος Ω (and
 ἀπασαι Did.): νεώτερος PR Par. a f. 113. γένος: μόνος P. 114 ἀθ. Ar.
 Zen.: om. Aph. (see Ludwig). || γαῖα κάλυψε Ar. Ω: γαῖ' ἐκάλυψε ar. Did.:
 γαῖα καλύπτει A (γρ. κάλυψε) C Harl. a, Lips. Ven. B. 117 placed before 116,
 Strabo x. 463. 118. ἐμοῖο Ar. Ω: ἐμείο Zen. JLR. || αὐτῶν: ἄλλων HQ
 Bar. Mor.

107. εἶη ὅς . . ἐνίσποι, P 640 εἶη δ'
 ὅς τις . . ἀπαγγέλλει, ξ 496 ἀλλά τις εἶη
 εἰπεῖν. The clause ἐμοὶ δέ κεν ἀσμένωι
 εἶη is virtually an apodosis to this wish;
 for if the wish had been expressed, as it
 well might have been, by εἰ δ' εἶη, we
 could then not have been sure whether
 we had an ordinary conditional protasis
 and apodosis, or an independent wish-
 clause, followed paratactically by a sen-
 tence expressing the result of the wish,
 as with the present text.

108. ἄκμενῳι, for the dat. cf. H 7,
 M 374, γ 228, etc.; H. G. § 143.

110. ματεύσομεν, only here in H.,
 apparently in the same sense as ματῶν,
 we shall not be long at fault, see II 474,
 E 233. This is clearly the stage which
 connects the older meaning, to *linger* (in
 Attic restricted to ματῶν, ματᾶν), with
 the later to *seek*, in which ματεύειν is
 found from Pindar onwards.

112. See I 54–58.

114. Did. says that Zen. athetized
 this line and Aph. omitted it; Ar.
 though not named must also have
 athetized it, as the obelos is affixed in
 A. The verse is unobjectionable in

itself, and if the genealogy is to follow
 the father's name seems indispensable.
 But the whole passage from 114 to 125
 is not only needless but incongruous, and
 quite alien to the character of Diomedes,
 who is fond of alluding to his father's
 prowess, but could hardly give a jejune
 catalogue of his relationships at such a
 moment. It is no doubt an interpola-
 tion, like many others, of the genealogi-
 cal school connected with the name of
 Hesiod. The objection to 114 that
 Tydeus, though killed in the siege of
 Thebes, was buried, according to the
 later legend, at Eleusis, is of no weight;
 for Pausanias (ix. 18. 2) says that his
 tomb was shewn at Thebes as well.

115. Πορθεί, the dat. instead of the
 gen. with ἐξεγένοντο is strange; cf. T
 231. MSS. have Πορθεί, and so Ar. wrote
 δισυλλάβως, but the contracted form is
 against all analogy; the only case where
 it is required by the metre is Ἀχιλλεῖ
 Ψ 792, q.v. The ε for η is on the
 analogy of Ἀτρεί, Τυδεί, the only other
 certain instances in H. (see, however,
 Schulze Q. E. p. 458).

116. See B 638, N 217.

ἀλλ' ὁ μὲν αὐτόθι μεῖνε, πατὴρ δ' ἐμὸς Ἀργεῖ νάσθη
 πλαγχθείς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἀδρήστοιο δ' ἔγχευε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δέ οἱ πρόβατα ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
 ἐγχείη· τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἐτεόν περ. 125
 τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμῆσαιτε πεφασμένον ὃν κ' εὖ εἶπω.
 δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος
 ἐκ βελέων, μή πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται. 130

119. αὐτόθι: τινὲς αὐτοῦ T, γρ. καὶ αὐτοῦ A. || μίμνε T 'Vat. 16,' ἐν ἄλλῳ A.
 121. ἀδράστοιο Lips. || ευατέρᾳ Q. 122. ἀφνειός H. 125. εἰ ἐτεόν περ
 Ar.: ὥς ἐτεόν περ Ω and αἱ δημῳδεῖς: ὥς ἐτέον γε Vr. d. 126. γε om. G: τε
 PR.

119. *νάσθη*, was settled, had a home given him, cf. δ 174 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δώματ' ἔτευσα.

120. According to the Scholiasts on *πληγῆς*, *εὐσχημόνως παρεσιώπησε τὴν τοῦ πατρὸς φυγὴν*, as according to Pherekydes, whom they quote, Tydeus was driven away for homicide and obtained absolution in Argos. This is the familiar form taken by legends of migration; the absolution is a post-Homeric idea.

121. For the partitive gen. *θυγατρῶν* in place of the acc. see *H. G.* § 151 e, with the instances quoted there (e.g. E 268). Tradition gives Deipyle as the name of Tydeus' wife. Diomedes himself married another of the daughters of Adrastus, E 412.

122. The possession of property in land, or *τέμενος βασιλῆϊον*, must be a mark of the unreserved admission of Tydeus into the royal family; for in Homeric times landed property seems to have been restricted solely to the kings.

124. *πρόβατα* recurs in H. only Ψ 550. It seems to mean *cattle* of all sorts, as in Hes. *Opp.* 558 *χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις*.

125. αἱ Ἀριστάρχου εἰ ἐτέον περ, ἔν' ἦι, ταῦτα δὲ ὑμᾶς εἰκὸς εἰδέναι ἀκηκοότας, εἰ ἀληθῆ λέγω. αἱ δὲ δημῳδεῖς ὥς ἐτέον περ, Did. Our MSS. all agree with the *δημῳδεῖς*. We must take *ἀκουέμεν* in

the pregnant sense, 'to know by having heard'; cf. Ω 543 καὶ σέ, γέρον, τὸ πρῶν μὲν ἀκούομεν ὄλβιον εἶναι, and so β 118, γ 193, δ 94. *ἀκούω* is in fact a (thematic) perfect in form as well as sense; *H. G.* p. 396. *You must have heard these things, whether it (what I say) is true*, or, acc. to Darbishire, *Reil. Phil.* p. 27, *if it is to be said*, deriving (F)ετέος from (F)ημι, say.

126. οὐκ ἄν . . ἀτιμῆσαιτε, the opt. is potential, *you could not despise me on the ground that my descent is base*. See *H. G.* § 300, n. β, where a slightly different tone is assumed. For the following subj. εἴπω, which expresses confidence, see on 92.

127. *πεφασμένον* from *φαίνω*, declared by speaking, as in Σ 295, δ 159. This is the only Homeric instance of σ in the perf. pass. of a ν-stem. Acc. to Brugmann *Gr.* ii. § 862 it is due to the analogy of the 2nd plural *πέφασθε* = *πέ-φαν-σθε*.

129. *ἐχώμεθα* with gen. = *ἀπεχώμεθα*, Γ 84, δ 422, etc.

130. *ἐκ βελέων*, not, as usual, *coming out of the range of missiles*, but *keeping out of the range*, as they are not to go near at all. This use is not like the regular meaning of the preposition *ἐκ*, and is not easily to be explained. We should have expected *ἀπό*, which implies merely *distance from*, not *motion out of*. See on Θ 213, Π 668; and *H. G.* § 223.

ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἱ τὸ πάρος περ
θυμῶι ἦρα φέροντες ἀφεςτᾶσ' οὐδὲ μάχονται."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο.
βὰν δ' ἵμεν, ἦρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων.

οὐδ' ἀλαοσκοπήν εἶχε κλυτὸς ἐννοσίγαιος, 135

ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῶι φωτὶ ἐοικώς,
δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαι,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
γῆθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140

δερκομένωι, ἐπεὶ οὐ οἱ ἐνὶ φρένες, οὐδ' ἡβαιαί.

ἀλλ' ὁ μὲν ὥς ἀπόλοιο, θεὸς δέ ἐ σιφλώσει·

131. ὀτρυνέοντες G. || γρ. ἀνήσομεν Sch. AT. 132. ἀφέςτασαν U. 133.
δ' ἄρα: δέ γε C. || μάλα μὲν: μῦθον Lips. 134. (βὰν) δ': ῥ' D Bar. Mor.
135. ἀλαοσκοπήν A^t (with hyphen: ἀλαοσκοπήν A^m): ἀλαὸν σκοπήν (sic M^s.)
Zen. || κρείων ἐνοσίχων D^mJU Par. b: ἀργυρότερος ἀπόλλων D^t. 136.
Ζηνύδοτος ὑποτάσσει ἀντιθεῶι φοίνικι ὀπάσῃ πηλείωνος An. 141. δερκομένους
GQ (U³ sup^r.) Vr. d. || οἱ: τι Cram. Ep. 363. 13. 142. περισσὸς ὁ στίχος καὶ ἡ
λέξις νεωτέρων Sch. T.

131. ἐνήσομεν, sc. δηϊοῦν, cf. K 89
Zeὺς ἐνέηκε πόνουσι. Bentley most in-
geniously conj. ὀνήσομεν.

132. οὐμῶι, *resentment* against Aga-
memnon. ἦρα φέροντες (see on A 572),
humouring, indulging.

135. See on K 515.

136. παλαιῶι φωτὶ, this vague expres-
sion is not Homeric, as the particular
person whose likeness is assumed is else-
where always named. Hence the line
added by Zen. (from Ψ 360).

140. γῆθεῖ ἐνὶ, Barnes' γῆθεί ἐν is
doubtless right. γῆθει ἐνι (γῆθεῖ imperf.)
Brandreth, with the Florentine edition.

141. δερκομένωι, dat. although the
gen. Ἀχιλλῆος has preceded; so I 636, K
188, ψ 206. But the converse is com-
moner, e.g. 26 above. Van L. (*Ench.*
p. 200) ingeniously suggests that the
original reading was δερκομένοι(ο), wrongly
transliterated into δερκομένωι in the new
alphabet. The δερκομένου of a few mss.
is probably only a grammarian's correc-
tion.

142. ὥς, so, by his own folly. The
order of the words prevents our taking
ὥς as expressing a wish as in Σ 107 ὥς
ἔρπ' ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιο.
σιφλώσει, ἀπ. λεγόμενον, and quite
obscure in origin. It caused Ar. to
athetize the line, if we may judge from
the note of Schol. T (probably An.).

No form of the word occurs till the late
imitative Epics, who can only have
guessed at the meaning. Ap. Rhod. i.
204 has πόδε σιφλός, so he took the verb
to mean *cripple*; and this is the common
interpretation, though it can hardly be
said to give a satisfactory sense. Eust.
says that the adj. was a Lykian word,
used of hollow reeds. He and the *Et.*
Mag. also quote a form σιπαλός from an
unnamed poet ἀλλὰ σὺ μὲν σιπαλός τε καὶ
ὀφθαλμοῖσιν ἐφῆλος, where it clearly means
blind. This too is apparently the sense
in the fragment in *Oxyrhynchus Papyri*
i. p. 37. . . Γλαύκῳ Λυκίῳ, ὅτε σιφλός
ἔπειγε [ἀνθ' ἑκατομβοί]ων ἐννέβοια λαβεῖν
(has the reference to the *Lykian* any
significance?). Hentze suggests that the
sense *blind* is particularly appropriate
with δερκομένωι, 'may God blind his eyes
thus as he is feeding them on the woes
of his friends.' This is ingenious, but
hardly Homeric. If we may accept the
statement of Eust. that the word was
not really Greek, but borrowed, a strik-
ingly appropriate explanation can be
found in the Semitic languages; for the
Hebrew *shāphal* (Arab. *safala*) is the
verb which is regularly used of *bringing*
low the haughtiness of the proud by the
hand of God; e.g. Isaiah ii. 17 'the
loftiness of man shall be bowed down,
and the haughtiness of men shall be

σοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
 ἀλλ' ἔτι πω Τρώων ἡγήτορες ἦδὲ μέδοντες
 εὐρὺ κολίσουσιν πεδίον, σὺ δ' ἐπόψαι αὐτὸς
 φεύγοντας προτὶ ἄστρῳ νεῶν ἄπο καὶ κλισιάων." 145

ὥς εἰπὼν μέγ' ἄυσεν, ἐπεσσύμενος πεδίοιο.
 ὅσσοι δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,
 τόσσην ἐκ στήθεσφιν ὅπα κρείων ἐνοσίχθων 150
 ἤκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστωι
 καρδίῃ, ἄλληκτον πολεμίζειν ἦδὲ μάχεσθαι.

Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι
 στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
 τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
 αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·

143. οὐ πω : οἱ δὲ γρ. οὔποι (leg. οὐ πη) T. 145. αὐτοῦς GHJPRST (Lips. *supr.*), ἐν ἄλλω A. 148. ὅσσοι δ' Aph. D, Par. f.j : ὅσσόν τ' Ar. Ω. || ἐννεάχιλοι . . . δεκάχιλοι Ar. ? Cf. E 860. 150. ἐν στήθεσφιν J : <ἐν> στήθεσσιν Bar. Mor. 152. κραδίῃ(i) CDPQR. 154. ἀπορρίου DST Vr. A.

made low ; x. 33 'the haughty shall be humbled' ; and so Daniel v. 19, vii. 24, and often. σιφλός of the bent reed would give the required intermediate form. But little stress can be laid upon this, as the few Semitic words which have been identified in primitive Greek are all names of objects which we may reasonably suppose to have been imported from the East (e.g. χιτών, οἶνος, etc.). See also note on ἀσύφλος, I 647.

143. οὐ πω, *by no means* rather than 'not yet' ; see note on Γ 306. The following ἔτι, however, leaves the question doubtful.

145. κολίσουσιν πεδίον, *shall fill the plain with dust* ; a curious variation of the familiar κολεῖν πεδίοιο. Cf. Φ 407, X 405.

147-52. Poseidon appears to drop the character of the 'old man,' and to shout in his own person, without fear of Zeus. The three chiefs too are suddenly forgotten. 148-49 = E 860-61 ; 151-52 = A 11-12. See Introduction.

148. ὅσσοι δ', almost all mss. with Ar. give ὅσων τ' as in E 860, where the connexion of the line is quite different, and no conjunction is required. The reading is however possible if we put a comma at the end of 147 and a colon at the end of 149.

154. στᾶς ἐξ Οὐλύμποιο ἀπὸ ρίου

cohere closely with εἰσεῖδε, *she stood and gazed out of Olympos from a pinnacle*. The order of the words is such as to suggest that the meaning is that she stood *in* Olympos *on* a pinnacle ; but the thought of the mere position is dominated by that of the action which proceeds from it. So in Φ 419 τὸν ῥ' ἐπὶ πύχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε αὐτόθεν ἐκ δίφροιο καθήμενος : Eur. Ph. 1009 ἀλλ' εἰμι καὶ στᾶς ἐξ ἐπάλλεων ἄκρων σφάξας ἐμῶν τὸν σηκὸν εἰς μελαμβιβή . . . ἔλευ-θερώσω γαῖαν : *ibid.* 1224 Ἐπεοκλῆς δ' ὑπὴρξ' ἀπ' ὀρθίου σταθεῖς πύργου κελεύσας σίγα κηρύξαι στρατῷ. In all these cases the participle is strictly superfluous, and is to be compared to the pleonastic use of ἰών, λαβών, etc. in Trag. Without altering the form of his sentence, the Greek, for the sake of greater vividness, puts in a word to describe the attitude of his actor, and connects it by position with the prepositions which express action, not attitude. It is possible to join στᾶσ' ἐξ Οὐλύμποιο by the ordinary pregnant construction, *coming forth from Olympos and standing*, leaving ἀπὸ ρίου to go with εἰσεῖδε : but the order of the words is less natural, and we have to limit the meaning of Ὀλυμπος in such a way as to exclude the ρίου from it. Another explanation of these phrases will be found in Jebb's note on Soph. *Ant.* 411.

Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης
 ἤμενον εἰσεῖδε, στυγερὸς δέ οἱ ἔπλετο θυμῶι.
 μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη
 ὅππως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο. 160
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 ἐλθεῖν εἰς Ἰδην ἐν ἐντύνασαν ἑ αὐτήν,
 εἰ πως ἰμείραιτο παραδραθέειν φιλότῃ
 ἦι χροῖῃ, τῶι δ' ὕπνον ἀπήμονά τε λιάρον τε
 χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησι. 165
 βῆ δ' ἔμειν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσε
 κληῖδι κρυπτῇ· τὴν δ' οὐ θεὸς ἄλλος ἀνώγειν.

157-8 *om.* Syr.: 158 *περισόν* Sch. T. 157. πολυπίδακος Ar. Ω: πολυπι-
 δάκου ἄλλοι, HJ Mor. Par. b j. 158. θυμὸς Par. b, Vr. d. || ἔπλετο ἰδούσῃ·
 οὕτως ἄμεινον, Sch. T. 160. τινὲς εἴ πως T. 162. ἐντείνασαν P. || ἐωυτῇν
 Zen. 163. ὅππως Q: ἐν ἄλλωι ὅπως ἰμείραιτο A. || ἰμείροιτο H. 164. χροῖοι
 Q Cant. 165. χεύει L: χεύοιεν Q: χεύεν S. 166. δ': ρ' Syr. 168. τὴν:
 τὸν U (*supr.* ἢν U³) Par. a f¹ j¹ and τὰ πλείω τῶν ἀντιγράφων, Eust.: *τριχῶς ἢ*
γραφῇ ἐστι, τὴν δὲ τὴν κλεῖν, τὸν δὲ τὸν θάλαμον, τὰς δὲ τὰς θύρας Sch. T. ||
 δ' *om.* S. || ἀνοῖγεν L: ἀνέωγεν P.

162. Bentley, offended at the neglect of the F of *Fé*, conj. *ἐντύνασα*, but this change to the nom. would be very harsh. P. Knight saw that ἑ αὐτήν represents *ἐφ' αὐτήν*, *ἐφέ* being the emphatic form of the 3rd person implied in the later compound *ἐαυτὸν*; see note on N 495, and compare *εὖς* by *δς*.

164. *χροῖαι* here = *skin*. The word does not recur in H., and in later Greek generally means *colour*, but the two ideas are closely connected in the common idea *surface*. So Theognis 1011 *κατὰ χροῖην ῥέει ἰδρώς*, and conversely *χρῶς* = *colour* in Aisch. *Pers.* 317, while in E 354, N 279 and similar passages either idea will suit. Still it must be confessed that the phrase is an odd one.

165. The subj. *χεύῃ* after the opt. *ἰμείραιτο* cannot be satisfactorily explained, as the sending to sleep is contingent upon the *ἰμειρασθαι*, and therefore could not be spoken of with more confidence than its condition, even if we were prepared to admit the use of the subj. after a historic tense into H. at all; see *H. G.* § 298. It is therefore generally agreed that the opt. must be restored. Thiersch, with a fine disregard of metrical difficulties, conj. *χεύει*, in which he has been followed, strange to say, by Bekker, Bäumlein, and Döderlein.

L. Lange is hesitatingly in favour of *χεύαι*, though this form is very rare in H. (see note on B 4), and, as he himself remarks, is elsewhere found only at the end of a line or before consonants. Possibly we should write *χεύει βλεφάροισιν*, as the locative use of the dat. is particularly common of parts of the body; or rather *χεύει ἐν βλεφάροισιν*, which is suggested by the variants of Q and S. Van Herwerden conj. *χεύαι*, to be taken as co-ordinate with *ἐλθεῖν*.

167. *ἐπάρσε*, this form (from root *ἀρ* of *ἀρ-ἀρ-ίσκω*) recurs only in the repetition of this line in 339.

168. *κληῖδι* is here used in the sense not of *key* (as φ 6, 47) but of *lock*, or rather *bolt*. So also Ω 455 *τρεῖς δ' ἀναόγεσκον μεγάλην κληῖδα θυράων*, where the *κληῖς* seems to be identical with the *ἐπιβλῆς* of 453. The same is the case with α 442 *ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι*, where see M. and R. But as this sense of the word was dropped in later Greek, it led to the conjectures *τόν* (sc. *θάλαμον*) and *τάς* (sc. *θύρας*) for *τὴν* mentioned in the scholia. It would then be necessary to take *κληῖδι* with *βῆ*, not with *ἐπήρσε*, 'she went *with a key*.' This sociative use of the dat. is possible in itself (*H. G.* § 144), but is very forced here on account of the order of the words, and quite unnecessary.

ἐνθ' ἣ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινὰς.
 ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος 170
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
 ἀμβροσίῳ ἐδανῶι, τό ρά οἱ τεθυωμένον ἦεν·
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
 ἔμπης ἐς γαίαν τε καὶ οὐρανὸν ἵκετ' αὐτμή.
 τῶι ρ' ἣ γε χροὰ καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς
 καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.

169. **θύρας** : γρ. καὶ πύλας Sch. T. || **ἐπέθηκε** : ἐπιείσα Zen. 170. **πρῶτα**
 S. || **χροὸς ἀθανάτοιο** Plut. *Mor.* p. 693 v. 171. **λύματα** R Par. f g j :
ρύμματα Schol. Arist. *Ach.* 17. || **πάντ'** ἐκάθειρεν Bar. Lips. || **λίπ'** ἐλαίῳ :
χροὰ λευκὸν Athen. xv. 688. 172. **εἰσῶι** Pap. o : **εἰσῶι** Athen. *ibid.* (cf.
Hymn. Ven. 63). 173. **τοῦ** : οὐ Athen. i. 17. || **κατὰ** Ar. P : ποτὶ Ω. 176.
πλεξαμένη Lips. || **ἔπλεξε** S. 177. **καλοὺς καὶ μεγάλους** Zen. Aph.

169. For **ἐπέθηκε** Zen. read *ἐπιείσα*, seemingly on account of the asyndeton in the following line, and it may be questioned if this is not superior to the text. Ar. held that the shorter sentence was the more Homeric.

170. **ἀμβροσίῃ**, see on B 19. We naturally cannot say in what form the divine perfume was used, or how it differed from the *ἐλαιον ἀμβρόσιον* below.

171. **λύματα**, *defilement*, see A 314. **λίπ'** ἐλαίῳ, K 577.

172. **ἐδανῶι** is explained by the old lexica as = *ἡδεῖ*; and Brugmann (*Gr.* ii. p. 1048) regards this connexion as possible. Others would write *ἐδανῶι* and refer it to root *ἐδ* (see Aisch. *Ag.* 1407). Those who are prepared to hear that Hera used edible ointment may accept this etymology. For the variant *ἐανῶι*, which is as old as *Hymn. Ven.*, see Allen in *J. H. S.* xviii. 24. It is of course indefensible, as the adj. *ἐανός* has *α̃*. **τεθυωμένον ἦεν** is the predicate, 'which was (well) perfumed.' The enclitic *οἱ* is added without emphasis, and is difficult to express in English; if we translate 'was perfumed for her,' it seems as though we meant 'was specially made for her use,' and this of course is not in the words. The usual view is that *τεθυωμένον* is really for *τεθυωμένῳ*, *τό ρά οἱ ἦεν*, the epithet having been transferred into the relative clause from its proper place in the principal sentence; compare N 340 *ἐγγέλῃσι* | *μακρήν*, as *εἶχον ταμεσίχροας*, and other similar passages (e.g. O 389, 646, Ω 167). The objection to this

is that if we take out the participle, the relative clause *τό ρά οἱ ἦεν* becomes void of sense; of course Hera *had* the oil which she used.

173. **κατὰ** is evidently right; the meaningless *ποτὶ* seems to have got into the vulgate from a reminiscence of A 426.

174. **ἔμπης**, *vñn ὁμοίως* Schol. B (Ar.?), 'came *alike* to earth and heaven.' But it is impossible to reconcile this with other uses of the word. It seems to have meant originally *altogether*, here perhaps *everywhere, throughout*. This easily passes into the adversative sense, as in our *al-though, for all that*, Fr. *toutefois* (see M. and R. on β 199). It is, however, possible to give the word its ordinary sense, 'if it was but stirred, yet *all the same* the savour reached heaven and earth,' as though it had been poured over both.

175. This is one of the three places where **ἰδέ** is not used as an iambus after the main trochaic caesura; the others are Σ 589, T 285. See note on Γ 318.

177. **ἀμβροσίους** : Zen. and Aph. καὶ *μεγάλους*, probably because they thought that three repetitions of the adj. *ἀμβρόσιος* in nine lines were sufficient. For Homeric hair-dressing see Helbig *H. E.* p. 247. **κράατος** : the form recurs only T 93, χ 218. *κράατ-* appears to be a short form of *καρηατ-*, with the original *ā* preserved, perhaps, by the idea that it was by Epic diectasis from *κράτ-*, while *καρηατ-* was an extension of *κάρη*. Cf. however *κρή-δεμνον*.

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑάνον ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλὰ.
 χρυσεῖησι δ' ἐνετήισι κατὰ στῆθος περονᾶτο. 180
 ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,
 ἐν δ' ἄρα ἔρματα ἦκεν ἐντρήτοισι λοβοῖσι
 τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 κρηδέμνωι δ' ἐφύπερθε καλίνψατο δια θεάων
 καλῶι νηγατέωι· λευκὸν δ' ἦν ἥελιος ὥς· 185
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῦ θήκατο κόσμον,
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην

178. **εσατ** Pap. o. 179. **πολλά**: πάντα DPR Bar. Mor. 181. **ζώνη**
 Ar. P. || ἀραρυῖαι Ar. (A *supr.*) P Pap. o (cf. note on E 857). 182. **ἔνε** ἄρα J:
 ἐνδείοι Syr. 183. **τρίγλην'** ἀμορόεντα *τινές* T. || **μμορόεντα** Pap. o. 185.
λευκὸν: κ]αλον Pap. o (*supr.* λ]ευκον): λαμπρόν Par. j, ἐν ἄλλωι A. 186. **ὑπαί**
 GLR Harl. a. || **λλιπαροῖσιν** Pap. o. || **ἐδήσετο** Vr. d. 188. **ῥ'**: δ' H Pap. u.

178. **ἑάνον**, see E 734. **ἔσατο**, cf. *ἔσαντο*, T 150; the root *Fes* follows the analogy of the dental roots in varying between -σσ- and -σ- in the sigmatic aor.; *H. G.* § 39. 1.

179. **ἔξυσε**, *scraped*, so as to produce either a smooth surface or a nap (like the fuller). The final operation seems to stand for the entire process of manufacture. Compare Attic *ξυστίς*, used of fine cloth. **ἀσκήσασα**, with *cunning handicraft*, as Δ 110, Ξ 240, γ 438. **τίθει** by its position seems to imply that the decoration was done when the manufacture was completed, i.e. by embroidery.

180–81. For the pinning of the dress and the decoration of the girdle see App. G, §§ 4, 10.

182. Note the double hiatus. That at the end of the first foot is probably permissible (*ἐν δέ τ' ἄρ'* Heyne); not so the second. P. Knight conj. *ἔρμαθ' ἔηκεν*, Heyne *ἔρματ' ἐνῆκεν*, Brandreth *ἔρματα θῆκεν*. **ἔρματα**, *earrings*. The use of these seems, like that of the *ἐνεταί*, to mark a departure from Mykenaeen custom, as it is not clear that any of the ornaments found in the acropolis graves at Mykene were really for the ears. This is asserted by Schuchhardt of the ornaments which he figures on p. 193, but doubted by Tsountas-Manatt (p. 179), on the ground that none of the Mykenaeen monuments represent a woman with rings in her

ears, with the single exception of a carved mirror handle, probably of foreign fabric.

183. The adjectives are fully discussed by Helbig *H. E.* pp. 271–74. **τρίγληνα**, with *three drops*, see note on γλήνη, Θ 164, and the illustrations from archaic art given by Helbig. **μορόεντα** is of unknown meaning. The following explanations are purely conjectural: (1) *sparkling*, from root *μαρ* of *μαρμαίρω*; (2) root *μερ* of *μέρ-μνα* etc., *wrought with anxious toil*; so Schol. A *πεποννημένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, ὃ ἐστὶ κακοπαθῆσαι* (?); (3) *berry-like*, from *μόρον*, *mulberry*; so Ernesti; (4) from *μόρα* or *μόρος* in its primitive sense *part* (cf. *μορίον*), hence *made of many parts*, elaborately built up. The old reading (*τρίγλην'*) *ἀμορόεντα* was variously explained as 'ἀ intensive' (?) or *im-perishable*. Brandreth conj. *τρίγλην' ἱμερόεντα*. The line recurs in σ 298, but throws no fresh light on the question, and earrings are not again mentioned in H.

184. **κρηδέμνωι**, see App. G, § 11. Helbig notes the absence here of the other ornaments for the head mentioned in X 468–69.

185. **νηγατέωι**, see on B 43. **λευκόν**, *bright* as well as *white*, cf. § 45 *λευκή* δ' ἐπιδεδρομεν αἶγλην, κ 94 *λευκή* δ' ἦν ἀμφὶ γαλήνην. There is no need to adopt the variant *λαμπρόν*, which indeed seems to be a mere gloss. The description clearly indicates linen as the material.

τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν·
 “ἦ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
 ἢ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῶι,
 οὔνεκ’ ἐγὼ Δαναοῖσι, σὺ δὲ Τρῳέσσιν ἀρήγεις;”
 τὴν δ’ ἡμείβετ’ ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 “Ἡρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοι,
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.”
 τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἡρη·
 “δὸς νῦν μοι φιλότητα καὶ ἕμερον, ὧι τε σὺ πάντας
 δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.
 εἰμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης 200
 Ὀκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἳ μ’ ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ’ ἀτίταλλον,
 δεξάμενοι Πείης, ὅτε τε Κρόνον εὐρύσπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·

189. πρὸς: μετὰ Mor. 190. ἦ ῥά νύ: κραν Pap. ο (ἦ ῥ’ ἂν?). || τι: cu P. 191. τό γε: τόδε R. 193. τὸν δ’ J Pap. ο. || διὸς θυγάτηρ: φιλομμειδῆς Par. j (γρ. διὸς θυγάτηρ). 195. ἀνώγει L (supr. εν), ἐν ἄλλωι A. 196. γε: τε Pap. ο. || ἔσται Cant. 198. Νῦν μοι: θά μοι PR: μοι νῦν CD Lips.: ἐν ἄλλωι διὸς νῦν μοι νῦν (sic) A. || πάντα Cant. 199. δαμνᾷς D. 202. μ’ ἐν Ar. Ω: με A¹CD Vr. A, Harl. a d, King’s Lips.¹ || ἐν τρέφον: ἐυτροφον J: εὐστρεφον Q: εὐτρεφον Ω. 203. ρείας Ar. Aph. || τε: περ S. 204. καθεῖσε Pap. ο.

190. ἦ ῥά νύ μοι τι πίθοιο, see Δ 93. Van L. conj. ἦ ῥά κέ μοι, corrupted into the text by an intermediate ἦ ῥ’ ἂν μοι, which is now found in the papyrus.

195-96 = Σ 426-27, § 89-90. **τετελεσμένον**, capable of accomplishment. The ideas ‘done’ and ‘doable’ are closely allied, as is seen in the verbal adjectives in -τος, which themselves are almost participles (compare τυκτῆσι βόεσσι M 105 with σάκος τετυγμένον Ξ 9); κτητός = gainable, ῥηκτός = vulnerable, φυκτά II 128, πιστά λ 456, οὐκ ἐξιτόν, there is no getting out, Hes. Theog. 732 (see H. G. § 246*). Here this pregnant sense has been imported into the participle, so that τετελεσμένον = *τελεστός, cf. ἀτέλεστος, that cannot be accomplished (so van L. Ench. p. 326: ‘participium pro gerundio’ Brandreth). The phrase is commonly explained to mean ‘if it is a thing that has been accomplished and therefore may be done again,’ which is not

satisfactory. Others take it to mean ‘if it is a thing already accomplished in the designs of fate,’ i.e. destined to be done. But such fatalism is not Homeric either in expression or thought.

199. δαμνᾷ, read either δάμνασαι with Bentley or δάμνης with Brandreth.

201. Tethys appears only here in H., nor do we find any mention elsewhere of Okeanos as the progenitor of the gods; he is only personified as a deity, outside this book, in T 7. Hesiod (Theog. 133-36) names Okeanos and Tethys among the other children of Gaia and Uranos, including Kronos. Virgil goes a step farther with his Oceanumque patrem rerum, G. iv. 382. Brandreth conj. ῥῶν (Frowen as he writes it) for θεῶν, father of rivers, cf. 245, Φ 196. See also Plato’s comments, Theaet. 152 D.

203. Πείης, for the gen. after δέξασθαι see on A 596. For the deposition of Kronos see note on Θ 479.

τοὺς εἰμ' ὀφρομένη, καί σφ' ἄκριτα νείκεα λύσω. 205
 ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 εἰ κείνω γ' ἐπέεσσι παραιπεπιθούσα φίλον κῆρ
 εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃτι,
 αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην." 210
 τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτῃ·
 "οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι·
 Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις."
 ἦ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
 ποικίλουν· ἔνθα δέ οἱ θελκτῆρια πάντα τέτυκτο· 215
 ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἵμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
 τὸν ῥά οἱ ἔμβαλε χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 "τῇ νῦν, τοῦτον ἱμάντα τεῶι ἐγκάτθεο κόλπῳ

208. ΚΕΙΝΩΝ Zen. Aph. JPQRS Harl. d, Vr. d, A. 209. ΟΜΩΘΗΝΑΙ Pap. o, Syr. (not ΟΜΩΘΗΝΑΙ). || ΦΙΛΟΤῃΤΑ Lips. 210. ΚΕ: καί J: ΤΕ P. 213 ἀθ. Aph. Ar. 215. ΤΕΤΥΚΤΑ Lips. 216 om. Lips. || ἐνὶ δ' ἵμερος (Pap. o *supr.*), Boissonade *Anec.* iv. 450. || ἐν τισι τῶν ὑπομνημάτων ἡδ' (ἢ δ' ms.) ὀαριστὺς Did. 217. ΦΡΟΝΕΟΝΤΟΣ L (*supr.* ων), Aristotle *Eth. Nic.* vii. 7: ΦΡΟΝΕΟΝΤΑ J *Et. Mag.* 546. 53. 218. ἔβαλε QS. 219. Τῇ: τινὲς τῇ Aph. *Lex.* 152. 3 (so DG). || τεῶι δ' G. || ἐνικάτθεο PR.

205. ἄκριτα, *endless*, never brought to a 'crisis'; see note on B 246, and compare σ 264 ἔκριναν μέγα νεῖκος.

207. Εὐνῆς καὶ φιλότῃτος *conco-ordinate* with and explanatory of ἀλλήλων, but does not govern it. The order of the words, with the natural break at the end of the line, is enough to shew this.

208. ΚΕΙΝΩ is preferable to the well-attested κείνων: for the 'whole-and-part' construction is usual with κῆρ.

209. ἀνέσαιμι A, with *interaspiration*; it is from ἵζω, *should I set them on their bed*; see on ἀνέσαντες, N 657. The word evidently alludes to καθεῖσε above (204). For ὁμωθῆναι (ἀπ. λεγ.) compare ὁμὸν λέχος εἰσαναβαίνειν, Θ 291.

213. ἀθετεῖται, *δι* ἐκλύει τὴν χάριν (does away with the graciousness of the gift), εἰ ἔνεκα τοῦ Διὸς δίδωσι καὶ οὐκ αὐτῆς· προσητέει δὲ καὶ Ἀριστοφάνης. The criticism is petty, and *athetesis* would leave us with a speech of one line only—a thing which is found occasionally in the later books, but not elsewhere before Σ 182. The use of the article in τοῦ ἀρίστου is suspicious.

214. The 'pierced (embroidered) strap' seems to be a mere charm carried in the

κόλπος (App. G, 5), not the girdle which Aphrodite is wearing. It is not called ζώνη and is taken ἀπὸ στήθεσφι, whereas the girdle lay lower, round the waist, at least in archaic times (Helbig *H. E.* p. 211). The strap may typify the bond which unites two lovers. ΚΕΣΤΟΣ is a mere adjective (cf. πολύκεστος ἱμάς of the helmet, Γ 371) and is not turned into a subst., the *cestus*, till much later—hardly in fact before the Roman mythologists.

215. Editors generally adopt Hermann's τέ for δέ against all ms. authority (including A, though La R.'s silence would imply the contrary). But the change is needless, cf. Z 245, Θ 48, N 21, Ψ 680.

217. This line has all the appearance of a gloss on the word ὀαριστὺς, but there is no record that any of the ancient critics condemned it. The use of the two words in apposition may be supported, however, by γαλήνη . . . νηνεμία, ε 392, and perhaps μόσχοισι λύγοισιν, Δ 105 (q.v.). ἔκλεψε, *deceives*, see on A 132. For the sentiment cf. ο 421–22. The last half of the line is found also in I 554.

219. Τῇ is apparently an adverb from the pronominal stem *ta*, meaning simply

ποικίλον, ὦι ἔνι πάντα τετεύχεται· οὐδέ σέ φημι 220
 ἄπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σῆισι μενοινᾷς.”
 ὥς φάτο, μείδῃσεν δὲ βοῶπις πότνια Ἥρη
 μειδῆσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ.
 ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
 “Ἥρη δ' αἶψασα λίπεν ῥίον Οὐλύμποιο, 225
 Πιερίην δ' ἐπιβάσα καὶ Ἥμαθίνην ἐρατεινὴν
 σεύατ' ἐφ' ἵπποπόλων Θρηικῶν ὄρεα νιφόμεντα,
 ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖν·
 ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσето κυμαίνοντα,
 Λήμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος· 230
 ἔνθ' Ὑπνωι ξύμβλητο, κασιγνήτῳ Θανάτῳ,

221. ΓΕΝΕΣΘΑΙ GS: ΓΕΝΕΕΣΘΑΙ ἀντὶ τοῦ γενήσεσθαι Demetrios. || φρεσὶν ἡici D.
 222. ΜΕΙΔΗΣΕΝ: ΓΙΘΗΣΕ(Ν) J Harl. a (γρ. μεΐδῃσε) Lips., γρ. T. 223. ἑῷ Zen.
 (Ar., Sch. T) Ω: μέσω(ι) Ar. (Zen., Sch. T) AJ Harl. a d, Par. b: τεῶ(ι) R (τ
 dotted) Harl. b, Par. d. || ἐνικάτθετο (P sup.). R: ἐνικάτθεο P¹: ἐγκάτθεο JU Lips.
 226. Δ': τ' Q. 227. σεύατ': ἐν ἄλλῳ ἔσσυτ' A. || τινὲς ἵπποπόλων Sch. T:
 γρ. ἵπποκόμων Lips. || ἑρακῶν P. || νιφόμεντα: σκιδέμεντα PRS Par. f. 228.
 μάρπτε HJS. 229. ἐπὶ: ἐς Zen. Aph. || ἐβήκατο DGJS Syr. Pap. o. 230. εἰοῖο
 ἄνακτος D¹PR: θόαντος ἄνακτος Bar. 231. ἔνε': ἐν δ' Q. || τινὲς
 <προσ> γράφουσιν ἐρχομένῳ κατὰ φύλα βροτῶν ἐπ' ἀπείρονα γαίαν T.

there (see Brugmann *Gr.* ii. p. 787). The form *τῆτε* however, quoted from Sophron, shews that it must have been restricted to an interjectional use on handing over something, so that at an early date it came to be felt as the imper. of a verb meaning *hold, take*. Cf. the Cyprian inscr. (Collitz 135) on a terracotta *askos*, τᾷ Ἐπεοδάμα πῖθι (like i 347 Κύκλωψ, τῇ πῖε οἶνον). The whole line is very similar to ε 346, where Leukothoë gives her κρήδεμνον as a magic charm to save Odysseus: τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι.

221. ΝΕΕΣΘΑΙ in future sense as Σ 101, Ψ 150, δ 633, ξ 152, and elsewhere, like *λέγει*: see Curtius *Vb.* ii. 315 and the general remarks of Delbrück *Gr.* iv. p. 120. ὃ τι implies an adverbial accus. τό in the principal clause, *thou shalt not return foiled in respect of that which*, etc.: see *H. G.* §§ 269-70.

223. μέσῳ for ἑῷ seems to be an alteration made to avoid hiatus. The text is evidently right as answering to *τεῶι* in 219.

226. Πιερίην, see B 766. Ἥμασίην (evidently from *ἄμαθος*) the coast-land of Macedonia (so Strabo). But in *Hymn.* Ar. 216 it is in Thessaly, as the god takes it (and Pieria) on his way from

Olympos to Iolkos. Compare ε 50 Πιερίην δ' ἐπιβάς (Ἑρμῆς) ἐξ αἰθέρος ἔμπεσε πόντῳ· σεύατ' ἔπειτα κ.τ.λ.

229. Athos is named only here in H. It recurs also in the catalogue of *Hymn.* Ar. 33. Brandreth reads Ἀθάου (P. Knight *adaf*oo), Menrad ἐκ δ' Ἀθόω(ο), the 'Attic' declension in -ws being very doubtful in Homer.

230. Thoas is mentioned again as the contemporary king of Lemnos in Ψ 745. He is of course not to be confused with the Aitolian leader Θόας Ἀνδραίμονος υἱός, B 638, etc. Why Lemnos should have been chosen as the spot at which Sleep was to be found we cannot even guess. It is natural to suppose that there was some local cult of Hypnos there, but if so it has left no trace. A solution of the question given by Schol. A is sufficiently characteristic to be quoted. Lemnos was a haunt of Hephaistos, who had married Χάρης (Σ 382). It was therefore a younger sister-in-law of his of whom Hypnos was enamoured (275-76), and his house would be a place to which the amorous god would be likely to resort in order to pay his addresses.

231. The brotherhood of Sleep and Death is a familiar allegory in all literature; see, for instance, II 682, Hes.

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ῥπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἡδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι ἰδέω χάριν ἡματα πάντα. 235
 κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῶ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃ.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,
 χρύσειον· Ἡφαιστος δέ κ' ἐμὸς πᾶϊς ἀμφιγυήεις
 τεύξει ἀσκήσας, ὑπὸ δὲ θρήνῃν ποσὶν ἥσει, 240
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.”
 τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ῥπνος·
 “Ἡρη, πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
 ἄλλον μὲν κεν ἔγωγε θεῶν αἰειγενετῶν
 ῥεῖα κατεννήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα 245
 Ὀκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίουος ἄσπον ἰκοίμην

234. ἡμὲν : εἰ μὲν JLR SU Lips. (γρ. ἡ), γρ. Eust. 235. πείθεις JQ Par. b f :
 πείθεις D : πείθεο SU Pap. u. || ἰδέω χάριν : εἰδέω χάριν GQT and αἱ δημῶδεις :
 χάριν εἰδέω Ar. LR : χάριν ἰδέω P. 236. κοίμει(c)ον C (H *supr.*) JL Harl. a,
 Lips. Vr. A. || ὑπ' Ar. Aph. Ω : ἐπ' Zen. King's. 237. αὐτίκα δ' εἴ κεν Q.
 239. ἐμὸς : ἐμοί S. 240. τευχεῖ Syr. (*supr.* ε). 241. ἐπίσχοιες AC Ven. B
 (οὔτως Ἡρωδιανός A) : ἐπισχοίης Syr. || τινὲς ἐπάγουσιν αὐτὰρ ἐπὶν δὴ νῶϊ
 κατεννήσεντε ἴδῃαι, ἀγείλῃαι τάδε πάντα ποσειδάωνι ἄνακτι, T. 242. ὅτι
 νήδυμος σὺν τῷ ν. An. 243. ἥρα R. || εὐγάτηρ PQ. 245. κατεννάσαιμι
 T Vr. A. 246. ἀλλὰ σὺ, τὸν Ἀρίσταρχον ἀγαπῶν ἀεὶ καὶ θαυμάζων, οὐκ ἀκούεις
 Κράτητος ἀναγιγνώσκοντος ὠκεανὸς ὅσπερ γένεσις πάντεσσι τέτυκται, ἀνδράσιν ἡδὲ
 θεοῖς, πλείεσθιν <δ'> ἐπὶ γαῖαν ἵησιν, Plut. *Mor.* p. 938 E.

Theog. 212, 756–59, Virgil *Aen.* vi. 278. Statues of the pair stood together at Sparta (Paus. iii. 18. 1). Compare the striking phrase quoted from the comedian Mnesimachos, ὕπνος τὰ μικρὰ τοῦ θανάτου μυστήρια.

234. ἡμὲν . . ἡδέ, as . . so, like II 236, θ 383, cf. H 301. A comparison of A 453 suggests ἡδὴ μὲν. εἰ μὲν is of course an admissible variant.

235. All the attested variants here are wrong ; εἰδέω χάριν is condemned by the synzesis, Ar.'s χάριν εἰδέω still more by neglect of the F, and the vulgate ἰδέω by the short stem-vowel, which is quite irregular. The correct form is *Feídw* (cf. *εἶδομεν, εἶδετε*), which was first restored by Brandreth. See *H. G.* § 80.

240. τεύξει, read τεύξει F with van L. For the nature of the θρόνος see Helbig *H. E.* p. 118 ff. For the last

half of the line see κ 367. ποσίν, for the feet, is not to be construed with ὑπὸ.

241. ἐπίσχοις is an entirely anomalous form in H., nor are the variants ἐπίσχοις, ἐπίσχοις any better (*H. G.* § 83). ἐπίσχοις might be defended as a non-thematic form from the aor. stem σχε-, cf. imper. σχές (which, however, is itself not Homeric). ἐπίσχοις seems to have been the old vulgate, and is explained by the scholiasts as a mistake of the μεταχαρκτηρίσαντες for ἐπισχοίης. They remark that a comfortable chair is an appropriate gift to the god of sleep.—The added lines given by Schol. T are evidently meant to account for the fact that in 354 Hypnos takes it upon him to go and tell Poseidon. But if they are accepted, the words of Hera in O 41 ff. become rank perjury.

οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
 ἦδη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ἡματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦτοι ἐγὼ μὲν ἔθελξα Διὸς νόον αἰγιόχοιο
 νήδυμος ἀμφιχυθείς, σὺ δέ οἱ κακὰ μήσας θυμῷ,
 ὄρσας ἄργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,

250

248. ὅτι Q (*supr.* ε). || κελεύη J (*supr.* οι) : κελεύει L (*supr.* οι) Bar. Lips.
 249. ἄλλο τεῖ Ar. ACGH : ἄλλος τεῖ Par. j : ἄλλο τε ἢ τεῖ R : ἄλλο τεῖ(ι)
 Zen. (?) DU Par. e f² : ἄλλοτεῖαι Syr. : ἄλλοτε ἦ(ι) Parmeniskos JST Mor. Lips.
 Harl. a : ἄλλος ἦ P Par. f¹ : ἄλλοτε cῖ Cant. Vr. b : ἄλλοτε cῖι Vr. A : ἄλλοτ'
 ἔῃ Q : ἄλλοτ' ἔῃ Harl. b, King's, Par. d. || ἐπενύσσειν Syr. || ἐφετμή(ι) DJQSTU
 Syr. Mor. Vr. A, King's, Harl. a b, Par. d e f. 251. ἰλιόει S. 252. ἔθελξα P :
 ἔλεξα Ω. 253. κακομήσας Pap. o.

248. ὅτε μή, *unless*, see on N 319.

249. The critical questions raised by this line are complicated and difficult, though the general sense is clear enough. Most of the readings recorded above are no more than interpretations of an original αλλοτε(ι)επινυσσενεφετμή(ι) : the only actual variants are αλλοτση, αλλοθεη, and επενυσσεν. But of all the alternatives none can be right. Those which read ἄλλοτε, with the pause at the end of the third foot, are metrically intolerable, while those with ἄλλο give no satisfactory sense. Ar. indeed assumed in his reading (that of the text) an ellipse of κατὰ, *in another respect a command of thine taught me a lesson* ; but this use of ἄλλο is without analogy, for X 322 and Ψ 454 which are quoted prove nothing. As an alternative we might assume for πινύσσω the constr. of διδάσκω, *thy command taught me another lesson* ; but then we must take *another lesson* to mean 'a lesson on another occasion,' which goes beyond all reasonable limits of looseness of expression. The same objections apply to the reading ἄλλο τεῖ . . ἐφετμή, *in another respect Zeus taught me a lesson through a command of thine*. Besides, the parallel passages A 590, T 90, shew that the right phrase is ἦδη καὶ ἄλλοτε. It appears then that there must be a very ancient corruption of the text, to be emended by conjecture. Van L. transposes, ἄλλοτ' ἐφετμή σῇ ἐπίνυσσας (remarking with truth that the aor. is needed). Very ingenious and less violent is Brugmann's ἄλλοτ' ἔῃ ἐπίνυσσας (leg. -σας) ἐφετμή, *once before thou didst teach me a lesson by a command of thine*, for

which see App. A (vol. i. p. 564). This he suggests was the reading of Zen., who used *éds* freely of other persons than the third sing. (the scholia only say Ζην. σὺν τῷ ι, i.e. -ῇ . . ἐφετμή). The first part of this conj. has now some Ms. support ; if there ever existed a variant ἐπίνυσσας (or -ας) we should have expected to find some notice of it, but in the fragmentary state of our excerpts this objection is not fatal. The whole context (to say nothing of Διὸς in the next line) shews that the ἐφετμή is that of Hera, not of Zeus, and that Zeus cannot be the subject of ἐπίνυσσεν : so that we cannot read any form of *éds*, in view of its reflexive sense, except with ἐπίνυσσας. There is thus good ground for supposing that the passage may have been altered in order to avoid the application of ἔῃ to the second person. πινύσσειν, *to make wise, σωφρονίζειν, παιδεύειν*, as the scholia render it, occurs only here ; cf. O 10. The reading ἐπίνυσσεν of Syr. suggests the deriv. from ἐπινύσσω, *pricked me on* ; but such a metaphorical use of νύσσω seems to be without analogy in Greek. Hesych. appears to have read ἐπίνυσκεν, and this form is used by Aisch. Pers. 830.

250. Διὸς υἱός, Herakles, whose name does not occur till 266. This legend is referred to again at somewhat greater length in O 18-30 ; cf. also T 96-133 for the enmity of Hera to Herakles. κείνος expresses dislike as E 604 κείνος Ἄρης.

252. ἔθελξα is evidently superior to ἔλεξα, *put to bed*, a grotesquely material metaphor. ἔθελξα is given in the second Aldine and most subsequent editions till Heyne.

254. ἀήτας, see note on O 626.

καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας, 255
 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χालέπαινε,
 ῥιπτάζων κατὰ δῶμα θεούς, ἐμὲ δ' ἔξοχα πάντων
 ζήτει· καὶ κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 εἰ μὴ Νύξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ· 260
 ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.”

τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
 “Ἵπνε, τί ἦ δὲ σὺ ταῦτα μετὰ φρεσὶ σήμισι μενοιῶις;
 ἦ φῆις ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν 265
 ὥς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο;
 ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτερᾶν
 δώσω ὀπνιέμεναι καὶ σὴν κεκληῖσθαι ἄκουιν.” 268
 ὧς φάτο, χήρατο δ' Ἵπνος, ἀμειβόμενος δὲ προσηύδα· 270

255. ΚΩΩΝ (om. δ') U: ΚΟΩΝδ' Kallistratos C. 256. ἀνεγρόμενος J and ar.
 Eust.: ἐγρόμενος R: ἐπαγρόμενος Par. h. || χΑΛΕΠΗΝΕ S. 258. ΚΕ om. RTU. ||
 ἀπ': ὑπ' L. 259. δμῆτειρα: μήτειρα Zen. Aph. 261. ἄζετο . . ἔρδοι:
 αἶδετο . . ῥέζει ar. Eust. || ΘΟΗΙ: τινὲς φίλην T. 263. γρ. ὥς φάτο μειδῆσεν
 δὲ οὐδ' αὖτε λευκόλενος Ἥρη, χειρὶ τέ μιν κατέρευν T. 265. ἀρηξέμεν GJQ. ||
 Ar. wrote Ζἠ with Ν' at the beginning of the next line: so ACD¹HJ Lips. Syr.
 (Ζἠ | Ν'). See Θ 207, Ω 332. 268. After this C^mD^mGHJS Vt. b insert

ΠΑΣΙΘΕΗΝ, ἥς αἶεν ἱμεῖρεαι ἥματα πάντα 269

(ἐέλδαι [D^mS]).

258. Ζῆτει, this verb occurs only here in H. in place of διζήμαι. αἶστον, 'put out of sight,' i.e. sent to perdition; cf. α 235, 242 οἶχετ' αἶστος ἀπυστος, and ἀδην-λος = destroying.

259. For δμῆτειρα Zen. and Aph. read μήτειρα, a barbarous form and far less appropriate than the text. Cf. ὕπνος πανδαμάτωρ, Ω 5.

260. ἰκόμην in pregnant sense, 'came as ἰκέτης' - cf. X 123.

261. ἀποθύμια is explained by A 562 ἀπὸ θυμοῦ εἶναι. The use of μή after ἄζετο is curious; we should have expected the infin.

265. ἦ φῆις, an ironical question, which regularly follows another with τί ἦ, as in Z 55, O 244. For the form Ζἠ at the end of the line cf. Θ 206.

267. ὀπλοτερᾶων, youthful rather than younger, cf. θηλυτερᾶων, κουρότερος (Δ 316) etc. (H. G. § 122, van L. Ench. p. 246). In many cases the word is a real comparative, e.g. B 707, Δ 325 (compare also the superl. ὀπλότατος I 58); but we cannot suppose that the existence of

older Graces is here implied. The χάριτες are vaguely personified in E 338, P 51, § 18, θ 364, σ 194, as companions of Aphrodite, givers of beauty, etc.; and in Σ 382 Χάρις is the wife of Hephaistos. Their number seems from this passage to have been regarded as indefinite. In Hesiod Theog. 907 we already find the number three; in 945 Hephaistos marries Aglaïe ὀπλοτάτην Χαρίτων. Pausanias has an interesting chapter on the question, ix. 35. The word ὀπλοτέρος has not been satisfactorily explained. The derivation from ὄπλον rarely, if ever, gives a good sense, and hero is quite impossible. κε . . δώσω, see on X 66.

[269]. The scribe who first interpolated this line from 276 appears to have aimed at originality by writing ἱμεῖρεαι for ἐέλδαι, quite unconscious of his false quantity.

270. χήρατο, this aor. occurs here only, though the reduplicated thematic form (κεχάρωντο etc.) is not uncommon, and ἐχάρην is found also in Γ 23, K 541.

“ ἄγρει νῦν μοι ὁμοσσον ἀάατον Στυγὸς ὕδωρ,
 χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
 τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
 μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες,
 ἣ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων, 275
 Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἡματα πάντα.”
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 ὦμνυε δ' ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
 τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280
 τὼ βήτην, Λήμνου τε καὶ Ἴμβρου ἄστνυ λιπόντε,
 ἡέρα ἑσσαμένω ῥίμφα πρήσσοντε κέλευθον.
 Ἴδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου

271. ἄατον CPRSTU Pap. o, Vr. A. 272. πολυβότειραν T. 273. ἅπαντα Vr. d. 274. μάρτυρες Zen. || ὦσ' οἱ: ὅσσοι J: ὥσιν ἢ ὅσσοι Eust. || κρόνου RS. 276. τῆς τ' PR: ἡς (om. τ') Zen. Aph. 277. θεὰ λευκώλενος: βοῶπις πότνια Syr. 278. <γρ.> ἐσθὲν δ' ὀνόμηνεν ἕκαστον T. 279. τιτάνες R Lips. Vr. A. || <προσ> γράφονσι τινες ὦμνυε δ' ἐκ πέτρης κατειβόμενον (sic) στυγὸς ὕδωρ Sch. T. 281. λῆμνόν S Pap. o (Ἰνον), Par. c g. || Ἴμβρον S: τινὲς λῆμνιοι κατὰ μέγα ἄστνυ λιπόντες· τί γὰρ νῦν πρὸς τὴν Ἴμβρον; Sch. T. || λιπόντες Bar. 282. ἡέρα ὅ' Harl. a. 283. ἴκανον Vr. d: ἰκάσθην U.

271. ἀάατον, a word of unknown derivation and meaning. Connexion with ἀάω is usually assumed as obvious; but (apart from the question whether the real form of the verb is not ἀάω, see on Θ 237) this explains neither form (ἀα- for ἀνα-), quantity (cf. ἀφάτη with ἄ-ἄ), nor meaning. In φ 91, χ 5 we have ἀάατος (υ — υ υ) applied to the contest of the bow; but that expression is equally unexplained. The word recurs in Greek only in Ap. Rhod. ii. 77 κάπτος ἀάατος, *invincible in strength*. The problem is beyond our powers of solution. For the oath by the Styx see on B 755. The appeal to the nether gods does not reappear when Hera next swears (O 36 ff.); it seems to indicate the want of a more distinctly personal sanction than a river, even in the case of a god; for this purpose only the older dynasty was available. Men also appeal to the underworld in similar circumstances, Γ 278. The touching of land and sea may be regarded as an inclusion of the entire order of nature among the witnesses, or perhaps as a physical means of calling the attention of the powers below; see I 568.

273. μαρμαρέην, here only as an epithet of the sea; cf. Virgil's *aequor marmoreum*.

274. The Homeric form is not ὦσι but ἔωσι (except in the very late passage ω 491). We cannot read μάρτυρ' ἔωσι, as the elision of -οι in the nom. plur. is inadmissible; van L.'s μαρτυρέωσι is possible, though the verb happens not to occur in H. Eust. mentions a variant ὅσσοι ἔνερθε θεοί, but the passages quoted to defend the omission of the subjunctive of *eiμi* are insufficient to justify it here (A 547, E 481, A 477, Ξ 376, o 394. Cf. also ἥσιον for ἔησιον, T 202, θ 580). Nauck would expel 272-74 altogether.

279. For the Titans see Θ 479. The genuineness of this line has been questioned, but without sufficient ground, as it seems to be implied in 274, and there is no case of an Olympian god swearing by his fellows. At all events if 279 is condemned, 278 must go with it.

284. Λεκτόν, the promontory forming the S.W. angle of the Troad (see Θ 47), is naturally brought by the Scholiasts into etymological connexion with the λέχος of Zeus and Hera.

βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη. 285
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι,
 εἰς ἐλάτῃν ἀναβὰς περιμήκετον, ἥ τὸτ' ἐν Ἴδῃ
 μακροτάτῃ πεφυυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 ἔνθ' ἦστ' ὄξοισιν πεπυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῇ ἐναλγῆγκιος, ἣν τ' ἐν ὄρεσσι 290
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.
 Ἥρῃ δὲ κραιπνῶς προσεβήσето Γάργαρον ἄκρον
 Ἴδης ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.
 ὥς δ' ἶδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,

285. ὙΠΟ σΕΙΕΤΟ Ar. Zen. Aph. Pap. ο (υπο[]): ἐΠΕΣΕΙΕΤΟ R: ὕΠΕΣΕΙΕΤΟ Ω. ||
 ὙΛΗ: ἸΔΗ Vr. d, γρ. Lips. 286. ἔΜΕΙΜΕ A supr. || ὄΣΣΕ ἰΔΕΣΘΑΙ: ἄCCON ἰΚΕΣΘΑΙ
 Cant. Vr. A. 288. ΠΕΦΥΚΙῶΑ R. 289. ΠΕΠΥΚΝΩΜΕΝΟΣ P (γρ. ΠΕΠΥΚΑΜΕΝΟΣ).
 292. ΠΡΟΣΕΒΗCΑΤΟ DJQRSU Pap. ο, Syr. 293 om. R. 294. ἔΡΟΣ Syr. 'Vat.
 16': ἔΡΩC Ω. || ΠΥΚΙΝΑΣ Lips.: ΠΥΚΙΝΑ S.

285. The hiatus before ὙΛΗ is unexplained, except as a possible trace of the lost initial sibilant; a very doubtful resource. The variant Ἴδῃ does not help matters. Note also that this is the only place in H. where a short syllable stands before σείω, which is elsewhere always regarded as beginning with a double consonant, probably σF, written σσ after the augment and in composition, just as with σεύαι: see note on A 549.

286. ὄΣΣΕ may be taken either as subject or object of the verb: but O 147 ἐπὶν ἔλθῃτε Διὸς δ' εἰς ὧπα ἵδῃσθε is in favour of the latter.

288. δι' ἡέρος αἰθέρ' ἵκανε, a poetical hyperbole: the tree is so tall as to pass through the mist clinging to the hillside and reach the clear air. ἀήρ as usual means *mist* or *cloud*; there is no ground for supposing that to Homer it meant, as we are often told, the lower stratum of the atmosphere in which clouds are formed. See App. H.

290. ἐν ὄρεσσι belongs really to the principal sentence, in the sense ὄρεσι-τροφῶι, not to the relative. For other instances of this hyperbaton see note on 172. What the bird was it is naturally impossible to say, though we may reasonably suppose that it was nocturnal in habits. Aristotle *H. A.* ix. 12 says ὁ κύμινδις ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη . . . κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν. But it is not to be supposed that he had any genuine tradition of the name which would enable him to identify the bird.

For the various modern suggestions see Thompson *Gloss.* p. 108; and for the language of the gods see note on A 403. Thompson suggests that the relation between Hypnos and the χαλκίς may have some connexion with the phrase χάλκεος ὕπνος. For a god in the likeness of a bird see on H 59.

294. ὥC . . ὥC, compare note on A 512 and see also T 16, T 424. The two latter passages differ from the first and agree with the present in that the parallelism *as . . so* does not express the meaning, which is clearly '*no sooner did he see than.*' In other words ὥC is no longer the modal *as*, but has become the temporal *when*; and has affected the correlative ὥC till we can take it as *then*—a difference which is expressed by the aor. in the second clause, where A 513 has the imperf. Though ὥC is often temporal, there is no other case of such use of the demonstrative ὥC: the use of the word has evidently been accommodated to that of the relative for the effect of the antithesis. Fairclough (*C. R.* xiv. 395) writes ὥC . . ὥC and regards the second as exclamative, *when he saw, how he leapt*. This is no doubt the way in which Theokritos and Virgil took the phrase (see on A 512). The exclamative use of ὥC, if we deduct the places where it is = *ὅτι οὕτως*, is rare, but undeniable; see Φ 273, 441, κ 38, π 364, σ 26, ω 194 (and we should perhaps add the use in wishes and ὥC *ὄφελον*). But the obvious correlation seems to forbid such an explanation

οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι, 295
 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας.
 στή δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥρη, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια “Ἥρη· 300
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 ὦ Ωκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἳ μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον·
 τοὺς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἴδης
 ἐστᾶσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 μὴ πῶς μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ 310
 οἴχωμαι πρὸς δῶμα βαθυρρόου Ὀκεανοῖο.”

295. οἶος P, γρ. A. || πρῶτόν περ Ar. ACP Harl. a: πρῶτον R: πρῶτιστον Ω. || ἐμισγέσθην JPRS Vr. A Mosc. 2: λιγέσθην D. 297. αὐτίς S. 298. πῇ: ποῦ R. 299. κ' om. Zen. Aph. 300. προσηύδα om. C: προσέφη P Lips. 303. μ' ἐν: με A (γρ. μ' ἐν) CDQ Lips. Vr. A (cf. 202), 304-06 ἀθ. Ar. Zen. 306. After this Syr. repeats 208-09 (with ομοιωθῆναι). 307. πολυπίδακος Ar. A^mGPRT Syr.: πολυπιδάκου Ω. 308. οἴονται L. 310. μετόπισσε Zen. Aph. DSU Mor. Bar. Harl. b, King's Par. a c d f g. || κοτέσσει Mor. Bar. Par. d g: χολέσσει Q.

here.—For ἔπος, the only Homeric form, see note on Γ 442. πυκινάς, *firm*, i.e. *prudent*: cf. πύκα φρονέοντων 217. It is possible to read πυκινά with S, taking it as an adv. with ἀμφεκάλυψε, *beset closely*; but such common phrases as πυκινὴν ἡρτύνατο βουλὴν, etc. are all in favour of the text.

296. The secret wedlock of Zeus and Hera was a favourite theme of later poets and mythographers, and played a prominent part in several ancient local cults (see Frazer *Paus.* iii. p. 183). According to Kallimachos (ap. Schol. A on A 609) it lasted no less than three centuries. Cf. also Theokr. xv. 64 πάντα γυναῖκες ἱσάντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἥραν.

298. τόδ' ἰκάνεις, so 309, Ω 172; else an Odyssean idiom (α 409, etc.). See *H. G.* § 133.

299. Zen. and Aph. omitted κ'. It cannot be said that the presence or absence of the particle makes any appreciable difference in sense; but the

absence in such final clauses is very rare (according to *H. G.* § 304. 1 b, X 348 seems to be the only instance).

301-03 = 200-02; 304-06 = 205-07. The last three lines were athetized by Zen. and Ar. on the ground that they were not suitable in speaking to Zeus, as the possession of the κεστός ἱμάς made any excuses needless. 'And perhaps Zeus might have taken her at her word and urged her to go; at all events (ms. οὐν, for γοῦν?) she should not run the risk of it,' Schol. A. It is more likely that the Alexandrian critics found an ἀπρεπές in the use of the expression to one of the other sex. But its very suggestiveness is in its favour.

308. τραφερὴν, *solid land*, only here and υ 98. It is connected with the sense *curdle* of τρέφειν (E 903). ὑγρὴν occurs also in K 27, Ω 341, α 97, etc.

310. μετέπειτα, elsewhere only in *Od.* The usual word is μετόπισθε, as Zen. and Aph. read.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρῃ, κείσε μὲν ἔστι καὶ ὕστερον ὄρμηθῆναι,
 νῶϊ δ' ἄγ' ἐν φιλότῃ τραπεύομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315
 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασεν,
 οὐδ' ὁπότε ἡρασάμην Ἴξιονίης ἀλόχοιο,
 ἣ τέκε Πειρίθοον θεόφιν μήστωρ' ἀτάλαντον·
 οὐδ' ὅτε περ Δανᾶς καλλισφύρου Ἀκρισιῶνς,
 ἣ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν· 320
 οὐδ' ὅτε Φοῖνικος κούρης τηλεκλειτοῖο,
 ἣ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·
 οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 ἣ ῥ' Ἑρακλῆα κρατερόφρονα γείνατο παῖδα·
 ἣ δὲ Διώνυσον Σεμέλη τέκε χάρμα βροτοῖσιν· 325
 οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,
 οὐδ' ὁπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,
 ὥς σέο νῦν ἔραμαι καί με γλυκὺς ἥμερος αἰρεῖ.”

314. ΝΩΪ ΔΕ Γ' Q: ΝΥΝ Δ' ἔγρετ' J. || ΕΥΝΗΘΕΝΤΕΣ DHJS Syr. Bar. Lips. 315. ἔρωσ AC¹DHJPQ. 316. περιπροχυθεὶς: περιπλεχθεὶς Dem. Ixion: περιχυθεὶς HS. 317-27 ἀθ. Ar. Aph. 319. οὐδ' ὁπότε Vr. A. 320. ἀριδείκετον: τινὲς πολὺ φίλτατον T. 322. μοι om. Q. || ΜΙΝΩΝ Ar. PR Vr. b: μινῶα Syr. and τινὲς, T: μίνω Zen. Ω. 323. καὶ ἀλκμήνης D. 327. οὐδὲ: οὔτε J. || σοῦ Q.

314. ἐν φιλότῃ goes with εὐνηθέντε, as 360. τραπεύομεν from τέρπω, see on Γ 441.

316. περιπροχυθεὶς, cf. δ 716 τὴν δ' ἄχος ἀμφεχύθη and ἀμφεκάλυψε in 294 for this vivid metaphor of the invasion of the mind by violent feeling.

317. Ar. and Aph. athetized 317-27 διτι ἄκαιρος ἢ ἀπαρίθμησις τῶν ὀνομάτων· μάλλον γὰρ ἀλλοτριῶι τὴν Ἥραν ἢ προσάγεται. καὶ ὁ ἐπειγόμενος συγκοιμηθῆναι διὰ τὴν τοῦ κεστοῦ δύναμιν πολυλογεῖ. It might be added that the whole character of the passage reminds one of the Hesiodic κατὰλογον γυναικῶν or Ἡοῖαι, and that the legends named, though familiar in classical times, are not Homeric; the birth of Herakles from Alkmene is mentioned in T 99, a late passage, and Dionysos is definitely late (see on Z 130). Demeter too has no real personality in H. except in ε 125, where we are told of an amour of far more primitive character than this. But the whole of the ἀπάτη contains myths not elsewhere found in H.; so that this does

not form a convincing objection to the passage in this place. The wife of Ixion was named Dia, according to the legend which recurs in various mythographers.

318. Peirithoos is mentioned as a son of Zeus also in B 741. θεόφιν, the instrumental in its 'comitative' sense, H. G. § 155.

319. Ἀκρισιῶνς, a feminine patronymic, cf. Εὐνήνῃ I 557, Ἀδρηστίνῃ E 412. This famous legend is mentioned again in Scut. Herc. 216 ff., and often from Pindar onwards.

321. Φοῖνικος κούρης, Europa, daughter of Agenor according to another and commoner form of the legend, which probably contained a tradition of the mingling of Greek and Phoenician elements in Crete.

322. Μίνων, so Ar.; the acc. is Μινῶα in N 450, and so we can of course read here. But compare Ἀρην, Μέγην beside Ἀρῆα, Μέγῃα. The vulg. Μίνω is hardly defensible. For Minos see also N 450, λ 322, τ 178, and for Rhadamantys δ 564, η 323.

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 330
 εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι
 Ἴδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,
 πῶς κ’ ἔοι, εἴ τις νῶϊ θεῶν αἰεγενετῶν
 εὔδοντ’ ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν 335
 πεφράδοι ; οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην
 ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἴη.
 ἀλλ’ εἰ δὴ ῥ’ ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῶι,
 ἔστιν τοι θάλαμος, τὸν τοι φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν· 340
 ἐνθ’ ἵομεν κείμεντες, ἐπεὶ νῦ τοι εὔαδεν εὐνή.”
 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν’ ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον· οὐδ’ ἂν νῶϊ διαδράκοι Ἥελιός περ,
 οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.” 345

330. ἔειπας C. 335. ἔγωγε : ἔπειτα Bar. || τεὸν : θεῶν Lips. 338. Τὸν
 τοι : τόν τοι Q : τόν θε J. 340. εὐνήν Zen. Aph. 342. εὐδὼν AH (supr. ω)
 PRT (supr. ω) Syr. Mosc. 2, Ven. B. || ἀνδρῶν : ἄλλον Syr. Vr. d : ἄλλον
 ἀνδρῶν H. 343. ὄψεσθαι : ἀσπάζων Syr. 344. ἀν : ἀρ S. | νῶε U.

331-36. The construction of this sentence is as follows. πῶς κ’ ἔοι is the apodosis to the conditional protasis εἴ τις . . . πεφράδοι, and is taken up again and expanded in the categorical form in οὐκ ἂν . . . εἴη. (This form of conditional sentence is similar to those in σ 223-25, 357-61, φ 195-97, in each of which the apodosis consists of an interrogation prefixed to the protasis introduced by εἴ with opt., and subsequently repeated in another form.) To this complex conditional sentence there is prefixed the assumption made by εἰ with the indic. in 331-32, as the foundation upon which all rests; this is the not uncommon form of two protases to one apodosis which is noticed on E 212. The clause τὰ δὲ προπέφανται ἅπαντα belongs closely to the preceding; in English we should add it not paratactically but by a relative, ‘where everything is open to the view.’ Hentze prefers to make this clause the apodosis to the preceding εἰ-clause, and puts a colon after ἅπαντα, but this seems to throw too much weight upon an obvious fact, and thrusts into the background the

emphatic part of the speech in 333. Van L. suggests ἦ for εἰ in 331 with a note of interrogation after κορυφῇσι. Other punctuations may be found in Hentze, *Anth.*, but all of them are inferior to that given above (after Lange, *EI* p. 451).

338-39 = 166-67.

340. κείμεντες, see κακείοντες, A 606. εὐνήν, the reading of Zen. and Aph., must be taken with ἵομεν as acc. of the *terminus ad quem*, ἐπεὶ νῦ τοι εὔαδεν becoming a parenthesis. For εὔαδεν see on P 647.

342. See E 827, with note, and *H. G.* § 234. 3; and for the addition of ὄψεσθαι cf. χ 39-40 οὐτε θεοὺς δέισαντες . . . οὐτέ τιν’ ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι. τό γε is perhaps the object of ὄψεσθαι, but it is of course equally possible to take it as an adverbial acc. (as in E), for *that matter*, and this is on the whole more Homeric.

345. φάος seems here to have a double significance, ‘light’ and ‘sight.’ But the confusion is a natural one; the power of sight being regarded as something which goes out of a man, it is

ἦ ῥα καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
 τοῖσι δ' ὑπὸ χθῶν δία φύεν νεοθηλέα ποιήν,
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἦδ' ὑάκινθον
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε.
 τῶι ἐνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο 350
 καλὴν χρυσεῖην· στυλπναὶ δ' ἀπέπιπτον ἔερσαι.
 ὥς ὁ μὲν ἀτρέμας εὔδε πατὴρ ἀνὰ Γαργάρῳ ἄκρωι,
 ὕπνω καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἀκοιτιν·
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος
 ἀγγελίην ἐρέων γαιήόχῳ ἐννοσιγαίῳ. 355
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμυνε.
 καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὔδει
 Ζεὺς, ἐπεὶ αὐτῶι ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
 “Ἥρῃ δ' ἐν φιλότῃτι παρήπαφεν εὐνηθήναι.” 360
 ὥς εἰπὼν ὁ μὲν ὦιχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,

346. ἔμαρπτε: ἔλαζε Bar. (cf. E 371). 349. ἔεργε Ar. Ω: ἐν δὲ τισιν ἔειρε καὶ ἔερπε (?) ἐν δὲ τῇ Χίαι ἴκανε· Ζηνόδοτος Ἰν' ἀπὸ χροῦδος ἀγκασέσθην Did. 351. ἐπέπιπτον: Vat. 16' (Zen.? Sch. A): ἀνέπιπτον ἀντὶ τοῦ ἐπέπιπτον Zen. (Sch. T). || ἐπάγουσι δὲ τινες δὴ ῥα τότ' ὀφθαλμοῖς διὸς χύτο νήδυμος ὕπνος Sch. T. 357. Νῦν: δὴ JS Mor. || ἐπάμυνε ADLT Syr.: ἐπάμυνον Ω. 358. περ: τι C. || εὔδη J. 359. κῶμα κάλυψα ACGST Pap. ο, Syr.: κῶμ' ἐκάλυψα Ω, ἐν ἄλλωι A. 360. εὐνησεῖσα S.

natural to represent the sun's power of sight by what goes out of him. In other words, what enables men to see enables him to see too. We cannot fairly compare the use of *φάεα* for *eyes* in a formal line of the *Odyssey* (π 15, ρ 39, τ 417); the verb *λεύσσω*, however, properly *to shine*, and then *to see*, is analogous. *εἰκοράσσαι* is of course mid., *keenest for beholding*, not passive.

347. This beautiful passage, the most 'romantic' in Homer, may for its sense of sympathy with nature be compared with the voyage of Poseidon at the beginning of *N.* There is a delightful allegorical reminiscence of it in Virg. *G.* ii. 325 ff.; see also Milton *P.L.* iv. 670 ff., viii. 573 ff.

348. Brandreth reads *λωτόν ἐερσήεντα*, the only Homeric form being *ἐέρση*, except in Ω 757, q.v. (ι 222?). So also in Findar. The word is for *ἐφέρση*, see Brugm. *Gr.* i. § 626.

349. Of the variants given in the App. Crit. it is evident that *ἔειρε* is the only one which can compete with *ἔεργε* for beauty and appropriateness.

351. *στῖλπναί*, formed like *τερπνός*, here only in H. *ἀνέπιπτον*, *rained from the cloud*: Zen.'s *ἀνέπιπτον*, *fell on them*, is again inferior. The added line mentioned by Schol. T is evidently designed to meet the prosaic objection that the Sleep-god does nothing after his long journey. Most readers will feel that the efficacy tacitly implied in his mere neighbourhood is a thoroughly poetical expression of his mysterious workings. On the other hand suspicion may justly be felt as to his self-imposed message to Poseidon in 354 ff. It is not needed for the story, and is probably only designed to effect a connexion with the following interpolation. See note on 241.

358. *ἔτι εὔδει*, *hiatus illicitus*, and not to be explained, as the etymology of the verb *εὔδειν* is not known. *ὀφρά κ' ἔθ' εὔδει* (*εὔδηι*), Brandreth, will of course not do. *ἔτι γ'* Bentley.

359. Cf. σ 201 *ἦ με μάλ' αἰνῶπαθῇ μαλακὸν περὶ κῶμα κάλυψεν*, of the deep sleep sent by Athene to Penelope.

τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
 “ Ἀργεῖοι, καὶ δ' αὖτε μεθίετε Ἑκτορι νίκην
 Πριαμίδην, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρηται ; 365
 ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς
 νηυσὶν ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ·
 κείνου δ' οὐ τι λήην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν·
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 ἀσπίδες ὅσαι ἄρισται ἐνὶ στρατῷ ἥδὲ μέγισται
 ἐσάμενοι, κεφαλὰς δὲ παναίθησις κορύθεσσι
 κρύψαντες, χερσὶν δὲ τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
 Ἑκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχῃ δ' ὀλίγον σάκος ὦμων,
 χεῖρονι φωτὶ δότω, ὁ δ' ἐν ἀσπίδι μείζονι δύτω.”

363. ἐκέλευε Syr. 364. μεθίετε QS Harl. a, Lips. (*supr.* μεν) : μεθεῖομεν
 D : μεθε(ε)μεν Ω. 365. ἄρηται : ἔλοιτο Lips. 366. εὐχεται : ἔλπεται Zen.
 368. πόος Harl. a *supr.* 370. ἐγὼν H. 371. ἀσπίδες ACJPT : ἀσπίδας Ω
 (incl. Syr.). 373. χερσίν τε [G]T. || ἔγχι J. 374. ἐγὼ Syr. ~ 376-77 dθ.
 Ar. Aph., om. Zen. 376. ἔχει Ar. [G]JQ[S]JTU. || δ' ὀλίγον : ὀλιχον Par. o
 (*supr.* r).

363. It is to be presumed that Poseidon is still in the guise of a *φῶς παλαιός* (136), though *μέγα προθορῶν* hardly seems to suit this character. It is remarkable that in spite of all the pains which Hera has taken to give him freedom of action, he does nothing more now than at any time since he came to Troy at the beginning of N, only urging on the Greeks with taunts instead of displaying his divine power.

364. *δ' = δή*, see on A 340. *μεθίετε* is preferable to the vulg. *μεθίμεν*, as the desire to abolish permitted hiatus will account for the change.

371. The idiomatic *ἀσπίδες* has been supplanted by the strictly grammatical *ἀσπίδας* in most mss., just as in 75 q.v.

372. *ἐσάμενοι*, a curious word to use of taking shields. So far as it goes, it supports Reichel's theory that *χαλκοχιτώνες*, *χαλκεοθώρηκες* do not imply the use of breastplates; App. B, iii. 4. *παναίθησις* is *ἅπαξ λεγ.*, and not Homeric in style. The whole idea, as well as the expression, of this passage is extraordinary; the suggestion of a change of armour in the hottest of the fight can hardly come

from a poet familiar with real war, as the poet of A, for instance, must have been. Even if the climax of absurdity in 376-77, 381-82, be expelled, the passage is not much the better, as we must assume that the soldiers have, as a rule, only their second-best shields with them, and retire *sub silentio* to their tents to change. It would appear also either that they have, as a rule, left their helmets behind, or else that the *παναίθαι κόρυθες* are a superior sort to those which they have. Thus the condemnation of 376-77 (which Ar. and Aph. athetized, and Zen. *οὐδὲ ἔγραφεν*) avails nothing. The athetesis must begin at all events with 370, and must extend at least to 382. Even then 383 is left without any context. The whole passage from 352 to 401 is a very poor addition (see Introduction).

374. Poseidon here quite drops the character of the old man, apparently without exciting notice or comment.

376. After *ὃς δέ κε* supply *ἔησι*, see note on 274. Ar.'s reading *ἔχει* is very harsh, but not impossible; somewhat similar cases of subj. followed by indic. are found in similes, e.g. I 324.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο.
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων· 380
 οἰχόμενοι δ' ἐπὶ πάντας ἀρήϊα τεύχε' ἄμβιβον·
 ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηϊ δὲ χείρονα δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,
 βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφί Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπήϊ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμεε φαίδιμος Ἴκτωρ.
 δῆ ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν 390
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἴκτωρ,
 ἦτοι ὁ μὲν Τρώεσσιν, ὁ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κύμα τόσον βοάει ποτὶ χέρσον,

379. περ : τε D. 382. χέρηϊ δὲ χείρονα P : χέρεια (χερήϊα R) δὲ χείροινι
 Ω. || δόσκον HT King's, Harl. d, Par. c d g : δῶκε(ν) PR : Ἀρίσταρχος δόσκον,
 ἔνια δὲ τῶν ὑπομνημάτων δῶκεν ἀντὶ τοῦ δόσκειν (A gives δόσκειν as the reading of
 Ar., but must be corrected from T, οὕτως Ἀρ. δόσκειν : see Ludwich ; Maass is wrong):
 δόσκον γράφουσιν οἱ ἀκριβέστεροι Eust. 383. αὐτοὶ ἐπεὶ L (om. ῥ' ?). 384.
 βαν δ' Pap. o. 387. ἄν δαὶ T. 388. δ' αὖ L Cant. || ἐκόσμεε G : ἐκόσκει Ω.
 389. τάνυσσεν αρ. Did. ? (οὕτω διὰ τοῦ α γραπτέον τάνυσσαν). 392. προτὶ L
 394. προτὶ G. 394-95 placed by Zen. after 399.

380. See 28. Nestor is forgotten here.

381-82. There is no record of the athetesis of these lines by Ar. or the others, though if 376-77 go, these must necessarily follow ; and An. says of 382 οὗτος ὁ στίχος τοὺς προκειμένους ἀναίρει. οἰχόμενοι ἐπὶ, ἐποιχόμενοι, visiting all the divisions. ἔμβιβον, it would seem, must mean 'caused them to change' their armour.

382. χέρηϊ δὲ χείρονα deserves preference over the vulg. χέρεια δὲ χείροινι, as preserving the favourite 'chiasmus' ; and χέρης is elsewhere found only as a masc. See note on A 80. There seems little to choose between δόσκειν and δόσκον. The former of course is logically consistent, but the latter is quite defensible.

383. ῥ' is an obvious metrical stop-gap (Ἔσσαντο), unless we read ἐἜσσαντο with van L.

386. τῷ, apparently ἀορί, μιγῆναι meaning 'to meet, come in contact with' ; a strange use. According to the regular sense of the Homeric formula μιγῆναι ἐν δαὶ λυγρῇ the words should mean 'it is not permitted for him (or it) to join in the battle,' which is senseless here. We might translate *it is not permitted (to mortals) to join in battle with it* (instrum. dat., using it as a weapon), but this is little better.

389. ἔριδα πτολέμοιο τάνυσσαν, see on H 102. Poseidon and Hector are here treated as two equal powers, like Poseidon and Zeus in N ; a thoroughly un-Homeric conception. ἀρήγων itself is a word suited to an ally from without, but not to a general commanding his own troops ; cf. E 507, 511. For the gen. πτολέμοιο cf. νεῖκος πολέμοιο, N 271.

392. For the participation of inanimate nature cf. N 29, Φ 387.

ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ, 395
οὔτε πυρὸς τόσσός γε πέλει βρόμος αἰθομένοιο
οὔρεος ἐν βήσσησι, ὅτε τ' ὤρετο καίεμεν ὕλην,
οὔτ' ἄνεμος τόσσόν γε περὶ δρυσὶν ὑψικόμοισιν
ἡπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή 400
δεινὸν ἀυσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἴκτωρ
ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
τῇ ῥα δύω τελαμῶνε περὶ στήθεσσι τετάσθην,
ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροῦλου· 405
τῷ οἱ ῥυσάσθην τέρενα χροά. χώσατο δ' Ἴκτωρ,
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας

395. πάντοθεν Cant. || Βορέα S: ἀνέμου C: ἀνέμων Lips. 396. ΓΕ: ΤΕ G. ||
πέλει *Et. Mag.* 214. 36: πέλεται Schol. Ap. Rhod. iii. 861: ποῖ HPR: ποτὶ Ω.
397. ὤρετο: ἐν τισι τῶν ὑπομνημάτων ὥρορε Did. 398. τόσσός Zen. JQ Harl.
b, Par. c d. || περὶ ADJPRS Harl. a: ποτὶ Ω. || ὑψικόμοισιν: ἰσοφόροισιν
Agathokles *ap. Eust.* 399. μέγα: μάλα Q. 400. ὄσση Zen. Aph. Ar. Δ[C]P²
(ὄσσοι P¹) R King's (Lips. *supr.*) Harl. d, Par. e g¹ j: τόσση Ω. 403. ἐτέτραπτο
Q: τράπετο Lips. || ἰθύ οἱ: ἰουμ Syr. (or ἰουν?). 404. τοῦ ῥα U. || τετάσθην
P: πετάσθην G Lips. 406. ἐρυσάσθην Syr. 409. ἐπιόντα Lips.

395. Notice the contrast of *θάλασσα*, the sea near the shore, and *πάντος* the deep sea. *Βορέω*, rather *βορέα(ο)* (van L.): note the reading of S.

396. The meaningless *ποτὶ* has invaded almost all our mss., and *πέλει* has no authority but a quotation in the *Et. Mag.* The variant *ποῖ* is just possible (supplying *βοάει* from 394) but not likely. Van L. reads *τόσσος πέλεται βρόμος* from a very imperfect quot. of the scholiast on Ap. Rhod. Bentley's *ποτὶ δρυμὸν* is almost too ingenious.

398. For the variant *ἰσοφόροισιν* cf. *δρύας ἰσοφόρους* quoted by Hesych. from Sophokles (frag. 354 Dind.).

399. *μάλιστα* goes with the whole sentence, not particularly with *μέγα*, 'the wind which most of all roars loud in anger.' When *μάλιστα* is followed by an adj. the end of a line is generally interposed, E 5, N 563, etc.

402. Here we enter upon a different region of ideas, and are on purely Homeric ground. Lachmann rightly felt the change of style, and therefore joined the following passage to his

'tenth lay,' following immediately after A 557, an artifice which has been generally recognised as the weakest point in detail of his theory, and has given rise to infinite discussion. See Introduction.

403. *τέτραπτο πρὸς ἰθύ οἱ*, see N 542 *ἐπὶ οἱ τετραμμένον*. But the position of the pronoun is wrong (the words must mean *προστέτραπτό οἱ ἰθύ*), and 'the sense seems to require *πρὸς ἰθύν*, in the direction of his aim,' *H.G.* § 365. This correction gains support from the reading of Syr.

404. *ταῖ*, we must supply *hit him* from *οὐδ' ἀφάμαρτεν*. The point indicated must be the middle of the breast where the baldricks crossed, that of the sword lying over the right shoulder, that of the shield over the left. Cf. Herod. i. 171 *τελαμῶσι σκυτῖνοισι οἰκίζοντες* (*τὰς ἀσπίδας*) *περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικείμενοι* (Reichel p. 32). It is clear that Aias cannot have been wearing a breastplate (see 406), as was noted indeed by some ancient critics (*ap. Schol. T*).

χερμαδίῳ, τά ῥα πολλὰ θαῶων ἔχματα νηῶν. 410
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰείρας
 στήθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
 στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντη.
 ὥς δ' ὅθ' ὑπὸ ῥιπῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεοῖου γίνεται ὁδμῇ 415
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος, ὅς κεν ἴδῃται
 ἐγγὺς ἑών, χαλεπὸς δὲ Διὸς μεγάλιοι κεραυνός·
 ὥς ἔπεσ' Ἑκτορος ὠκὺ χαμαὶ μένος ἐν κονίησι.
 χεῖρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἄσπις ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς

412. ἐβεβλήκει JU and *ap.* Eust.: βεβλήκειν Zen. Aph. 'Vat. 16.' 414.
 ὑπὸ ADHQTU Syr. Harl. a, Mor. Cant. Lips.: ὑπαὶ Ω. || ῥιπῆς: πληγῆς A (γρ.
 ὑπο ριπῆς) H Ambr. Pap. u, Harl. a (γρ. ριπῆς). || ἐξέριπε Mor. 415. γίγνεται L.
 416. οὐ περ . . ὅς κεν: οὐ τιν' . . ὅστις (with τῶν for τὸν?) Aph. || περ:
 κεν Bar. 417 *om.* R. 418. πέσεν J Ambr. || ὠκὺ Ar. P: ὠκα Ω Chia Mass.
 420 *om.* A¹ Ambr. Pap. u. 421. μέγ' R Lips. 422. ἐρυκασαι Ambr. .
 ἐρύεσθαι R.

410. *χερμαδίῳ*, the construction is altered in the next line, as often, after the parenthesis. *τά*, (of those) which, virtually = *οἷα*. Cf. ε 422 *κῆτος* . . *οἷά τε πολλὰ τρέφει*, ζ 150 *εἰ μὲν τις θεὸς ἔσσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν*, μ 97 *κῆτος δ' ἠμυρία βόσκει ἀγάστονος Ἀμφιτρίτη*. *ἔχματα*, a word which recurs only in M 260, N 139, Φ 259, in different senses. It is most natural to regard it as = *ἔρματα*, A 486, B 154, stones used as *shores* to keep the ships upright; cf. Hes. *Opp.* 624 *νῆα δ' ἐπ' ἡπείρου ἐρύσαι*, *πυκάσαι τε λίθοισι πάντοθεν*. The only difficulty is to see how such stones could have been lying about in numbers unemployed. Dr. Hayman (*Odyssey* i. App. p. cxiv.) plausibly suggests that the word may mean stones used for ballast. These would naturally be thrown out when the ships were drawn up on land, in order to avoid straining the hulls; but into the sea rather than on the land. The imperf. *ἐκυλίνδετο* seems to imply that they were being used as missiles by others also.

412. *ἄντυγος*, the rim of the shield, Z 118.

413. Cf. A 147 *ὄλμων δ' ὥς ἔσσευε κυλινδεσθαι δι' ὀμλον*. The traditional meaning of *στρόμβος* is *whirling-top*, also called *βέμβυξ*, and in this sense

Virgil imitates the simile, *ceu quondam rapido volitans sub verbere turbo*, *Aen.* vii. 378. Others took it to mean a spindle, others again a *ρόμβος* or 'bull-roarer' (see *Lang Custom and Myth* pp. 29-44). Aeschylus uses the word of a whirlwind, and in later Greek it usually means a spiral shell. It is not very clear whether Hector or the stone is the object of the comparison and the subject of *ἔδραμε*, i.e. whether Aias whirls the stone like a *στρόμβος* or makes Hector spin like a *στρόμβος*. The latter is implied by the order of events, though the former seems more natural.

416-17. This couplet has been objected to as superfluous, and is certainly rather weak; note especially the use of *αὐτῆς* in an emphatic position, but entirely without emphasis—it is in fact redundant. The dislocation of *τόν* from its governing verb *ἴδῃται* is unusual.

419. The *ἔγχος* must be the second spear which the Homeric hero usually carried: Hector has already cast one. *ἐάφῃ*, see on N 543.

422. *θαμειὰς* is legitimately separated from its substantive *αἰχμᾶς* by the end of a line, because it is not an epithet, but part of the predicate, *cast thick*. See note on N 611.

αἰχμάς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περιβήσαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγένωρ 425
 Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
 τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἐταῖροι
 χερσὶν αἰείραντες φέρουν ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἱ ὅπισθε μάχης ἡδὲ πτολέμοιο 430
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τὸν γε προτὶ ἄστρ' φέρουν βαρέα στενάχοντα.
 ἀλλ' ὅτε δὴ πόρον ἴξον ἐυρρείος ποταμοῖο,
 Ξάνθου διωθέντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ 435
 χεύαν· ὁ δ' ἀμπνύνηται καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
 ἐξόμενος δ' ἐπὶ γούνα κελαϊνεφές αἰμ' ἀπέμεσσαν.
 αὐτίς δ' ἐξοπίσω πλῆτο χθονί, τῷ δέ οἱ ὅσσε
 νύξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.

423. ἐδυνήσατο Lips. 424. ἄριστοι: ἕκαστοι Q (γρ. ἄριστοι): ἐν ἁλλωι
 ἅπαντες A. 427. δ': τ' Zen. || εὖ: σευ H. || ἀκήδεσεν Vr. b d, Par. j: ἀκήδης'
 L: διήλαττον αἱ Ἀριστάρχου ἀκήδεσεν καὶ ἀκηδέσατο Did. 429. αἰείροντες
 PR Lips. 433. δὴ: δὲ Ambr. || εὐρρῆος PR: εὐρεῖος ST. 434. ἀθάνατον
 Zen. U. 435. πέλασεν P. 436. ἀμπνύνη Ω: ἀμπνυτο Q: ἀμπνύνη Ar. ? ||
 ἀνέδραμεν P Lips. 437. ἰζόμενος S. || ἀπέμεσσαν Ar. Ω: ἀπέμασσαν Zen.
 A (μέσσαν A^m) CDS Pap. υ, Par. e j (-αεν): ἀπήμεσσαν R: οἱ δὲ γρ. ἀπέσειεν T.
 438. αὖς C. || τῷ δέ Ar. ACHPRS Lips. Mor.: καὶ δὲ Ω and αρ. Did.

423. ἐδυνήσατο: β' ἐδυνήσατο Barnes, γρ. δυνήσατο Bentley, Fe δυνήσατο G. Hermann (after N 600: but see note there). But there is nothing in the lengthening of *τις* in the principal caesura to justify a change.

426. Glaukos was wounded in M 387, and in II 508 is still unable to fight. The point is inconsiderable, but may indicate the interpolation of the line.

427. ἀκήδεσεν, a curious form; it seems to imply a present *ἀκηδέσ-ῃω from the stem ἀκηδεσ of ἀκηδής. This would form an aor. ἀκηδέσ-σαι, with the usual power of dropping one σ (H. G. § 39). Compare ἀκηδέστως. The only other instance of the verb in H. is Ψ 70 ἀκήδεις (ἀκήδεις), imperf. Hence Nauck reads ἀκήδεεν here.

429-32 = N 535-38.

433-34 = Φ 1-2, Ω 692-93. In all the numerous alternations of the war this is the first mention we have had of the ford across the Skamandros, which in

the passages quoted lies directly between the camp and the city. The poet treats his topography with the utmost freedom, according to his needs for the moment.

434. ἀθάνατος, Zen. ἀθάνατον, probably on the ground that ἀθάνατος is nowhere in H. joined to a divine name, except in the repetitions of this line and B 741 (in the same half line); and in the *Odyssey* of the subordinate divinities Proteus (δ 385) and Kirke (μ 302). The acc. as predicate in the rel. clause is quite defensible, see note on N 340.

436. ἀμπνύνη, see note on E 697. There is no authority here for the correct form ἀμπνύνη.

437. It is strange that Nikanor should think it necessary to point out that ἐπὶ γούνα is to be joined with ἐξόμενος, not with ἀπέμεσσαν. The phrase evidently means 'sitting with his knees on the ground,' which we call 'sitting on his heels.' Zen.'s weak variant ἀπέμασσαν has some ms. support.

Ἄργεῖοι δ' ὥς οὖν ἴδον Ἑκτορα νόσφι κίοντα, 440
 μάλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξύεντι
 Ἕνοπίδην, ὃν ἄρα νύμφη τέκε νηῖς ἀμύμων
 Ἕνοπι βουκολέοντι παρ' ὄχθας Σατνιόντος. 445
 τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 οὔτασε καλὴ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ
 Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
 υἱὸν Ἀρηϊλύκοιο· δι' ὦμου δ' ὄβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 “οὐ μὰν αὐτ' ὀτῶ μεγαθύμου Πανθοΐδαο
 χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
 ἀλλὰ τις Ἀργείων κόμισε χροῖ, καί μιν ὀτῶ
 αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀῖδος εἴσω.”
 ὥς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Αἴαντι δὲ μάλιστα daίφροني θυμὸν ὄρινε,
 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
 καρπαλίμως δ' ἀπionτος ἀκόντισε δουρὶ φαεινῷ·
 Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
 λικριφὶς αἶξας, κόμισεν δ' Ἀντήνορος υἱὸς

440. νόσφι ἐόντα Ar. (?) A (γρ. κίοντα) CS Lips. Harl. a d, Par. a e f. 444. οἰνοπίδην Bar. Mor. 445. οἴνοπι Mor. || ὄχην P: ὄχη R (*supr. ci man. rec.*): ὄχης Zen. || ΣΑΤΝΙΟΝΤΟΣ: τινὲς σατταρίοιο T. 447. οὔτα κατὰ λαπάρην [G?] (this is the printed vulgate). 449. ἦλθεν: τινὲς ἦεν T. 451. ὄβριμον CPRS Lips. 453. πολυδάμας R. || γρ. καὶ ἔκπαγλος T. || μακρὰ βιβάζων A (γρ. μακρὸν αὔσας) HS Pap. v, Harl. a. 460. τοῦ: τῷ Q. 462. ἀλεύατο S.

440. The variant ἐόντα for κίοντα is due no doubt to a feeling that the latter is not the right word for a man who is carried away unconscious.

443. ΣΑΤΝΙΟΝ, a short form for Σατνιοείσιος: compare the name Σιμοείσιος (Δ 474) also derived from a river. For the position of the Satnioeis see note on Z 35.

444. ΝΗΪC, see notes on B 865, Z 22, and similar phrases in Z 25, 34. So 447 is nearly identical with Z 64. 452 = N 520. ἀγοστῶι, Δ 425.

455. ΠΗΔῆσαι, for the commoner ἐκφυγεῖν: the dart is spoken of like an animate being.

457. “αὐτῷ is emphatic, the staff ‘as it was,’ ready to his hand; he would need no other on his way to Hades,” Monro. ΣΚΗΠΤΟΜΕΝΟΝ, using as a staff: the verb is found only here in H.

458–59 = N 417–18. 460 is a weak verse, whose authenticity is doubted with good reason by Heyne and others. The use of τῷ is hardly Homeric, and from the context we should suppose that this is still the Oilean Aias.

463. ΛΙΚΡΙΦΙC Αἶξας, so also τ 451, of the oblique charge of a wild boar (cf. on M 148). Compare λικροί (λεκροί)· οἱ ὄζοι τῶν ἐλαφείων κεράτων (Hesych.):

Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὀλεθρον.
 τὸν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465
 νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 τοῦ δὲ πολὺ προτέρη κεφαλὴ στόμα τε ῥίνες τε
 οὐδεὶ πλὴντ' ἢ περ κνῆμαι καὶ γούνα πεσόντος.
 Αἴας δ' αὖτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
 “φράζεο, Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες· 470
 ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἀγχιστα ἑώικει.”
 ἦ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
 εἴθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὐσας·
 “Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκώρητοι,
 οὐ θην οἴοισιν γε πόνος τ' ἔσεται καὶ διζὺς 480
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.

464. ἀρχέλοχος· Ar. Ω: ἀρχίλοχος S. 465. τόν δ' J. || κεφαλὴν H. ||
 cuneoχμῷ Pap. o. 466. τένοντας Lips. 467. πρότερον (Harl. a *suppr.*, Par.
 a *suppr.*) Eust. || ρίνας Pap. o. 468. πεσόντα Vr. d. 469. ἀμύμονα πούλυ-
 δάμαντα Zen. 470. πούλυδάμαν Zen. || ἐνίσπες AJ Pap. o: ἐνίσπε Ω. 472.
 μοι: τοι S. 474. ΓΕΝΕΗΝ: ΚΕΦΑΛΗΝ (or κ ε φ α μ η ν ?) Pap. o: ῥα φυήν Aph. ||
 εἴοικεν Aph. J, ἐν ἀλλῳ A. 475. γινώσκων L. || θυμῷ GT: θυμοῦ Cant.

λέχριος, obliquus, and for the termina-
 tion, ἀμφί-s. κόμισεν, caught in his
 body, as in 456 above.

465. cuneoχμῷ, here only in Greek.
 It appears to come from συν-έχω, cf.
 συνοχή, joining; but the ε is then quite
 anomalous.

466. ἄμφω τένοντε, see notes on Δ
 521, K 456.

467. The meaning may be either that
 the head is cut completely off with such
 force as to bring it to the ground before
 the body has time to fall, or that it is
 only partially severed, but that the
 blow is so violent as to turn the man
 head over heels and bring him face
 foremost on the ground.

471. Compare the similar taunt in
 N 446.

472. The neglect of the F of Φεῖδεται
 is very rare. Bentley's οὐ τι κακὸς μοι
 Φεῖδεται is condemned by the want of

caesura. Brandreth reads ἔσεται for
 εἶδεται with equal improbability.

474. εἴοικει, the plupf. (=imperf.)
 implies 'I thought he was,' when he
 was alive. ΓΕΝΕΗΝ is a strange word,
 apparently expressing what we should
 give by 'family type'; but neither the
 phrase nor the idea is like H. Aph.
 read αὐτῷ γάρ ῥα φυήν ἀγχιστα εἴοικεν,
 which is plain, and has been adopted by
 Nauck, von Christ, and van L.

475. εὖ γινώσκων, though he knew
 him well he pretended not to do so for
 the sake of the sarcasm.

477. ὕφελκε· ὑπό=away from Aka-
 mas; ποδοῖν, by the feet (or from
 under Akamas' feet?). Akamas also is
 son of Antenor, B 823, Λ 60, M 100.

479. ἰόμωροι, see note on Δ 242.

481. κατακτανέεσθε, Cobet M. C. 330
 would read κατακτενέεσθε, see note on
 Z 409.

φράζεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει
 ἔγχει ἐμῶι, ἵνα μή τι κασιγνήτοιο γε ποιῇ
 δηρὸν ἄτιτος ἐγὼ· τῷ καὶ τέ τις εὔχεται ἀνὴρ
 γνωτὸν ἐνὶ μεγάροισιν ἄρῳ ἀλκτῆρα λιπέσθαι." 485

ὥς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Πηνελέωι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἐρώην
 Πηνελέοιο ἀνακτος· ὁ δ' οὐτάσεν Ἴλιονῆα
 υἱὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα 490
 Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·

482. ὙΜῖΝ: ἌΜῖΝ Q: ἌΜΩΝ Lips.: ὙΜΩΝ Harl. a *supr.*: ὙΜῖΝ H Cant.
 483. ἵΝΑ ΜΗ: ἐν ἄλλῳι μὴ τοι A. || ΓΕ: ΤΕ S. 484. ἄΤΙΜΟΣ R. || ΤΕ (A *supr.*)
 HJ: om. P⁴Q Lips.. κε Ω. 485. ΜΕΓΑΡΟΙΣΙΝ Zen. (Ar.?) DJS: ΜΕΓΑΡΟΙΣ Ω. ||
 ἄΡῳ Ar. ? (see Ludwig): ἄΡᾶς Zen.: ἄΡΕΟΣ (C *supr.*) PQ Harl. a b, King's, Par.
 c d g h: ἄΡΕΩΣ Ω. || ΛΙΠΕΣΘΑΙ: ΓΕΝΕΣΘΑΙ S Eust. 489 om. T⁶. || ΠΗΝΕΛΕΟΙΟ
 Ω (incl. A): γρ. καὶ μέγα ὡς Μενελέως (sic); Harl. a: ΠΗΝΕΛΕΩ Cant. 490.
 Τὸν ῥα: τὸν δὲ Mor. Bar. 491. ὅΠΑΣΣΕ S.

482. εὔδει is used only here of death ; but cf. κομήσατο χάλεον ὕπνον, A 241.

484. The scansion of ἄτιτος with ῖ is entirely contrary to all analogy ; see N 414, and compare παλίντιτος, ἀντιτος, λυτός, στατός, etc. always with a short stem-vowel. Hence Clarke transposed and wrote ἐγὼ ἄτιτος. This, however, is almost too simple—there is no reason why it should ever have got wrong. I strongly suspect that the original reading is that of R, ἄτιμος, in the sense *unassessed*. When a man's next-of-kin was gone, he had lost the avenger who exacted the price for the blood shed. Compare π 431 τοῦ νῦν οἶκον ἄτιμον ἔδεις, *whose house thou eatest up with no price set on it*, i.e. without retribution, and note on ἀτίμητον μετανάστην I 648. The sense *assess* is of course quite familiar in the verb τιμάω : and even if Schulze is right in referring τίμη to a different root (τιῶ = *honour*) from that of τίσις (τιῶ = *exact*), the two had been completely confused at a very early date, as he admits (see App. D, vol. i. p. 595).—The vulg. καὶ κέ τις is clearly impossible. For καὶ τέ τις Monro (*H. G.* § 82) writes καὶ τίς τ', the regular order, which may be indirectly supported by the entire omission of the particle in a few mss. But there seems to be a certain tendency of τε in this generalizing sense to cohere with καί, cf. A 521 and other instances in *H. G.* § 332, so that the text may be accepted.

485. ἄρῳ, i.e. ἀρῇ(ο), gen. of ἀρῆς, *harm*, wrongly transliterated from APEO : see note on M 334. The variant ἀρῆς naturally arises from the acc. ἀρῆν, confused with ἀρῆν = *prayer, curse*. The explanation of Ar., that "ἄρῳ is from ἄρῳ as a by-form of ἀρῆς, does not hold here, for when a man is killed in battle it cannot be said that a survivor "Ἀρῆν ἀμύνει, though he may keep *disaster* from the family by saving them the disgrace of a kinsman slain and no blood-price exacted. ἀλκτῆρα from ἀλκ- (ἀλ-αλκ-εῖν etc.). Schulze (*K. Z.* xxix.) makes φαλκτῆρ = *vultor* for *voleitor* ; but this is disproved by ξ 531 κυνῶν ἀλκτῆρα καὶ ἀνδρῶν. Cf. also ἀρῆν (ἀρῆν) ἐτάροισιν ἀμύνειν M 334, etc. λιπέσθαι, *be left behind* ; this aor. is always used in passive sense.

488. ὠρμήθη with gen. as Φ 595.

489. Edd. read Πηνελέωι, like Περτέω B 552 etc., as the other cases (in mss.) come from a nom. -εως. But Aph. read Πηνέλεον in N 92, and the declension in -ος can always be restored : van L. *Ench.* p. 206.

491. κτῆσιν ὅπασσε, as god of flocks and herds. Hence in ξ 435 the swine-herd offers to the nymphs and Hermes, and the schol. quote from Simonides (Amorg. fr. 18) θύουσι νύμφαις τῷ τε Μαιάδος τόκῳ· οὔτοι γὰρ ἀνδρῶν αἰμ' ἔχουσι ποιμένων. Cf. also ο 319. The pastoral character of Hermes is more pronounced in later mythology, e.g. in the Hymn to him.

τῶι δ' ἄρ' ὑπὸ μήτηρ μούνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἦλθεν, ὁ δ' ἔξετο χεῖρε πετάσσας 495
 ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ
 αὐχένα μέσσον ἔλασεν, ἀπήραξεν δὲ χαμᾶζε
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῶι· ὁ δὲ φῆ κώδειαν ἀνασχὼν
 πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ἤυδα· 500
 “εἰπέμεναί μοι, Τρῶες, ἀγαυοῦ Ἴλιονῆος
 πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·
 οὐδὲ γὰρ ἢ Προμάχοιο δάμαρ Ἀλεγνηορίδαο
 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δῇ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505
 ὧς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσai,
 ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρῳ Ἀχαιῶν

495. χεῖρα PQ. 498. κάρην G². || ὄβριμον CHPQRS. 499. δὲ φῆ Zen. : δὲ φῆ Ar. AJ : δὴ φῆ G : δ' ἔφῃ Ω. 500 δθ. Ar. ? (see below). 505. cῶν : ἐν Zen. Aph. J. 506. τρόμος ἔλλαβε γυῖα : χλωρὸν θέος εἶλε(ν) DGPQRTU Harl. a, γρ. A. || ἔλλαβε : εἴλετο S. 507. ὄποι GR Eust. || φύγῃ(i) JQ Cant. Lips. : φύγει D. 509 τινὲς ἀθετοῦσι Schol. AT (see below).

He was worshipped as ἐπιμήλιος at Koroneia, κριοφόρος at Tanagra (see Frazer *Paus.* v. p. 87), and as νόμιος commonly.

495. ἰνίου, see note on E 73.

497. ἀπήραξεν, cf. N 577 ἀπὸ δὲ τρυφάλειαν ἄραξεν.

499. φῆ, see on B 144 ; he held up the head on the spear-point like a poppy-head on its long stalk. φῆ is here, as in B, the reading of Zen. ; Ar. read φῆ = ἐφη and probably athetized the next verse (δοκεῖ ἀθετεῖν τὸν δεύτερον στίχον, Herod.). he understood the words to mean 'he said, holding it up (as) a poppy-head.' The unnaturalness of this construction need not be dwelt upon.

500. πέφραδε, *shewed, pointed out*, as 335 above, η 49 δόμος ὃν με κελεύεις πεφραδέμεν, κ 111, λ 22, etc.

505. cῶν *nhuci* and ἐν νηυσὶ are equally Homeric, but the former is commoner. But ἐπὶ νηυσὶν always means *at or among*

the ships on land, never *on board* (except as variant in B 351).

508. The following passage is probably a later addition. The appeal to the Muses is out of place, as there is no great crisis, but only a temporary reflux of the tide of battle (cf. A 218). The allusion to the agency of Poseidon refers to 383-401, a decidedly late passage. The turning of the battle took place really with the wounding of Hector, and since then many ἀνδράγρια have been won. The phrase ἀνδράγρια, *spoils of heroes*, is unique ; hence τινὲς (not, apparently, including Ar.) ἀθετοῦσι διὰ τὸ ξένον τῆς λέξεως καὶ μὴ κείμενον ἀλλαχοῦ. (Those who athetized 509 must equally have condemned the preceding and following lines ; and this with δέ for ῥα in 511 might suffice to save the rest of the passage). The analogous words are βοάγρια (M 22, q.v.), ζωάγρια (Σ 407), μοιχάγρια (θ 332), but not one of these is exactly parallel.

ἦρατ', ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεύκρος δὲ Προθῶνά τ' ἐνήρατο καὶ Περιφήτην. 515
 Ἄτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα ποιμένα λαῶν
 οὔτασε καλὴ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσε
 δηιώσας· ψυχὴ δὲ κατ' οὔταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
 πλειστόους δ' Αἴας εἶλεν Ὀϊλῆος ταχὺς υἱός· 520
 οὐ γάρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ.

510. ἦρετο ἢ ἦρατο Eust. || ῥ': per Mor. || μάχης S. 511. ῥα: μὲν C.
 512. γυρτιάδην Q. || καρτεροθύμων S: βαρβαροφώνων τινές, T. 513. φάλκην
 R Vr. A: φάλτην Bar. Mor. 517. οὔτασε καλὴ Ω: οὔτα κατὰ DGQTU Par.
 e h, γρ. A. || δ': τ' Mor. || ἔντεα T¹ Mor. 520. οἰλιάδης Pap. o. || υἱός:
 αἴας R (cf. N 701). 522. τε Ζεὺς: διὴ θεός τινές T. || ἐν: ἐς P. || ὄρσῃ:
 ὠρσε(ν) CDHTU Lips. Par. j (γρ. ὄρση): ω[Pap. o: A has ὄρση *supr.* e over η.

514. Μόρυν τε καὶ Ἴπποτίωνα, see on N 792. From the same passage (791) Barnes conj. Πολυφύτην (Πολυφήτην) for Περιφήτην.

516. Ἄτρεΐδης, Menelaos, who alludes in P 24 to the death of Hyperenor, though he adds details which are not mentioned here.

517. See note on N 508.

518. κατ' ὠτειλὴν, down the course of the wound, as though it were a channel along which the soul flowed; cf. κατὰ ῥόον.

521. ἐπισπέσθαι may consistently with

the use of ἔπομαι mean either 'no man was his match so as to keep pace with him in running,' or 'no man was his equal for clinging to the foe when men have turned to flee.' In the latter case ἀνδρῶν τρεσσάντων may be a gen. absolute, and ποσὶν mean 'by speed of foot.' It is perhaps possible, however, to make ἀνδρῶν depend on ποσὶν, and take this with ἐπισπέσθαι, as we talk of 'hanging on the heels' of a flying enemy. There is little to choose between ὄρσῃ and ὠρσε. For the phrase compare A 544, N 362.

INTRODUCTION

THE book consists of two principal parts—(1) the awaking of Zeus and the restoration of Hector to the battle by Apollo's aid, 1-366 ; and (2) the final battle or battles at the ships, 515-746. The intervening portion, 367-514, seems to be an interpolation designed partly to effect the transition between the two sections, partly to bring the whole into connexion with the main plot as it was left at the end of Λ .

The division between Ξ and O is purely arbitrary. The first portion, O 1-262, is the necessary continuation of the $\Delta\iota\delta\varsigma \acute{\alpha}\pi\acute{\alpha}\tau\eta$, and shares the merits of that delightful poem. It contains several passages of doubtful authenticity, but none of them are of large compass, nor does the doubt cast upon them affect the general context. Reference may be made to the notes on 18, 56, 212-14, 231.

With 263 more serious questions begin. We find the long and splendid simile by which Paris is portrayed in Z 506 ff. applied with far less appropriateness to Hector. Yet if we cut it out there is left not a word even to hint that Hector has to come all the way from the ford of Skamandros (Ξ 433) before joining his men ; this we should hardly expect the Epic poet to leave out. The simile of the galloping horse may to some extent bridge this gap.

The speech of Thoas, 281-305, is full of difficulties, which are pointed out in the notes. It would seem as though the whole passage from 263-305 were an interpolation ; most of the lines which are not un-Homeric in thought or expression come from other parts of the poems (263-68 = Z 506-11 ; 269 = X 24 ; 270, cf. N 757, β 297 ; 271, cf. Γ 24 ; 272 = Λ 549 ; 277-78 = P 730-31, cf. N 147 ; 285 = Λ 73, etc. ; 286 = N 99 ; 290, cf. χ 372, K 44 ; 294 = B 139 ; 298 cf. Λ 594 ; 299 cf. K 433 ; 300 = H 379). It is not easy to see what was the reason of the interpolation, unless it may have been desired for local or family reasons to bring in the curious eulogy on Thoas, who at once disappears from the scene, together with his futile tactical advice—a distant echo of that of Poseidon in Ξ 370 ff.

The description of the fight at the ships, 306-66, contains no noteworthy difficulty, with the exception of the fact that Hector who is on foot in 307 ($\mu\alpha\kappa\rho\acute{\alpha} \beta\iota\beta\acute{\alpha}\varsigma$) suddenly appears on his chariot in 352. On this little stress can be laid, as similar instances are common in the Homeric

fights; we have only to assume that Hector, who was carried to his chariot in Ξ 429, returns with it to the fight, and mounts or dismounts as occasion serves.

With 366 Apollo disappears from the battle, having carried out the charge laid on him in 229-33; henceforth it is Zeus alone who directs the fight. Here, then, we may confidently place the end of the *Διὸς ἀπάτη*. And from this point difficulties and complications thicken.

The introduction of Nestor in 370 is sudden and unexplained; we last heard of him in Ξ 1-134, as he is not mentioned in Ξ 380 with the friends in whose company he was last found. The omen of the thunder, too (379), seems to miss its mark and produce the opposite effect to that intended. There is thus some ground for suspicion, though hardly for condemnation of the passage.

The passage about Patroklos (390-404) is also difficult, apart from the general question of the authenticity of the whole Eurypylos incident (see Introduction to Λ); for it is impossible to say what are the times alluded to in 391 and 395. There does not seem to be a proper contrast between the period when 'they were fighting for the wall'—which would seem to be the stage of the battle described in Μ—and the moment when 'he marked the Trojans assailing the wall.' Even if we take *ἐπεσσυμένους* to imply 'carrying' the wall, the difficulty is not solved, for that was done at the end of Μ; are we to suppose that Patroklos never noticed all the disasters of Ν and Ξ, and only remarks when the wall is carried for the second time? The lines could only be in place immediately after the end of Μ; but it may remain doubtful whether they were originally composed for that place, or are purposely left with a vague reference so as to introduce the Patrokleia at any point of the story. It may be remarked that of the ten lines 395-404 six are borrowed; 395-96 = Μ 143-44; 397-98 = Ο 113-14, 403-04 = Λ 792-93; and this fact, together with the use of the non-Homeric word *λόγοις*, seems to point to late origin. The same may be said of the word *σοφίης* in the next passage (405-14), which is further complicated by a confusion in the picture of the battle which runs through most of the rest of the book. In 387 we were told that the Greeks have mounted the ships and are fighting from them. But here (407-09) they are drawn up in *φάλαγγες*, and are keeping the Trojans away from the ships. In 416 it is not made clear whether Aias is on the ship or before it, but the context is on the whole in favour of the latter; for though Lykophron, who is standing by Aias, falls when wounded *νηὸς ἀπὸ πρυμνῆς*, there is nothing whatever in the following passage, down to 591, to shew that the battle is not on the level ground. In 442 and 483 there is no mention of any climbing of the ship, and in 515-91 the fighting is of the normal type, with rushes forward and backward on either side. In 566 the phrase *φράξαντο νῆας ἔρκει χαλκείῳ* naturally implies a wall of armed men in front of the ships; and in 593 we are told, to our surprise, that the Trojans 'attacked the ships,' as though they had not done so already in 385.

It is clear, then, that this part of the battle cannot be harmonized with the lines which first describe the Greeks as posted on the ships. These lines are 379-89, (414 ?) and 435. The latter carries with it the whole episode of Teukros and his bow, which takes us down to 514. The whole

passage 367-514 is in fact only a string of episodes which have grown up independently about one central idea with details differently conceived, and have been brought into merely superficial connexion. They partly contradict one another as to the position of Aias, and cannot be reconciled with what follows.

But after 514 all goes smoothly enough, and the only question is as to the point at which we once more enter the stream of the *Μῆνις*. Either 515 or 592 fits on excellently to the general situation as it was left in Α 595. The slow and stubborn retreat of the Greeks there described is resumed here in a brief stand in front of the ships, till the Trojans charge and drive them inside the line (see note on *εἰσχωροί* 653) and among the huts.

Now at length Aias, not content to be confined in one of these dislocated groups, mounts on the ships' decks, and fights first from one and then from another; finally he has to defend the ship of Protesilaos, which Hector attempts to burn.

As between 515 and 592 the decision is not easy; 515-91, though rather commonplace and entirely without significance in the story, contain no serious difficulties, but it cannot be doubted that 592 is far more suitable as the exordium of a new rhapsody. The question is fortunately not important. For two short interpolations it will be sufficient to refer to the notes on 610 and 668.

ΙΛΙΑΔΟΣ Ο

Παλίωσις παρὰ τῶν νεῶν.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δείους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς
 "Ἴδης ἐν κορυφήσι παρὰ χρυσοθρόνου Ἥρης. 5
 στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
 Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
 "Ἐκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
 εἶαθ'· ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων, 10
 αἶμ' ἐμέων, ἐπεὶ οὐ μιν ἀφαυρότατος βάλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 "ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 "Ἐκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαοῦς. 15

4. ὑπαὶ Ar. Ω: ὑπὸ Lips. | ὑπαὶδδείους T. 5. προστιθέασι καὶ τὸ ἔζετο δ'
 ὀρεωθεὶς μαλακὸν δ' ἔνδυνε χιτῶνα (= B 42) T. 10. κῆρ ἀπινύσσων Ar. Ω:
 κῆρ ἀπινύσκων Aph.: τινὲς κῆρα <πινύσσων> T: κῆρ ἀπονύσσων Par. e.
 11. ἀφαυρότερος QST Vr. b A. 15. τινὲς ἐφόβησε δ' ἀχαιοὺς T.

1-3=Θ 343-45. οἱ μὲν, the Trojans.
 4. δείους, a form which recurs only in K 376 in the same phrase; it represents an original ὑπὸ δ'είους.

10. For εἶαθ', a form which recurs some fifteen times in H., Ar. strangely read εἶαθ', as though = ἦσαν, as also in Ω 84, υ 106. In the last passage there is more excuse for him, as the verb is there applied to an inanimate object. ἄσθματι, cf. 241. ἀπινύσσων, dazed, ἀντὶ τοῦ παραφρονῶν καὶ ἀναισθητῶν· πινυτὸν γὰρ τὸ αἰσθητικόν, Schol. BL.

The verb recurs only ε 342, ζ 258, in the sense *to be foolish*; see note on Ξ 249. The variant κῆρα πινύσσων was explained to mean *expecting death*.

11. Cf. Ξ 437. οὐ . . ἀφαυρότατος, sc. Aias (*litotes*).

13. δεινὰ must be taken as qualifying the whole phrase ὑπόδρα ἰδὼν, *scowling terribly*. But the expression is rather awkward.

14. ἀμήχανε, *unmanageable*, as N 726. The order of the words is very unusual.

οὐ μὰν οἶδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καὶ σε πληγῆσιν ἱμάσσω.
 ἧ οὐ μέμνηι ὅτε τε κρέμω ὑψόθεν; ἐκ δὲ ποδοῖν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα
 χρύσειον ἄρρηκτον, σὺ δ' ἐν αἰθέρι καὶ νεφέλησιν
 ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,

17. πρῶτον Harl. a *supr.* 18. μεμνης' *ap. Rh. Gr.* iii. 244. 23. 18-31
om. Zen. 19. περὶ: παρὰ Q. 21. ἡλάτεον Vr. A: ἐλάτεον S. 22. ὃν
 κε Q. || λάβοιμι J (*γρ. λάβοιμι*).

16. οὐ μὰν οἶδ' εἰ, exactly the Latin *haud scio an*, in the sense of 'very likely.' αὖτε, *hereafter*, as A 340, etc.

17. πρώτη ἐπαύρηαι, *be the first to reap the fruits*, see on A 410 ἐπαύρωνται βασιλῆος. ἱμάσσω is best taken as an aor. to correspond with ἐπαύρηαι: the stem is dental, ἱμα(ν)τ, and can make ἱμασσα as well as ἱμασα (E 589, etc.). For the πληγαὶ of Zeus (the thunderbolt) cf. Θ 12.

18-31. This whole passage, the κόλασις τῆς Ἑρας, was omitted entirely by Zen. His authority would be greater but for the suspicion that he may have seen an ἀπρεπές in such a tale of the gods. Internal evidence, however, is strongly in his favour. The last line (31) comes in very awkwardly, αὐτὸς having no particular reference, whereas 32 joins on perfectly to 17. There are several forms which do not belong to the old Epic dialect, e.g. μέμνηι, κρέμω, ἡλάστεον, γῆν for γαίαν (see note on Γ 104). ἀθλήσαντα (for ἀέθλ.). ξύν for σύν in order to 'make position' for a short syllable *in thesi* can hardly be right, and ῥυσάμην elsewhere always has the *υ* long. It is of course possible to emend by conjecture; for μεμνηι we can read μέμνη(αι) (cf. Φ 442) as also in Τ 188, Φ 396, ω 115 (διὰ τοῦ ἧ εἶχον πᾶσαι Did.: does this imply μέμναι as Ludw. thinks? or should we read διὰ τοῦ ι—or ηι—implying μέμνη as the variant?) or μέμνησ(αι) with Choroiboskos, cf. Ψ 648. So for κρέμω we can read κρέμα(ο) (Nauck has σε κρέμασ(α) for τε κρέμω); and ῥύμην for ῥυσάμην with Heyne. But it may be questioned whether the older forms ever stood in this place. The rather barbarous character of the legend is no argument for the antiquity of the passage itself; for the rudest mythology

of Greece attains to literary recognition only in post-Homeric times, and is studiously ignored in the older period of the Epos. The legend is evidently closely related to that in Ξ 249 q.v.

18. ἧ οὐ: Brandreth is probably right in omitting ἧ, see on E 349. For τε κρέμω MSS. write τ' ἐκρέμω, entirely abolishing the caesura.

19. ἄκμονας, the anvil is the largest mass of metal with which primitive man commonly deals, and is therefore a handy means of torture. Curtius suggests however that the word may here mean *thunderbolts*, regarded as heavy stones, a sufficiently appropriate implement for Zeus; he compares Skt. *akman*, stone, thunderbolt, Lith. *akmen*, stone. See also Hes. *Theog.* 722 where χάλκεος ἄκμων οὐρανὸν κατιών may mean *thunderbolt*, but is more probably *anvil*. A similar rough and ready torture is applied to Melanthios in χ 173.

21. ἡλάστεον, see note on M 163. 'ἡλυσσον?' A. Pallis: but that word seems too strong: see X 70. Schol. T and Eust. say *προσγράφουσι τινες*

πρίν γ' ὅτε δὴ σ' ἀπέλυσα πεδῶν (Heyne: ποδῶν MSS.), μυδροῦς δ' ἐνὶ Τροίῃ καββαλον, ὅφρα πέλοιτο καὶ ἐσσομένοισι πυθέσθαι.

καὶ δέκνυνται, φασίν, ὑπὸ τῶν περιγηγνῶν οἱ τοιοῦτοι μύδροι, οὓς ἀνωτέρω ἄκμονας εἶπεν. The lines will not fit into our text; if they ever stood there, it must have been in place of 22-30. Ludwich suggests that they may merely have been copied into the margin of some archetype from a lost Epic, by way of illustration. They probably were meant to explain the presence of some meteoric stones in the Troad. παρασταδόν, παραστάντες, cf. ἀποσταδόν, 556; H. G. § 401.

ρίπτασκον τεταγών ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται
 γῆν ὀλιγηπελέων. ἐμέ δ' οὐδ' ὥς θυμὸν ἀνίει
 ἄζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
 τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
 πέμψας ἐπ' ἀτρύγετον πόντον κακὰ μητιόωσα,
 καὶ μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας.
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὐτὶς
 Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα.
 τῶν σ' αὐτὶς μνήσω, ἵν' ἀπολήξῃς ἀπατάων,
 ὄφρα ἴδῃς ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἦν ἐμίγης ἐλθοῦσα θεῶν ἄπο καί μ' ἀπάτησας."

25

30

24. **ΘΥΜΩΝ** Ar. Ω: θυμὸς C²GPRSTU Harl. a, King's Par. c d f² (or f¹?) g (Lips. *supr.*). || **ἀνίει**: ἀνίει HPQR: ἀνήνι U: ἀνίη T¹. 26. **ΒΟΡΕΑ** Q. || **ἀνέμων** Mor. 28. **κόων** (om. δ') Lips. 29. **ἔΞΕΝ**: αὐτὶς Cant. || **αὐτὶς**: αὐτὶς C. || οἱ δὲ γρ. ἀπήγαγον αὐτὶς T. 31. **αὐτὶς** C. || **ἀπολήξῃς** Ar. DRT Lips. Bar. Vr. A: ἀπολλέξῃς Ω. 31-62 lost in J (one leaf). 32. **ὄφρα ἴδῃ** Ar.: ὄφρα ἴδοι Lips. ὄφρα ἴδοις Par. e: ὄφρ' εἰδῇ(ι)ς GPQRS. || **τοῖ**: τι PQ. 33 om. Zen. Aph.

23. Cf. A 591 ῥίψε ποδὸς τεταγών ἀπὸ βηλοῦ θεσπεσίῳ, whence this line has evidently been adapted, for βηλοῦ without the epithet is less clear. But Schol. A on A 591 says Παρμενίων ὁ γλωσσογράφος φησὶν Ἀχαιοὺς καὶ Δρύοπας καλεῖν τὸν οὐρανὸν βηλόν. So Qu. Smyrn. understood the word when he wrote ἀστερβεῖς βηλός (xiii. 483). Perhaps this contains a genuine tradition, and βηλός is really an old Achaean word distinct from βηλός = *threshold*, Ψ 202, which certainly is not particularly appropriate here. **ρίπτασκον** is a wrong form, it should be either **ρίπτεσκον** or **ρίψασκον**, as the Homeric iteratives are formed either with the stem-vowel or thematic ε of the present stem, or the sigmatic aorist stem in -σα. The mistake is perhaps due to a reminiscence of ῥιπτάζων in the similar passage, Ξ 257. νικάσκομεν (Λ 512) and τρωπάσκετο (Λ 568 if right) are of course different, being contracted forms from α-stems. The hiatus after **ΒΗΛΟΥ** is defensible in the bucolic diaeresis. **ἵκηται**, the subj. is thoroughly un-Homeric; see *H. G.* § 298. We must either read **ἵκοιτο** or regard the mood as positive evidence of the lateness of the passage.

24. **ὀλιγηπελέων**, cf. 245, and ὀλιγοδραπέων, 246, *fainting*, apparently 'little moving' (πέλομαι), hardly able to stir; cf. *νηπελεῖν* quoted from Hippokrates.

θυμὸν, others **θυμός** (*anger*, in apposition with ὀδύνη). There is not much to choose between the two, though apart from authority the second is perhaps slightly preferable. **ἀνίει**, *left, departed from*, as in the phrase ὕπνος ἀνῆκε, etc.

25. **ἄζηχῆς**, see note on Δ 435.

26. **ξὺν Βορέῃ ἀνέμῳ** is to be taken with πέμψας, as we say 'to go with the wind.' ἅμα πνοιῆς is the commoner phrase, but ξὺν suits the marked personification, 'in the company of.' Schol. T gives two very inferior alternatives, ἀδελὸν πότερον Ἡρα καὶ Βορρᾶς ἀνέπεισαν τὰς θυέλλας, ἢ Ἡρα ἅμα Βορρᾶι καὶ τὰς θυέλλας ἐπεισεν. The variant ἀνέμων would be tempting if better attested.

28 = Ξ 255, shewing that the same event is spoken of in both passages.

29. **ῥυσάμην**, Bentley **ῥύμην**, Heyne **ῥύμην** (see on 18-31 above). Schulze (*Q. E.* p. 328) thinks that the ῥ may be due to the influence of ἐρύσασθαι.

30. **ἀθλήσαντα**, see note on H 453. ἀλήσαντα van L., καὶ πολλὸν ἀεθλήσαντα Brandreth; both needless in this passage.

31. This line has all the appearance of an awkward transition from an addition to the original text.

33. **ἦν**, cognate acc.; see *H. G.* § 136. 1, and cf. νίκης τήν μιν ἐγὼ νίκησα, λ 545. The line was omitted by Zen. and Aph., but there is no obvious reason for its condemnation.

ὥς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 35
“ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
σὴ θ' ἱερὴ κεφαλὴ καὶ νωῖτερον λέχος αὐτῶν
κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰ ψ ὁμόσαιμι· 40
μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρώας τε καὶ Ἑκτόρα, τοῖσι δ' ἀρήγει,
ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς·
αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
τῇ ἔμην ἦ κεν δὴ σύ, κελαινεφές, ἡγεμονεύης.”
ὥς φάτο, μεῖδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, 50
τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ.”

36. τόδε: τό γε R. 39. ἱερὰ DP Lips. 42. πημαίνειν R Lips. || ἀρήγειν R. 43 om. Q frag. Mosc. 44. κτεινόμενους Aph. Argol. Mass. 45. καὶ κείνῳ(i) Ar. ACQT Cant. Harl. a, fr. Mosc. Ven. B: κάκεινῳ(i) Ω. 46. ἡγεμονεύης APRU Harl. a, fr. Mosc.: ἡγεμονεύοις G: ἡγεμονεύεις Ω. 48. ἀμειβόμενος: φωνήσας Vr. b. 49. βοῶπις Aph. Ω: βοῶπι Ar. (?) APRU² (p. ras.). 50. γρ. καὶ ἐν ἀθανάτοισι T. || καέζεις ST Bar. Par. d f. 51. γε om. T Harl. a. 52. μετατρέψει S.

36-38 = ε 184-86, where see M. and R. for the legends connected with the Styx. Compare also B 755, Ξ 271 ff., with notes. The Styx here seems to represent both the waters and the underworld, which with heaven and earth make up the universe (see 187-93).

40. κουρίδιον, A 114.

41. For μή with indic. in oaths see K 330, T 261, and H. G. § 358. It should be noticed that the construction here is slightly different from that in K, as μή here negatives only the following words, δι' ἐμὴν ἰότητα, not the verb πημαίνει, whereas in K it negatives the verb ἐποχήσεται. Hera speaks the truth so far, that Poseidon had intervened on his own initiative, not on account of any wish of hers (δι' ἐμὴν ἰότητα, which may perhaps be purposely used in place of the usual ἰότητι), as with the present text

there has been no communication between them (see note on Ξ 241); but morally of course παρακέρυσται τὸν ὄρκον, her oath is fraudulent, as Ar. says. There is but a slight technical change in Hera's favour even if we omit Ξ 252-60 (see Intro. to Ξ). Zeus evidently grasps the real position.

45. καὶ goes with παραμυθησαίμην, the optat. being concessive, 'so far from inciting, I am even willing to advise him' (H. G. § 299 d).

50. Schol. A (Did.) has ἐν τοῖς εἰκαιότεροις "ἀθανάτοισι θεοῖσι," which is impossible without further alteration (φρονέουσα?). Doubtless T, as often, has the correct reading, and the variant was ἐν for μετ' with legitimate hiatus.

51. γε καὶ εἰ, εἰ καὶ Bentley, a decided improvement, as εἰ καὶ is the regular phrase and the γε otiose.

ἀλλ' εἰ δὴ ῥ' ἑτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φύλα θεῶν καὶ δεῦρο κάλεσσον
 Ἰρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, 55
 ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ καὶ εἴπησι Ποσειδάωνι ἄνακτι
 πανσάμενον πολέμοιο τὰ ἅ πρὸς δώμαθ' ἰκέσθαι,
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὐτίς δ' ἐμπνεύσεισι μένος, λελάθῃ δ' ὀδυνάων 60
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτίς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσσωσι

53. οὕτω διὰ τοῦ ΓΕ Ar. Aph. (others τε? So Harl. d). || ἀγορεύεις Q. 54.
 ἐν ἄλλῳ κέλευσον A. 55. ΚΛΥΤΟΤΟΞΟΝ: τινὲς κλυτὸν αὐδὴν T. 56-77 ἄθ.
 Aph. Ar. 60. αὖθις CPR. || ἐμπνεύσεισι L. || λελάθει H fr. Mosc. (T has οἱ and
 H written one over the other: both *man.* 1?). 61. ΜΙΝ: μοι Q. 62. αὖθις
 C. || ὑποστρέψῃσι Mor.

53. Except here and B 10 ἀτρεκέως occurs only in K, Ω and Od.

56-77. This passage was athetized by Aph. and Ar.; Zen. entirely omitted 64-77, saying that they were 'like an Euripidean prologue.' Most edd. agree in the condemnation, though some would exempt 56-63 and 72-77. The first eight lines contain no serious cause of offence: beyond the general grounds that the whole passage is a needless recital and inferior in composition, the only argument brought by Ar. against this part of it is that ὡς ἐπὶ παν πρὸς τὸ δεύτερον πρότερον ἀπαντᾷ, νῦν δὲ πρὸς τὸ πρότερον ἀπήντηκεν "ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν" (i.e. ἢ μὲν means *the former*, not as often *the latter* of two persons mentioned; but this is by no means universal, see for instance O 7). Against 64-71 the objections are decisive. In the first place the prophecy of the course of the war is not in accordance with Homeric practice, and is quite unnecessary. Then it does not accord with facts; the rout of the Achaeans does not come on the ships of Achilles; and it is not Achilles who stirs up Patroklos, but *vice versa*. ἐκ τοῦ in 69 is awkward; it must mean not, as the words imply, from the time of Hector's death, but from the time of the sending of Patroklos (64). The twice-repeated form κτενεῖ is not Homeric, nor is Ἴλιον as a neuter (but for this see note on 71). The last six lines do not interfere with the context, and might be left,

though suspicion attaches to the use of τὸ πρῶν (see note) and the form κάρητι for καρῆατι.

58. παυσάμενον, acc. because it goes closely with the infin., 'to cease and go'; H. G. § 240. Eust. cites πανσαμένῳ, but there is no ground for considering this a real variant. τὰ ἅ, ἐφά P. Knight as elsewhere.

59. Note the sequence of subjunctives in -η(ι)σι, ὀτρύνῃσι, ἐμπνεύσεισι, ἀποστρέψῃσι. This form is certainly not original in the non-thematic (sigmatic) aor. Hence Mulvany (*C. R.* x. 24) takes ὀτρύνῃσι for pres., reads ἐμπνέεισι, and regards ἀποστρέψῃσι as evidence that the late interpolation begins with 61, not 64. But the aor. seems to be required in both the former cases; and as the analogy of the thematic present must have affected the aor. before the end of the Epic period, it is probably better to accept the forms as they stand.

60. λελάθει, in causal sense, *make to forget*, B 600, etc., as with λελαχεῖν; in the sense 'to forget' the mid. λελαθέσθαι is used.

62. Pallis suggests ἀποτρέψῃσι (cf. A 758). The two verbs are often confused in MSS., see M 249, T 256; but change is needless.

63. ἐν νηυσὶ πέσσωσι, this is one of the few passages where this common phrase is free from ambiguity, though in a different sense from the equally unambiguous N 742; see on I 235.

Πηλεΐδew 'Αχιλλῆος· ὁ δ' ἀνστήσει ὃν ἐταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχεϊ φαίδιμος Ἴκτωρ 65
 Ἴλιου προπάροιθε, πολεῖς ὀλέσαντ' αἰζήνους
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα διόν.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἴκτορα δῖος Ἀχιλλεύς.
 ἐκ τοῦ δ' ἄν τοι ἔπειτα παλῖωξιν παρὰ νηῶν
 αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺν ἔλοιεν Ἀθηναίης διὰ βουλὰς.
 τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον οὐτέ τιw ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶι δ' ἐπένευσα κάρητι, 75
 ἡματι τῶι ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."
 ὥς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
 βῆ δὲ κατ' Ἰδαίῳν ὀρέων ἐς μακρὸν Ὀλυμπον.

64. ἀνστήσει ὃν Ar. Ω (ἀνστήσοι L: ἀναστήσει R Par. e): ἀνστήσειεν τινές (Did.), S Par. a: ἀναστήσειεν Par. f. 64-77 om. Zen. 65. κτανεῖ J (*supr.* ε).
 66. πολέας P: πολ(λ)οὺς CQ. || ὀλέσονται A^t. 69. δ' ἄν: δά Cant.: δ' ἄρ Q.
 71. αἰπὺν ἔλοιεν: ἐκπέρωσιν Ar. (?). || αἰπὺν: αἰπὺν R² Harl. a, Mor. Par. e. ||
 ἔλοιεν: ἔλωσιν C Lips.¹ 72. παύω Ar. Ω: παύω (C *supr.*) DHJPU Harl.
 b d, King's Par. a e g h. || ἄλλων DPQ. 75. πρῶτωι C¹. || ὑπένευσα Q¹ Cant.
 fr. Mosc. 76. ἐμοῖο P. 78. θεὰ λευκώλενος: βοῶπις πότνια S. || τινές
 μετὰ τοῦτον γράφουσι Ζῆν' ὑποταρβήσασα, νόος δὲ οἱ ἄλλα μενοῖνα T. 79.
 δὲ κατ': δ' ἐξ (Zen. ? see below) S Harl. a, Par. a (γρ. βῆ δὲ κατ') f j. || εἰς R.

66. Ἴλιου, i.e. Ἴλιος: the ancient form is evidently copied from passages such as Φ 104, X 6. πολεῖς, the contracted form is no doubt original here; cf. note on B 4.

69. Ar. noted that παλῖωξιν is here used of continued defeat, not in the Homeric sense of the turning of the tide of battle.

70. τεύχοιμι, τεύχωμι Cobet (see on A 549), with the consequent adoption of ἔλωσιν in 71. The subj. is certainly the mood of prophecy, not the opt.

71. (ἡ διπλῇ) ὅτι νῦν μόνως οὐδετέρως εἴρηται Ἴλιον, An.; Ἀριστάρχος (τινές, T) "Ἴλιον ἐκπέρωσιν" Did. The two statements are obviously contradictory, and no doubt we ought to read Ἀριστοφάνης in the latter. The difficulty of Ἴλιον as a neuter may however be evaded by reading αἰπὺν, with slight ms. support, as Bentley proposed. For -us as a fem. termination cf. θῆλυς ἑέρση, etc. (H. G. § 116. 4). Zen. accepted the neut. Ἴλιον

as Homeric, cf. Π 92, Σ 174. It was of course the regular form in post-Homeric times, and very probably stood here from the first. Ἀθηναίης, as inspirer of the device of the wooden horse, τὸν Ἐπειδὸς ἐποίησεν σὺν Ἀθήνῃ, θ 493.

72. τὸ πρὶν is nowhere else found in the sense of the simple πρὶν: it always means *formerly*. ἄρ': Barnes ἄν, taking παύω as subj., or reading παύσω.

75. κάρητι, cf. κάρητος § 230, ψ 157. κάρη belongs to the same stem (for κάρητι), but no other cases of it occur. The form need not be regarded as contracted from καρῆατι. Ar. (Sch. T) took it as masc., from κάρης.

77. Ar. objected that πτολίπορεος is an epithet of Odysseus, not of Achilles; but see Θ 372, Φ 550, Ω 108. The title is sufficiently justified by I 328-29.

79. The variant δ' ἐξ for δὲ κατ' is attributed to Zen. by Did. But this must be an error, for we know that it was Ar. who elsewhere objected to κατὰ and

ὥς δ' ὅτ' ἂν αἰῆξι νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν 80
γαίαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσει
"ἐνθ' εἶην ἢ ἐνθα," μενοινήησι τε πολλὰ,
ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη.
ἴκετο δ' αἰπὺν Ὀλυμπον, ὁμηγερέεσσι δ' ἐπήλθεν
ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85
πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
ἢ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήϊω
δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἥρη, τίπτε βέβηκας; ἀνυζομένη δὲ ἔοικας· 90
ἦ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοίτης."
τὴν δ' ἡμείβετ' ἔπειτα θεὰ λευκώλενος Ἥρη·
"μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ

81. ἐλληλευῶς H: ἐλληλευῶς PRTU Lips. || νοῖσει L (*supr.* η) Q Eust. 82. εἶην D (*p. ras.*) GHPQRTU¹ (Υηι U², ἢ εἶην U^m) fr. Mosc. Par. c (d¹?) e g (γρ. εἶην ἢ εἶην) h: κει Lips.: ἦην Par. f¹: εἶην, ἦην, and εἶην *ap.* Eust. || μενοινήησι Ar. [S?] Par. g: μενοινήησι Ω. 83. διέπτα Lips. 84. ἀπάληθεν S: ἐπάληθεν Q. 85. δόμον J. 86. ἐδεικανόωντο CH. || δέπασσιν Ar. Ω: δεπάσσειν DPQU Vr. A Harl. b, Par. d e: ἐπέσσειν Zen. (Sch. B: *τινὲς* AT). || ἐν ἐνίοις κάλεόν τέ μιν εἰς ἔκαστος οὐκ εἶδ' (=Ψ 203) Sch. A. 87. ἄλλως Q. 88. ἐναντίον P Mor.: ἐναντίος L. || θεούσα: φέρουσα Lips. Harl. α, fr. Mosc. Par. h: ἀμεινον φέρουσα, T. 90. Ἥρα Lips. 91. ὅς τοι: ὅστις J fr. Mosc.: ὅς τοι Q Lips. 92. θεὰ λευκώλενος: βοῶπις πότνια PRS Par. a f (and ἐν ἄλλωι A).

wrote ἐξ when the passage was made from mountain to mountain, not from the mountain to the plain (see on Θ 410); probably Zen. wrote *κατ'* here.

80. This curious simile is the only illustration taken from purely mental processes in H., if we except the comparison of η 36 τῶν νέες ὠκεῖαι ὥς εἰ πτερόν ἢ ἐ νόημα, and ὁ δ' ὥστε νόημα ποτῶτο, *Scut. Herc.* 222. A somewhat similar one will be found in *Ap. Rhod.* ii. 541 ff. The presence of ἂν in a simile is against the rule (*H. G.* § 283). We can of course easily write ἀναίξω, but the compound is strictly limited to the sense *spring up* from a lower position to a higher, which is excluded here.

82. εἶην, a proper opt. *I would be in this place or that*—and the wish is its own accomplishment; by the power of memory he is in an instant wherever he wills. μενοινήησι τε πολλὰ is rather obscure, but it probably means *and he has many wishes*, i.e. however many wishes he has (respecting the place he would be in), it

is all the same. The primitive parataxis by which a clause is simply tacked on by a τε or δέ, and the exact connexion of thought—here 'even though'—left to be inferred is common enough. Others take it to mean *he longs much* (after the places he remembers), or *makes many plans* (for the future); but these seem hardly relevant. μενοινήησι is the reading of Ar.; the assimilation (for μενοινήησι) is rare (*H. G.* § 55), but the subj. seems preferable to the opt. of the vulg., which is probably due to the influence on the copyist's mind of the neighbouring εἶην, or εἶη as many MSS. have. No doubt the latter form was taken to mean *considers whether he should go* (cf. Hesych. εἶμι· πορεύομαι) *hither or thither*. But the explanation first given seems decidedly better.

86. δεικανόωντο, see note on Δ 4. Schulze takes the word as = *δεκανόωντο*, with purely metrical lengthening.

87. For the dat. after δέκτο see note on A 596 and *H. G.* § 143. 2.

οἶος ἐκείνου θυμός, ὑπερφίαλος καὶ ἀπηνής.
 ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἵσης· 95
 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
 οἶα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησμένον, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴ περ τις ἔτι νῦν δαίνυται εὖφρων."
 ἡ μὲν ἄρ' ὥς εἰπούσα καθέζετο πότνια Ἥρη, 100
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δὲ γέλασσε
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·
 "νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 ἡ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσπον ἰόντες 105
 ἡ ἔπει ἡὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει
 οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι
 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 τῷ ἔχεθ' ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστωι.

94. ἐκείνου Ω: κείνου Ar. || θυμὸς ἐκείνου Lips. 95. εἵσης P. 97.
 πιφάσεται JPQR: πιφάσεται Mor. || ΤΙ: ΤΕ S: Ε Η Harl. b (and γρ. Lips.)
 98. θυμῷ H Vr. b. 100. καθέζετο J. 101. ὥχθησαν HTU Harl. a, Lips. Vr.
 b A, fr. Mosc. 102. κυανέοισι(ν) PQ. 103. προσύδα HTU. 104. ΖΗΝΟΣ
 Bar. || ἀφραδέοντες (A *supr.*) C Mor. || τινὲς ἐριδαίνομεν ἀφρονέοντι Did. (T):
 μενεαίνομεν ἰσοφρίζειν Heracl. All. 2. 109. ὕμμι ἢ ὕμμι Eust.

94. Ar. read κείνου, the regular Homeric form for ἐκείνου, see note on I 63. But it must be admitted that the spondaic form gives a very harsh rhythm here. Van L.'s κείνοο is a little better.

97. πιφαύσκεται, almost = *is parading*; cf. M 280 *πιφανσκόμενος τὰ ἀ κῆλα*.

98. κεχαρησμένον, intrans., like the mid. *οὐ μὲν τοι θυμὸς κεχαρήσεται* ψ 266, the only other form of the redupl. future. Pallis would read *χαρησμένον* from τ 363. It is however possible, and with the weakly attested variant *οὐδέ ε* would be necessary, to take it as causative; and the analogy of *πεπιθήσω* and *κεκαδήσω* points to this (*H. G.* § 65). In this case it is well to make Hera herself rather than Zeus the subject of the verb: *I do not suppose that I shall gladden the hearts of all alike* (Monro). The phrase is of course a *litotes*, meaning 'I am sure that some of you will be very angry.' She is thinking of Ares (110). βροτοῖσιν seems to be added rather for rhetorical effect than for any direct interest which humanity could have in the quarrel.

101. Cf. A 570. γέλασσε χεῖλεσιν,

a phrase which may be compared with υ 347 *γναθμοῖσι γελῶν ἀλλοτρίοισιν*, though the present expression is simpler and more natural; it is notorious that a 'forced smile' is far easier for the lips than for the eyes and brow. In the *Odyssey* the effect aimed at is that of a ghastly and unnatural laugh.

104. ἀφρονέοντες, the verb occurs here only in H. For the variant *ἀφραδέοντες* cf. I 32, η 294. The cunning of Hera in stirring up rebellion while pretending to counsel submission is a masterpiece worthy of Mark Antony.

105. ἄσπον ἰόντες in the sense of hostile approach, as A 567. The same connotation is found with the Hebrew *qarab*, e.g. Ps. xxxii. 9 'Whose mouth must be held in with bit and bridle lest they come near unto thee.' Hence *q'rāb* = battle. For the fut. infin. with *μέμαμεν* see note on H 36.

106. ἀφήμενος, *sitting apart*; the compound occurs only here. Cf. Θ 207, A 81.

108. Compare M 103.

109. ἔχετε, imper. rather than indic. It is not clear whether it is to be taken

ἤδη γὰρ νῦν ἔλπομαι Ἄρηι γε πῆμα τετύχθαι· 110
 υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνι, φίλτατος ἀνδρῶν,
 Ἀσκάλαφος, τὸν φησιν ὃν ἔμμεναι ὄβριμος Ἄρης."

ὥς ἔφατ', αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μηρῶ
 χερσὶ καταπρηνέσσει, ὀλοφυρόμενος δὲ προσηύδα· 115
 "μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες,
 τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῶι
 κείσθαι ὁμοῦ νεκένεσσι μεθ' αἵματι καὶ κονίησιν."

ὥς φάτο, καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε 120
 ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα.
 ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη πᾶσι περιδδείσασα θεοῖσιν
 ὦρτο, διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,
 τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὤμων, 125

112. ὄβριμος CHPR. 114. καταπρηνὲς T: κατὰ πρηνὲς P. || δὲ προσηύδα
 Ω: δ' ἔπος κῆρυξ Ar. AR Harl. a d, Par. h (γρ. ἐπὶ κῆρυξ T). 116. τίσασθαι (A
 supr.) Cant. 119. κέλετο GJPR: κέλεται Q. 120. ἔντεα δύσετο PR. ||
 ἐδύσατο A (supr. e) CJQST Vr. A Bar. fr. Mosc. Lips. || παμφανόωντα Bar.
 121. κ' ἔτι: κέ τι S Harl. a, Vr. A fr. Mosc.: κέ τις DGP (καί) RU. 122.
 φόνος καὶ αἵματι Vr. d. 123. περιδείσασα Ar. P. 124. μὲν ἐκ ἧ δι' ἐκ Eust.
 125. ὤμων H.

intrans., *hold on*, i.e. be patient; or trans., *accept, endure*, whatever ill he sends you. The latter, though not a common use of *ἔχειν*, is sufficiently supported by λ 482 *ἔχω κακά*. In fact the distinction between the two is very slight, for even if we do not take the relative clause as the direct object of *ἔχετε* it still represents an adverbial accus.

110. *ἔλπομαι*, *I fancy*, of present or past events as H 199, II 281, etc. The word is ironical, as Hera evidently has no doubt of the fact. For the death of Ascalaphos see N 518. That passage was obviously composed in preparation for the present scene. We are not told how Hera came to know of Ascalaphos' death; until she left Olympus for Ida in Ξ, after the event, she seems to have been completely aloof from the war like Ares himself. This, however, is one of the small difficulties which may trouble the reader as little as the poet.

113. *πεπλήγετο μηρῶ*, a gesture of annoyance; 397, M 162, II 125.

116. *ἰόντ'*, i.e. *ἰόντα*, not *ἰόντι*, as 58, etc. For the infin. after *νεμεσῆσεται* cf. δ 158, 195, and for acc. and infin. note on P 254.

118. *ὁμοῦ* with dat. as E 867 *ὁμοῦ νεφέεσσιν* (where see note). *μετά*, meaning *among*, is very rarely found with the dat. singular; there are only five other cases. Here *αἵματι* must be regarded as a sort of noun of multitude, the bloody corpses. Cf. *μετὰ στροφάλιγγι* Φ 503 beside *ἐν στρ.* II 775 (H. G. § 194). The similar words of the same speaker in E 886 may be compared, *πῆματ' ἑπασχον ἐν ἀνὴσιν νεκάδεσσιν*. The emphasis laid on carnage is well suited to the character of Ares.

119. For *Δεῖμος* and *Φόβος* as participators in the battle see Δ 440. In N 299 *Φόβος* is called the son of Ares. It would seem more natural, but for these passages, to look upon them here as the horses themselves, not as the attendants who harness them; and this opinion was in fact held by some of the ancient critics, but refuted by Ar.

ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρῃα·
 “μαινόμενε, φρένας ἡλέ, διέφθορας. ἡ νύ τοι αὐτως
 οὔατ' ἀκούμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς,
 οὐκ ἄλεις ἃ τέ φησι θεὰ λευκώλενος Ἥρη,
 130 ἡ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 ἡ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἔμεν Οὔλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεύσαι;
 135 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 λείψει, ὁ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ὀλυμπον,
 μάρψει δ' ἐξείης ὅς τ' αἵτιος ὅς τε καὶ οὐκί.
 τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἐοῖο.
 ἥδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἡ πέφατ' ἡ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 140 πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.”

126. ἀπὸ : ἐκ (A *supr.*) CP : ἀπὸ ἢ ἐκ Eust. 127. καθάπτετο P (T *supr.*).
 128. μαινόμενε : θαιμόνιε *Et. Mag.* 68. 46, *Et. Gud.* 38. 36. 129. αἰδώς :
 αὐτός Bar. Mor. 131. εἰληλούσει L. 134. αὐτὰρ ὁ G Vr. A. || θεοῖς μέγα
 πᾶμα Zen. || πᾶσι : πᾶμα S Par. a f (and ἐν ἄλλωι A). 136. ἔς : ἐπ' R. 138.
 ἐοῖο Zen. H (*supr.* ἦος) R, γρ. L : ἔῃο Par. e : ἔῃος Ar. Ω. 139. τοῦ γε Ar.
 APRT Vr. b, Harl. b d : τοῦδε Zen. Aph. Ω : τοῦσε Q. 140. πεφάσεται S.

126. ἔστηκε, stood, presumably in the στήριγξ of a spear-stand (δουροδόκη a 128, cf. T 387).

128. ἡλέ, here only, with φρένας ἡλέβ β 243, οἶνος ἡλέβς ξ 464. The word is evidently connected with ἄλη, ἡλασκάειν (ι 457), ἡλίθιος, etc., and there is some evidence for an Aiolic form ἄλλος in the same sense (conj. by Bergk in the famous ode of Sappho, fr. 2. 16 φαίνομαι ἄλλα, *I am as one distraught*). Fick therefore writes ἄλλε here. It is possible that ἄλλοφρονέων may be derived from this, and, as the *Et. Mag.* (68. 45) suggests, even the familiar use of ἄλλως in the sense *uselessly*; though in that case confusion between the two words must have been very early. Compare ἀλλοφάσσω, *to be delirious*, in Hippocrates, and see Meister *Gr. Dial.* i. 142. διέφθορας (the perf. only here in H.) is best taken in a pass. sense as in Hippocrates and late writers; in Attic it is always trans. (e.g. Soph. *El.* 306), and so of course it may be here if, by a slight change of punctuation, we join it with φρένας. But then the order of the words is not Homeric. αὐτως, *it is for nothing that thou hast*

ears to hear with. The clause may equally well be taken interrogatively.

132. ἀναπλήσας, see note on Δ 170.

136. κυδοιμήσων, trans. *drive in uproar*; the word recurs only in Δ 324, where it is intrans.

138. ἐοῖο, *thine own*; reflexive as referring to the subject of the subordinate infinitive clause. See App. A, vol. i. p. 562.

141. γενεήν τε τόκον τε, see note on H 128. The line is obscure; to say *it is hard to protect the lineage and offspring of all men* would serve to dissuade Ares from avenging a common mortal, but has little force when the offspring referred to is that of a god, even though the mother be human. Perhaps what Athene means is that 'it is hard to keep watch and ward over (pay constant attention to) the birth and parentage of all men'; i.e. all heroes—at least all worth mentioning, all of royal blood—are in the last resort sprung from gods, and would then all have a right to involve the gods in their blood-feuds if the claim were once admitted; the only thing therefore is to neglect divine

ὥς εἰποῖσ' ἵδρυσε θρόνῳ ἐνὶ θούρῳ Ἑρῆα.
 "Ἥρῃ δ' Ἀπόλλωνα καλέσσαιτο δώματος ἐκτὸς
 Ἴριν θ', ἥ τε θεοῖσι μετάγγελος ἀθανάτοισι,
 καὶ σφεας φωνήσας' ἔπεα πτερόεντα προσηύδα· 145
 "Ζεὺς σφὼ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθῃτε Διὸς τ' εἰς ὧπα ἵδῃσθε,
 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγει."
 ἥ μὲν ἄρ' ὥς εἰπούσα πάλιν κίε πότνια Ἑρῆ,
 ἔξετο δ' εἰνὶ θρόνῳ· τὼ δ' αἶξαντε πετέσθην. 150
 Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν,
 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἦμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωε ἰδὼν ἐχολώσατο θυμῷ, 155
 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 "βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 παυσάμενόν μιν ἀνωχθὶ μάχης ἡδὲ πτολέμοιο 160
 ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλα δῖαν.
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιτείσεται, ἀλλ' ἀλογήσει,

146. ἐλθεῖν S. 147-8 *ab.* Ar. Aph. 147. τ' *om.* P: δ' U Vr. b, γρ. Sch. X. || Ἰδεσθαι P: Ἰδεσθαι Q Lips. 148. ἐποτρύνει DSU Vr. b. || ἀνώγει DHSU Vr. b. 150. Ἰξετο J. 151. δ': ε' Mor. 155. σφωε R: σφωῖν (σφωῖν) Ω. || θυμῷ D. 157. Ἥρην Q (*supr.* Ἴριν). || προτέρην P: πρότερον S. 161. ἔρχεσθαι: ἔρχεσθ' R PS, γρ. A. 162-78 *om.* K¹. 162. μοι: μου Ammonios *ap.* Sch. T. || ἐπέεσσ' πεπεύσεται QR². || ἐπιτείσεται Harl. d, *Et. Mag.* 69. 39.

descent altogether. This involves a sense of *ῥύσσει* to which no exact parallel occurs; but a somewhat similar use will be found in Ω 584. Van L. boldly reads *ἀθανάτων* for *ἀνθρώπων*, comparing Π 449, Φ 187. This gives the required sense, but there is nothing to account for the alteration.

144. *μετάγγελος*, *internauntia*, cf. note on *ὕφηνόχος*, Z 19. There is no advantage in writing the preposition separately here, and still less in Ψ 199, the only place where the word recurs. ms. authority counts of course for nothing.

147-48 were athetized by Aph. and Ar. on the grounds that they are needless, as Iris and Apollo must obey in any case, and unsuited to Hera, because the commands of Zeus are not such as she

wishes to see carried out. These are quite inadequate; a speech of a single line is a rare thing in H., and in this case 146 would be particularly curt.

153. The 'fragrant cloud' seems to be an allusion to the *νεφέλη καλὴ χρυσεῖη* of Ξ 350. *θυόεις* does not recur in H. (*Hygm.* Cer. 97, 318, 490); but we find *θυήεις* (Θ 48 etc.), *θυώδης* (δ 121 etc.).

155. Heyne's conj. *σφωε* for *σφωῖν* of the vulg. now has the support of one ms. It is obviously right. *σφωῖν* would only be construed with *ἐχολώσατο*, a very unnatural order of words. οὐδὲ *ἐχολώσατο*, *lilotos*, 'was well pleased.'

162. εἰ . . οὐκ, see note on Δ 160. ἀλογήσει, here only in H., where the simple *λόγος* occurs only twice, see note on 393. Hence Nauck conj. *ἀπιθήσει*.

φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
μεῖναι, ἐπεὶ ἐὼ φημι βίηι πολὺ φέρτερος εἶναι 165
καὶ γενεῇι πρότερος· τοῦ δ' οὐκ ὀθεται φίλον ἦτορ
ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."

ὡς ἔφατ', οὐδ' ἀπίθῃσε ποδῆνεμος ὠκέα Ἴρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
ὡς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἥ ἐ χάλαζα 170
ψυχρὴ ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέας,
ὡς κραιπνῶς μεμανῖα διέπτατο ὠκέα Ἴρις,
ἀγχοῦ δ' ἵσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
"ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιοόχοιο. 175
παυσάμενόν σ' ἐκέλευσε μάχης ἡδὲ πτολέμοιο
ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλα δῖαν.
εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπίεσαι, ἀλλ' ἀλογήσεις,
ἡπείλει καὶ κείνος ἐναντίβιον πολεμίζων

163. Δὴ ἔπειτα: δ' ἔπειτα Q: δῆπειτα (δ' ἤπειτα) Ω. 164. ταλάσσει R²:
τινὲς ἐελίκεσι Sch. T: παλάσσει (?) S. 165. ἐὼ: εὖ A: εὔ fr. Mosc. 166-7
ἀθ. Ar. 166. ὀθεται U (second ο in ras.?). 169. κατ': μετ' P: ἐξ Zen.
171. ψυχρὸν Q. || υπο Syr. 175. παραί: παρὰ Mor., Ap. Lex. 7. 11. 176.
σ' ἐκέλευσε (σε κέλευσε) Ω: σε κέλευε PT Vr. b, fr. Mosc., Par. g¹ h, γρ. A: σε
κέλ(λ)εται ACQ Par. o², Harl. d, Lips. 177. ἔρχεσθ' ἢ GS (cf. 161). 178.
ἐπέεσι πεπέεσαι Q. 179. κἀκεῖνος DGQSTU: καὶ ἐκεῖνος R. || πολεμίζων
Ar. APRT Par. a, Vr. d, Cant. Mor. Lips.: πτολεμίζων DHJU (ε in ras.):
π(τ)ολεμίζων Zen. Ω.

164. μὴ οὐ go together, see note on A 26.

166. The parallel line 182 shews clearly that τοῦ = Ποσειδῶνος, and is not, as some take it, gen. after ὀθεται, 'he reckes not of this.' In its emphatic position it refers back to the similarly placed ἐο, 'yet he it is whose heart fears not.' Thus the two sentences are closely connected; Hentze, indeed, only puts a comma after πρότερος.

167. ἴσον ἐμοὶ φάσθαι, see A 187 with note. στυρέουσι, fear, as A 186, H 112, Θ 515. This line and the preceding were athetized by Ar. as wrongly inserted from 182-83; Zeus, he thinks, should appeal only to superior force, not to the privilege of seniority, τὰ τοιαῦτα γὰρ τῶν δεομένων: while in the mouth of Iris the words are right, as they would offer Poseidon an honourable excuse for yielding.

170. πτῆται, either = πτά-εται, aor.

subj. from ἐπτά-μην, or one of the hypothetical subjunctives with lengthened stem-vowel (see on A 129), also from ἐπτάμην, or a thematic form, cf. ἐπι-πτέσθαι Δ 126.

171 = T 358. ὑπαὶ ῥιπῆς goes with πτῆται, is driven by the stress of the wind. αἰθρηγενέος, born in the upper air, because the N. wind was looked upon as coming from the high tops of the Thracian mountains. So we have Βορέης αἰθρηγενέτης in ε 296, where M. and R.'s note may be compared. Others refer it to αἶθρος, apparently meaning cold, in ξ 318, and translate producing cold; but compounds with -γενής are regularly passive.

179. καὶ κείνος, where we should have expected καὶ αὐτός. It seems to be a sort of hyperbaton such as is common in conversation: he too threatened that he would come for he threatened that he too would come.

ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180
 χείρας, ἐπεὶ σέο φησὶ βίῃ πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
 ἰσὺν οἱ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 "ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἔων ὑπέροπλον ἔειπεν, 185
 εἷ μ' ὁμότιμον ἔοντα βίῃ ἀέκοντα καθέξει.
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Αἰδῆς ἐνέροισιν ἀνάσσω·
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦτοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ 190
 παλλομένων, Αἰδῆς δ' ἔλαχε ζόφον ἡρόεντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλησι·
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσὶν, ἀλλὰ ἔκηλος,

180. ἤνωγε DS Harl. a. 181. φέρτατος Vr. b. 183. οἱ: εμοι Syr. || τε: τοι C: δὲ J. 185. ἔειπες Q. 187. τ' om. DR Vr. A. || τ' ἐκ κρόνου Ar. Ω: τ' ἐκρόνου H¹ Par. j: τε κρόνου Syr. Par. e, Lips. (γρ. ἐκ κρόνου) and ap. Did. || τέκετο ῥέα: τέκε ῥέα JQ fr. Mosc. Vr. b, King's Par. a c f g h and ar. Eust. . τέκε ρείη ap. Eust.: τέκε ρήη G: τέτοκε ῥέα U. 189. τριχθὰ τε R. || πάντα: πάντ' & τινές Sch. T (comparing ἐπίστιον for ἐφίστιον). 190. πολιὴν: οἱ δὲ πολλῶν Sch. T. 191. παλλομένῃν Herakleitos ap. Sch. B on O 21. 192. εὐρὺν: αἰπὺν Zen. || νεφέλησι: νεφέεσσι Schol. L (Porph.) on II 365. 193. δ' ἔτι: δέ τι DH: δέ τοι S.

185. ὑπέροπλον *insolent*, only here and P 170 (in the same phrase) in H. (also Hesiod and Pindar); with ὑπεροπλή A 205, ὑπεροπλίσσαιτο p 268. The derivation is quite uncertain. Cf. note on ὁπλότερος Ξ 267.

187. Perhaps we should read τέκε Ῥείη, after Ξ 203, the only other place where the name occurs in H., thus avoiding the synizesis. But some critics thought a dactyl permissible in the 6th foot; see note on Ω 269.

189. The neglect of the F of ἕκαστος is very rare. δέδαστο Bentley, τριχθὰ δέδασται πάντα van L. ἔμμορε is generally regarded as a perf., and to this the o points. But it may possibly be an aorist (cf. ε-πορ-ον, etc., H. G. § 31. 5). In A 278 the aor. is as well suited to the context as the perf., and in ε 335, λ 338, it seems to be admissible. These are the only other places in H. where the word occurs—always in the phrase ἔμμορε τιμῆς. The gnomic aor. suits Hes. Opp. 347, and Ap. Rhod. took it in the same way, as he writes ἔμμορες

(iii. 4), and *Et. Mag.* ὅτι δὲ δευτέρος ἀόριστος ἐστὶ, δῆλον· καὶ τὸ τρίτον τῶν πληθυντικῶν "ἔμμορον ἐκείνοι." On the other hand, Hesych. quotes ἐμμόραντι (Doric 3rd plur.). For the explanation of the form as a perf. see Curtius *Vb.* ii. 131, H. G. § 23. 2, G. Meyer *Gr.* § 545. The normal Ionic form ἐμμάρτο is also found in Φ 281, ε 312, ω 34.

191. παλλομένῃν, *when we were casting lots*; see Ω 400 τῶν μετὰ παλλόμενος. So Herod. iii. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος. Pindar mentions the division of the earth among the gods (O. vii. 55), but that is of course a different tradition, for here the earth remains common ground.

194. βέομαι, *I shall live*, cf. βέηι II 852, Ω 131. It appears to be a present with fut. sense. βέλομαι (X 431) may perhaps be aor. subj. (cf. H. G. § 80). The relation of the two forms to one another and to βίος is, however, doubtful. Acc. to G. Meyer *Gr.* § 499 βει- is the strong form, βυ- the weak, both appearing in the pres. stem (cf. τῶν: τέλω): in

καὶ κρατερός περ ἑών, μενέτω τριτάτη ἐνὶ μοίρῃ. 195
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὡς δειδισσέσθω·
 θυγατέρεσσιν γάρ τε καὶ υἷαςί βέλτερον εἶη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός,
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”

τὸν δ' ἡμείβετ' ἔπειτα ποδήμενος ὠκέα Ἴρις· 200
 “οὕτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἧ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἶσθ' ὡς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται.”

τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἵσιμα εἶδῃ.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὀππότ' ἂν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ

195. μοῖρα DP. 196. δειδίσεσθαι P: δειδιζέσσω Syr. 197. τε: κε Q
 Harl. a. || τινὲς υἷαςί T. || βέλτερον Ar. Q[S] Harl. b, King's Par. a c d f g:
 κάλλιον Aph. . φίλτερον J: κέρδιον οἱ εἰκατέροι, Ω. || εἶη: εἶναι HL King's.
 203. ἦ τι: ἦτε Syr.: εἵ τι Lips. || μὲν τε: μέντοι PR: γάρ τοι J: μὲν Q:
 δὴ τοι S: δέ τοι Harl. a (γρ. μὲν τε). 204. πρεσβυτάτοις S. 206. Ζηνόδοτος
 ἐσημεῖαστο (?) Sch. T. || κατὰ μοῖραν: νημερτές J and ap. Eust. || ἔειπας QR
 Bar. 207. εἶδῃ: εἶπῃ Zen.

βέομαι the *ι* has become semivocalic and dropped out, as often. Fick, on the other hand, would read βλομαι for βέομαι, cf. *Hygm. Ar.* 528 βλόμεσθα. (See also Schulze *Q. L.* p. 246 note 2, van L. *Ench.* p. 442.) φρεσίν must be a comitative dat. *in company with* = *in accordance with*. But the whole phrase is obscure and unusual.

196. Compare B 190.

197. The lengthening in thesis by *ν* ἐφέλκ. alone of the last syll. of εὐγατέρεσσιν is rare in the second foot, though not uncommon in the first. Compare, however, the similar rhythm of A 388 ἡπείλησεν μῦθον, and so I' 348. The variant *κε* for *τε* is perhaps right, but the pure opt. is quite admissible in a concessive sense (*H. G.* § 299 d); it expresses 'for all I care.' The words 'it is better for his children for him to scold them' mean really of course 'it is better that he should scold his children.' For ἐνισσέμεν and its relation to ἐνίπω see *H. G.* § 46, Brugmann *Gr.* ii. p. 1042, Curtius *Et.* no. 623.

203. μεταστρέψεις, the object is evidently νόον or φρένας to be supplied, cf.

52, K 107: so also β 67 μή τι μεταστρέψωσιν (sc. θεοί) ἀγασσάμενοι κακὰ ἔργα. στρεπταί, I 497, N 115.

204. For the respect due to elder brethren cf. N 355, and for the ἐρινύες as guardians of family relations see note on I 454. ἔπονται, attend, as ministers ready to answer a call.

207. τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος ῥῆμα πόρσεν· ἄγγελον ἐσλὸν ἔφα τιμὰν μέγισταν πράγματι παντὶ φέρειν· αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς Pindar *P.* iv. 277. The allusion to this line is obviously far from exact, but there can be little doubt that it is what Pindar meant. It is the only place where he quotes Homer by name. Compare also Aisch. *Cho.* 773.

208 = II 52, q.v.

209. ἰσόμορον, here μόρος evidently = μοῖρα, without any connotation of death or ill fate such as always attaches to the word when used alone. Similarly αἵσιν = share, as in Σ 327, though this word too conveys the sense share of ill in the same phrase, II 441, X 179, and commonly elsewhere. See note on A 418. ὀππότ' ἂν, read ὀππότῃ (Fισόμορον) (Bentley).

νικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210
 ἀλλ' ἦτοι νῦν μὲν γε νεμεσσηθεὶς ὑποείξω,
 ἄλλο δέ τοι ἔρέω, καὶ ἀπειλήσω τό γε θυμῷ.
 αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγγελίης,
 "Ἡρης Ἑρμείω τε καὶ Ἡφαίστιο ἀνακτος,
 Ἴλιου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθέλῃσει 215
 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
 ἴστω τοῦθ', ὅτι νῶϊν ἀνήμετος χόλος ἔσται."
 ὥς εἰπὼν λίπε λαὸν Ἀχαικὸν ἐννοσίγαιος,
 δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς. 220
 "ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν·
 ἤδη μὲν γάρ τοι γαιήοχος ἐννοσίγαιος
 οὔχεται εἰς ἄλλα διαν, ἀλευάμενος χόλον αἰπὺν

211. εἴ τι P (*supr.* ἢ τοι). || γε Ar.: κε Ω (La R. seems to imply that his mss. have γε: but this is probably only a blunder). 212-17 *ab.* Ar. (*v. infra*). 212. μύσῳ Cant. 214. τινὲς "Ἡρῆς Ἡφαίστου τε καὶ Ἑρμείῳ ΑΤ. || ἥρῃς α' Syr. 215. πεφιδῆσαι Q. || ἐθέλῃσι JP: ἐθέλῃσιν R. 216. δὲ: τε S. || κράτος μέγα R. 223. ἀλευόμενος H.

211. ΝΕΜΕΣΣΗΘΕΙΣ, *though indignant*—the only sense justified by the use of the verb or the subst. νέμεσις. In 227 the sense *reverencing* seems more suitable, and has been supported by the similar use of νημεσίζετο in a 263. But that isolated phrase is extremely suspicious (see note on A 649), and no argument can be founded on it. The scholia here explain 'indignant *with myself*,' i.e. *penitent*. This explanation is possible (though not necessary) in β 64; but the context here makes it practically out of the question, in the absence of further explanation, for the hearer to think of any indignation other than that which Poseidon has been so forcibly expressing against Zeus. γε of Ar. is obviously better than κε of mss.

212. ἀθετοῦνται στίχοι ἐξ (212-17) ὅτι εὐτελὴ τὰ κατὰ τὴν σύνθεσιν καὶ τὰ κατὰ τὴν διάνοιαν. προειπὼν γὰρ "νεμεσσηθεὶς ὑποείξω," οἷον μεταμεληθεὶς ἐπιφέρει "ἀπειλήσω." ὃ τε Ποσειδῶν ἐπίσταται ὅτι οὐκ εἰς τέλος φέσεται τῆς πόλεως, ἀλλ' ὅσον μόνον ἕνεκα τοῦ τιμῆσαι τὸν Ἀχιλλεῖα ἐπαμύνει τοῖς Τρωσίν. This is by no means convincing; 211 does not make a good end to a speech, as Νῦν μὲν γε clearly indicates that some antithesis is to follow.

213. αἶ ΚΕΝ: Thiersch εἰ μὲν: but for αἶ (εἰ) κε with fut. indic. see H. G. § 326. 5, and note on B 258.

214. This line is certainly to be condemned, as Hermes and Hephaistos never take any prominent part against Troy; their names are clearly taken from the position given them in the Theomachy (see T 33-36). So Ar., τὰ τῶν θεῶν ὀνόματα μετενήνοχέ τις ἀπὸ τῆς θεομαχίας συναθροίσας τῶν ἐναντιουμένων τοῖς βαρβάρους θεοῖς, οὐκέτι ἐπιστήσας ὥς οὔτε τῷ Ἑρμῇ οὔτε τῷ Ἡφαιστῷ ἐμελεν ἰδῆαι τὰ τῆς πορθήσεως, ἀλλ' ἕνεκα τῆς ἀντικαταστάσεως ('pairing off') μόνον παρελήφεν αὐτοῖς. It may be added that the form Ἑρμείῳ is not Epic. This difficulty is evaded by the variant Ἡφαίστου τε καὶ Ἑρμείῳ ἀνακτος, which, however, looks like a learned conjecture. The cause of the interpolation was evidently the omission of the name of Hera as one whose consent was needed; and this is certainly curious.

217. τοῦθ', one of the few exceptions in H. to the rule that οὗτος refers to the person addressed, and therefore generally to what has preceded, not to what follows.

219. πόθεσαν, *missed his help*, as B 703, 726.

ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολλὸν κέρδιον ἢ δέ οἱ αὐτῷ
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
 χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνδρωτί γε τελέσθῃ.
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τῇ μάλ' ἐπισσεῖων φοβέειν ἥρωας Ἀχαιοὺς. 230
 σοὶ δ' αὐτῷ μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
 κείθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὥς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἱρῆκι ἐοικῶς

224. **κε**: **τε** ACDJRT Cant. 225. **ἐνέρτεροί** (A *supr.*) DJPQT Mor. Cant.
 fr. Mosc. Lips. . **νέρτεροί** Ω: (ἐ)νέρτατοί Zen. || **κρόνου** QR. 226. **κέρδιον**:
κάλλιον Apoll. *Pron.* 54. 228. **οὐ κεν**: **οὔτι** D. 230. **τῇ**: **τῇν** CGH²J.
 231-35 *ἀθ.* Ar. Aph. 232. **ὄφρ'**: **τόφρ'** Ar. D. 235. **κε**: **τε** (A *supr.*) Vr.
 A. || **αὖτις** CRU.

224. The well-supported variant **τε** for **κε** can only be explained *others* (ere now) *have heard of battle*, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than **κε**, 'if we had come to battle, the noise of it would have reached even to the underworld.'

225. Cf. Ξ 274, and for **ἐνέρτεροι** or **νέρτεροι** see note on E 898, where the longer form is metrically fixed. The line is rejected by van L.

227. See note on 211. **ὑπόειξε** takes the acc. **χεῖρας** as though it had been *ἐφυγε* or the like. But the way in which 228 is added is most awkward. Heyne suspected it as a *rhapsodi pannus*; the only question is whether a like suspicion should not be extended to 227, which has all the air of a tag meant to supply the needless *ἔπλετο* to 226, and padded out from 211, regardless of the sense of *νεμεσσηθεὶς*, which is here unsuitable to its context.

230. **τῇ** (to be taken with *φοβέειν*) is by far the best attested reading, and *τῇν* (though—or *because*—it gives the more usual order of words) is just the corruption which we should expect. For the aegis see note on B 447.

231-35. *ἀθετούνται* *στίχοι* *πέντε* *ὅτι*

ἄκαιροι οἱ λόγοι . . καὶ ἄκαιρος ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῷ Ἀπόλλωνι, καὶ παρὰ Ἀριστοφάνει ἠθεοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-33 contain the essence of the errand and are indispensable. Fäsi has remarked that **κοὶ δ' αὐτῷ** comes in very awkwardly, as it seems to indicate a contrast of person, whereas **σύ** has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo. And if 227-28 are omitted, as suggested above, 229 is further condemned by the awkward repetition of *ἀλλά* at the head of the line.

234. **κείθεν**, from that point onward; a use found only here, = *ἐκ τοῦ*, 69, and compare the use of *ἐνθεν*, N 741. **φράσομαι** κ.τ.λ., 'I will consider what to do and say, in order that,' etc.

237. The comparison to the hawk appears to refer to speed only, not to an assumption of its form. See note on H 59.

ὠκέϊ φασσοφόνῳι, ὅς τ' ὠκιστος πετεηνῶν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἥμενον, οὐδ' ἔτι κεῖτο, νέον δ' ἐσαγείρετο θυμόν, 240
 ἀμφὶ ἐ γινώσκων ἐτάρους, ἀτὰρ ἀσθμα καὶ ἰδρὼς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχού δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 “Ἑκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦς' ὀλιγηπελέων; ἦ ποῦ τί σε κῆδος ἰκάνει;” 245
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·
 “τίς δὲ σύ ἐσσι, φέριστε, θεῶν, ὅς μ' εἶραι ἄντην;
 οὐκ αἶεις ὃ με νηυσὶν ἔπι πρυμνήσιον Ἀχαιῶν
 οὗς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἔγωγ' ἐφάμην νέκυσας καὶ δῶμ' Ἀἶδαο
 ἥματι τῷιδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ.”
 τὸν δ' αὖτε προσέειπεν ἀναξ ἐκάεργος Ἀπόλλων·

239. εὖρε δ' υἱὸν L. 240. ἐσαγείρετο Ar. Ω: ἐσαγείρατο CDH (εἰς-) JQT.
 241. γινώσκων LQR Lips. 242. νόος: γόνος R (and Pm). 245. κείτ
 ἄλλοφρονέων Aristotle (?); v. *infra*. 249. ὀλέκοντα: γρ. στέλλοντα Lips.
 Par. g. 252. ἥματι: ὅματι Q. || ὄψεσθαι: ὕεσθαι Ar. . οἱ δὲ ἰζεῖσθαι (?)
 Sch. T. 253. ἐκάεργος: διὸς υἱὸς CQ Lips., γρ. Sch. X.

239. εὖρε as usual begins the sentence asyndetically; see on Δ 89. The variant of L is metrically possible, but is against the ordinary use, and is not supported by other members of the family.

240. νέον, *newly*, i.e. 'only just,' as χ 426. The imperf. ἐσαγείρετο is obviously to be preferred for its picturesqueness to the aor.

241. γινώσκων, beginning to recognise his friends about him.

242. This 'action at a distance' of the mind of Zeus, without any indication of the material means by which the effect is produced, is very rare in H., 463 giving the most similar instance; in ω 164 ἔγειρε is used in a less material sense. This is probably the reason why Nauck has marked the two lines as 'spurii?'. It is possible that γόνος, the variant of R, may be right.

245. Aristotle (*Metaph.* iii. 5) says ("Ὀμηρος) ἐποίησε τὸν Ἑκτορα, ὡς ἐξέστη ὑπὸ τῆς πληγῆς, κείσθαι ἄλλοφρονέοντα, but this may be only an instance of inaccurate quotation, with a reminiscence of Ψ 698. ἄλλοφρονέων (for which see note

on 128) is however adopted by van L., after Naber, on account of the immediate neighbourhood of ὀλιγοδρανέων, which seems to be identical in sense with ὀλιγηπελέων. But Epic poetry does not studiously avoid such juxtapositions.

247. This appearance of a god in his own shape, so as to be immediately recognized, is comparatively rare; cf. χαλκοὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς T 131, and the gift of Athene to Diomedes in E 127. Other instances are A 199, Σ 166, Ω 170.

249. ὀλέκοντα: the variant στέλλοντα is noteworthy as implying the reference of οὗς to με, *arraying my fellows*. In Ξ 412 however Hector is wounded in attacking.

252. There is not much to choose between ὄψεσθαι of mss. and ὕεσθαι of Ar. (οὐκ ἀχαρίς ἡ γραφή, Did.). A similar variation is found in ρ 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἰδῆναι, αἰ. ἴκηαι. αἶον, *breathed out*, from ἀF-ιω, cf. ἀF-ημι, and θυμόν αἰσθῶν II 468 (whence van Herwerden conj. ἦτορ αἰσθῶν here, as αἰῶ does not recur in this sense). Similarly ψυχὴν ἐκάπυσσεν X 467.

“θάρσει νῦν· τοῖόν τοι ἀοσσητήρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ
 ῥύομ’, ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ’ ἄγε νῦν ἱππεύσιν ἐπότηρνον πολέεσσι
 νηυσὶν ἐπὶ γλαφυρήσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ’ ἥρωας Ἀχαιοὺς.”
 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 εἰσθῶς λούεσθαι ἐνρρεῖος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσονται· ὁ δ’ ἀγλαΐῃφι πεποιθὼς,
 ῥίμφά ἐ γούνα φέρει μετὰ τ’ ἤθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτωρ λαιψήρᾳ πόδας καὶ γούνατ’ ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 270
 οἱ δ’ ὥς τ’ ἡ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροῖωται·

255. παριστάμεναι T Vr. d, fr. Mosc. 256. περ A (supr. γε) T: κε Q: γε Ω.
 258. ἐπότηρνον R. 259 om. Dt. || ἐλαύνειν S. 260. προπάροιθεν ἰδὼν Q
 Lips. || κελεύω C (γρ. κέλευθον). 261. ἐκυάθων διέναι C¹ (γρ. πᾶσαν
 λειανέω). 262 om. P. || ἔμπνευσε Vr. b A. 263. φάτνης Et. Mag. 51. 10.
 264. δεσμὰ διαρρήξας θείῃ πεδίονδε Et. Mag. 51. 12. || θείει DJ. || κροαίνων :
 τινὲς ἐπιουῶν T. 265-68 ἀθ. Ar. 265 om. Zen. 266. ἔχῃ Vr. d. 268.
 γούνα: τινὲς γούτα T (wrongly appended to 269). 270. τινὲς ὀτρυνέων T. ||
 ἐκλυον Lips. 272. ἐσσεύαντο Ar. Par. g.

254. ἀοσσητήρα, a word which recurs
 in 735, X 333, δ 165. The most prob-
 able explanation is that of Curtius,
 who derives it from ἀ=sa, 'together,'
 and root seq of ἐπ-ομαι, sequor, as if
 ἀ-σοκ-ῆ-τηρ, com-soc-ia-tus.

256. χρυσάορον, rather χρυσάορα, see
 note on E 509. περ, not γε, see on
 P 587.

258. ἐπότηρνον, only here and A 531
 with dat. Compare the double use of
 κελεύειν (note on Γ 259). πολέεσσι, the
 many. But we should rather expect
 πάντεσσι (ἅμα πᾶσι Pallis).

263-68=Z 506-11. This simile, so
 fine when applied to the vain and hand-
 some Paris, loses much of its force here,
 where it is inserted to illustrate not the
 exultant beauty but merely the speed of
 Hector. Ar. athetized 265-68 as a
 wrong repetition, but retained 263-64

as an introduction to 269-70; Zen. re-
 jected 265 only. But the whole passage
 from 263-70 must go together; 269 is
 an Epic commonplace, serving to join
 the simile to its context. We have
 here, as at the end of Θ (557-58), a
 clear plagiarism of a passage whose
 intrinsic beauty marked it out for
 plunder. How a single 'Homer' could
 have thus repeated his own best pass-
 ages, careless of their appropriateness,
 it is for the defenders of the unity of
 the *Iliad* to say. But we have no right
 to talk of interpolation; the simile is
 embedded in the structure of the book
 and has doubtless been so from the first,
 like the drums from older temples in
 the wall of Themistokles.

271=Γ 24; 272=A 549. See the
 note on the latter passage for the (aor.)
 form ἐσσεύοντο.

τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν.
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἡυγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὧς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 αὐτὰρ ἐπεὶ ἴδον Ἴεκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὅχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὅππότε κοῦροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 285
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·

274. **τέ:** τί S (and *τινές*, T? ταῖ ms.). 275. **ὑπαὶ** GPR. 276. **ἀπέτρεπε**
 Lips.: **ἐπέτραπε** Q. 277. **εἴως:** **τείως** Zen. 279. **ἐποιχόμενον:** **ἐπεccύ-**
μενον Vr. d. 280. **παρὰ** Vr. d. 285. **ὃ** Ar. Ω: **ὅς** P Vr. d, Harl. d, King's.

273. **ἡλίβατος**, a word of quite unknown origin and meaning; in H. always an epithet of πέτρῃ (*Hymn. Ven.* 267 of pines and oaks). The many explanations of the scholia are mere guesswork. πέτρῃ is the home of the goat, ὕλη of the stag.

274. **ἦεν**, the imperf. seems to be taken from the mind of the hunters; when the quarry escaped them they would say οὐκ ἄρ' ἡμῖν κιχ. αἰσιμον ἦεν, 'after all we are not fated to catch it.' It is only by some such supposition that the presence of the imperf. in a simile is to be explained.

279. **ἐποιχόμενον**, *assailing* like a divine 'visitation.' The word in this hostile sense is used only of gods or heroes directly inspired, as here: see note on K 487.

280. **παρὰ ποσὶ κάππεσε**, apparently our colloquial 'their courage sank into their heels,' with an obvious allusion to running away. So Demosth. *de Halonn.* § 45 (quoted by Schol. L) τὸν ἐγκέφαλον . . ἐν ταῖς πτέραις φορεῖτε.

281. The authenticity of the following passage, to 305, is very doubtful (see Introduction). The plan of sending the mass of the troops to the rear (295-99) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, *δολλέες* (312), *λαός* (319), and the similes

in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the *F* of *Φεκάστου* (288) cannot be remedied by conjecture, and *ἀνώξομεν* (295) is a doubtful form.

282. **ἐπιστάμενος ἄκοντι**, the dat. is apparently comitative, as in our phrase 'skilled with the javelin'; but the expression is a curious one. See *H. G.* § 144. Van Herwerden conj. *ἄκοντος*, the more usual constr.; e.g. φ 406 *φόρμιγγος ἐπιστάμενος καὶ δοιδῆς*. **σταδίῃ**, here *close fight* as opposed to the use of missiles. Cf. H 241, and *αὐτοσταδίῃ*, N 325.

284. **περὶ μύθεων**, cf. θ 225 *οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων*, 'in the art of archery.' The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must take *μῦθοι* to mean rather the *subject* than the *manner* of their speeches, 'vied with one another in their proposals,' as e.g. H 358 and often. Compare also the 'court-fee' in Σ 508 *τῷ δόμεν ὅς μετὰ τοῖσι δίκην ἰθύνητα εἶποι* (App. I, §§ 28-30). **κοῦροι**, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

οἶον δ' αὖτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας
 Ἔκτωρ· ἦ θήν μιν μάλα ἔλπετο θυμὸς ἐκάστον
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὖτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 Ἔκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι ὀτομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοινῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῶι εὐχόμεθ' εἶναι,
 στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῶι δέισεσθαι Δαναῶν καταδύναι ὄμιλον."
 ὥς ἔφαθ'. οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἴδομενῆα ἀνακτα, 301
 Τεῦκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἀρηϊ,
 ὑσμίνην ἥρτυνον, ἀριστήας καλέσαντες,
 Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἢ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

287. ἐξαυτίς C. 288. ΜΙΝ : που Vr. d : μοι Q. 289. θανέειν Lips.
 294. ἐγὼν HU. 295. ποτὶ CPR. 297. εἴ : ὥς A (γρ. εἵ), γρ. Harl. a.
 298. ἀνεχόμενοι Lips. 301. αἴαντε Zen. Aph. (A *supr.*) PQR TU Par. e j, Cant. :
 αἴαντα Ω. 303. ὑσμίνην τ' R. || ἥρτυον Vr. b.

287. οἶον δ' αὖτε, see note on N 633.
 290. Cf. χ 372, K 44. From the latter Bekker would read ἡδὲ σάωσεν, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read καὶ F' ἐσάωσεν with Brandreth, regarding Ἔκτορα as a gloss added to explain the object, after the pronoun Fε had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of ὥς . . ἔσσεσθαι is not very clear. As the text stands it seems to mean 'so it will happen again that he will lay low many a Danaan.' But by omitting 291 it will be 'as I deem some god will again protect and save him, if the need comes.' The latter seems rather more natural.

293. μενοινῶν, *desiring*, seems meaningless, and the Epic form is μενοινάων. The scholia supply διαμάχεσθαι ἡμῖν, which is weak enough. We want a word such as μεμαῶς (Pallis).

295. ἀνώξομεν may be either fut.

indic. as π 404, or aor. subj., cf. ἀνώξαι, κ 531. The latter is to be preferred.

297. στείομεν for στήομεν with the traditional change of η to ει before ο (ω): we have στήνι, παρστήτον, but περιστελώσι P 95 (with variant περιστήωσι). See H. G. p. 384, and compare the form στέωμεν Λ 348, with note. The original form was presumably στά-ομεν. πρῶτον, the first rush: Thoas contemplates a rear-guard action to cover the retreat of the main body. For κε Bentley conj. ε.
 301. The dual Αἴαντε is preferable to the singular, as through the whole of the battle at the ships the two namesakes act together. For the use of ἀμφί see on Γ 146. The omission of Menelaos from the list of heroes is strange.

303. ἥρτυνον *closed up* the ranks, cf. Λ 216 ἀρτύνθη δὲ μάχη.

305. ἢ πληεὺς looks like the later use of the article; but it may be defended as Homeric, since it expresses the antithesis to οἱ μέν above. Cf. B 278 ὥς φάσαν ἢ πληθὺς, immediately followed by ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεύς.

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἑκτορ
μακρὰ βιβάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὥμοιιν νεφέλην, ἔχε δ' αἰγίδα θούριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ, ἦν ἄρα χαλκεὺς
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἡγήσατο λαῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, ὥρτο δ' αὐτῇ
ὄξει ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οἶστοι
θρῶισκον· πολλὰ δὲ δοῦρα θρασειᾶων ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηϊθῶων αἰζηῶν, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατ' ἔνωπα ἰδὼν Δαναῶν ταχυπῶλων 320

306. προέτυψαν J : προύτρεψαν Q (*supr.* τυ). 307. βιβάς Ω : βιβῶν (-ῶν)
Ar. (see below) (H *supr.*) JP (*supr.* ac) SU Harl. b, Par. a b d f h, Vr. b, fr. Mosc. :
Βοῶν Zen. || αὐτοῦ : αὐτῶ P. 308. ὥμοιαι(n) ACHRS Vr. b A. || αἰγίδα :
τινὲς ἀσπίδα Eust. (and so γρ. H *man.* rec.). 313. ἀπαι L. || νευρήφι δ' :
νευρήφιν T (*supr.* δ' *man.* rec.). 315. πᾶχεεν U. 316. πολλὰ : ἄλλα Vr. d. ||
λευκὸν : καλὸν GR.

306 = N 136, P 262.

307. βιβάς : βιβῶν πᾶσαι εἶχον . . Ἀρ-
σταρχος βιβῶν, Did. In H 213 we are
told that Ar. read βιβάς. It is therefore
probable that he admitted both forms as
justifiable, and did not fear the incon-
sistency of following ms. authority in each
place. Our MSS. retain this inconsistency
in a marked degree. In Γ 22, N 807, II
609, λ 539, all (as far as is known) agree
in the form with -ῶ-; in H 213, N 18, 158,
371, ι 450, ρ 27, all equally agree in the
form with -ά-; only here and in 686
below is there any division of authority,
in both cases with a large majority in
favour of βιβάς. This form is undoubtedly
preferable linguistically; but we have
no right, in the face of the evidence,
to expel βιβῶν from the text where
unanimously supported.

308. εὐῶριν goes with αἰγίδα as else-
where with ἀσπίδα, which is indeed a
variant here. For the construction of the
aegis see note on B 447. ἀμφιδάσειαν,
covered with hair, like ἀμφίκμομος of a
bush, covered with leafage, P 677. It
would seem that the idea calls rather
for περὶ than ἀμφί, on both sides; but
the two prepositions are apt to trespass

on one another's ground, and metrical
requirements may have determined the
choice. Conversely in Φ 163 περιδέξιος
seems to stand for ἀμφιδέξιος. Many
apply the word to the θύσανοι, and
explain 'fringed round about.'

310. ἐς φόβον ἀνδρῶν, for the putting
to flight of warriors. ἐς must here in-
dicate end, i.e. intent—a rare use, but
sufficiently supported by εἰπεῖν, πείθεσθαι
εἰς ἀγαθόν (I 102, A 789, Ψ 305), εἰς
ἄτην κοιμήσατε μ 372, δίδωμι ἐς γάμον
ὥρην ο 126. Monro takes it 'in a con-
crete sense, to the scene of flight; cp. ἐς
πόλεμον φορέειν.' But this seems, to
say the least, a weak way of expressing
that it is the aegis itself which causes
the rout. In any case the phrase is
curious; μόθον (Pallis) for φόβον would
be simpler.

314-17, see A 571-74; 319 = Θ 67,
A 85.

320. κατ' ἔνωπα, full in the face.
The old grammarians were divided as to
the orthography, some reading κατένωπα
(like κατέναντα), others κατ' ἐνώπα, sup-
posed to be a metaplastic acc. of ἐνώπη
(see E 374) like ἰῶκα beside ἰωκή.
Monro (*H. G.* § 107. 2) suggests that

σεῖσ', ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἄλκῃς.
 οἱ δ', ὥς τ' ἡὲ βοῶν ἀγέλην ἢ πᾶν μέγ' οἴων
 θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῶι,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης.
 Ἑκτωρ μὲν Στιχίου τε καὶ Ἀρκεσίλαον ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον·
 Αἰνεΐας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 Ἴασος αὖτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳ καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίῳ δὲ Πολίτῃ

324. **ΔΥΩ** : ΔΥΟ T. || **ΚΛΟΝΕΩΣΙ** AJQU Bar. Harl. a, fr. Mosc. : **ΚΛΟΝΕΟΥΣΙ** Ω.
 326. **ΕΝΑΛΚΙΔΕΣ** Sch. X (γρ. ἀνάλκιδες). 327. **ἦκε** : **ἔθηκε** H. 328. **ἔνε'** ἀνήρ
 PR. 330. **ΧΑΛΚΟΧΙΤΩΝΩΝ** : **ΚΑΡΤΕΡΟΕΥΜΩΝ** J Par. b h, Vr. b, fr. Mosc. (and
 γρ. A, Harl. a). 332. **ΜΕΔΟΝΤΑ** : **ΜΕΔΟΝ** TE Q. 333. **ὁ ἼΛΙΟΣ** Zen. 337.
ΑΥΤ' : **αὐ** J. 339. **ΜΗΚΙΣΤῆΝ** (-ἄν) (C suppr.) G Vr. b Cant.

both ὦπα (eis ὦπα ιδέσθαι) and ἔνωπα may be neut. sing. from which we have the plur. προσ-ὠπάτα (H 212). Cf. ἐνωπα-
 δίως ἐσίδεσκεν ψ 94. See also Delbrück
 Gr. iii. p. 636.

321. The apodosis begins with τοῖσι
 δέ.

322. **ἔθελξε**, see note on M 255.

324. **ΔΥΩ**, a pair like Apollo and Hector.
ἀμολγῶι, Δ 173, X 27.

325. **σημάντορος**, this word occurs
 only here in H. (and three times in the
 Hymns); but cf. μῆλοιςιν ἀσημάντοισιν
 K 485, and for σημαίνειν = *command*, A
 289, etc.

327. **φόβον**, as used with ἐνῆκε, seems
 to mean *fear* rather than *flight*, the only
 sense permitted by the canon of Ar.
 Hence van L. reads ὥρσε for ἦκε.

328. **κερασθείης ὑσμίνης**, when the
 ranks were broken; opposed to ὑσμίνην
 ἤρπυνον above (303).

330. **τὸν μὲν**, the latter, **τὸν δέ**, the

former, by the usual *chiasmus* or ὕστερον
 πρότερον : Arkesilaos is the Boiotian (B
 495), Stichios the Athenian (N 195).

333-36 = N 694-97.

337. **ἀρχός**, an officer, under Mene-
 stheus, like Stichios (N 196).

339. **ΜΗΚΙΣΤῆ**: the only other con-
 tracted acc. from a noun in -εύς is the
 doubtful Τυδῆ Δ 384. Hence Brandreth
 conj. Μηκιστῆ δὲ Πουλυδάμας. But
 perhaps we should adopt the variant
 Μηκιστήν (or -ῆν): compare Ἀντιφάτην
 M 191 but Ἀντιφάτῃ κ 114 (Menrad)
 Mekisteus is son of Echios in Θ 333, so
 perhaps it is meant that father and son
 are killed together (cf. Ξ 514). But
 these lists of the unimportant slain are
 to be regarded as only extemporized; so
 that names which have occurred together
 in other passages are very likely to be
 brought into contact again in fresh
 relations, without thought of any special
 significance.

πρώτῃ ἐν ὑσμίνῃ, Κλονίου δ' ἔλε διος Ἀγῆνωρ. 340
 Δῆτοχον δὲ Πάρις βάλε νείατον ὦμον ὅπισθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσε.
 ὀφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκῃ. 345
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 "νηυσὶν ἐπισσεύεσθαι, ἔαν δ' ἔναρα βροτόεντα·
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τὸν γε
 γνωτοὶ τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέριοι."
 ὥς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους

342. προμάχοις: γρ. πυμάτοισι T. 344. ὀρυκτῇ (?). 347. ἐπισσεύεσθαι
 Zen.: ἐπισσεύεσθαι Par. b. 348. ἐγὼ J Lips. || ἐτέρωθι: ἐτέρωσσε αρ. (pseudo-)
 Plut. 117. 31: ἐέλοντα JU Par. b (pseudo-)Plut. 157. 9. 349. τὸν γε: τόνδε
 J. 351. κύνες γ' L. || ἐρύουσι Cant. 353. Τρώεσσιν ἐπὶ: Τρώεσσι κατὰ
 [G]P Par. j (γρ. ἐπὶ).

340. Κλονίου, a Boiotian, B 495.

344. Cf. M 72 τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ. The separation of ὀρυκτῇ from the substantive to which it belongs is curious, but may be justified by the fact, that τάφρῳ καὶ σκολόπεσσιν form a single idea, 'the trench with its stakes.'

345. Δύνοντο, go behind, cf. X 99 πύλας καὶ τεύχεα δύω.

347. Nikanor says that this line was usually taken with the preceding, so that the infinitives depended upon ἐκέκλετο, and in this some modern editors have acquiesced. But then the transition from the narrative to direct speech is very harsh (see Δ 303), and there is no difficulty whatever in making the speech begin as usual immediately after the formal line 346, the infinitives being taken imperatively. Zen. indeed read ἐπισσεύεσθαι, regarding the dual as equivalent to a plural (A 567). But we ought no doubt to read ἐπισσεύεσθ', ἐάειν, with Fick.

348. Compare B 391, Θ 10. ἐτέρωθι, elsewhere than in the battle.

350. πυρὸς λελάχωσι, as H 80, X 343, Ψ 76. The redupl. aor. occurs only in this causal sense and only in these four

passages. Notice the subjunctive equivalent to a prophetic future; hence used with οὐ, and followed by ἐρύουσι.

352. We have not been told that Hector has mounted his chariot; indeed μακρὰ βιβὰς in 307 implies that he was then on foot, though a chariot advance is indicated in 258-61, and in Ξ 429-31 Hector is carried to his chariot, evidently in anticipation of its use when he recovers. But the merely temporary use of the car is so essential to Homeric tactics that these changes are a matter of course. See on Θ 348, T 498. κατωμαδόν, lit. down from the shoulder, i.e. with the full swing of his arm, as we bowl 'from the shoulder.' So Ψ 431 δίσκον οὐρα κατωμαδίῳ.

353. ἐπὶ στίχας, so nearly all mss.; recent edd. all adopt κατὰ στίχας on the analogy of Δ 91, but in the face of such strong testimony the alteration is not justifiable. The phrase may be taken with ἤλασεν, drove his horses against the ranks of the enemy, or more simply with κεκλόμενος, shouting across the ranks. The scholia prefer the former.

354. ἐρυσάρματας, also II 370. For the form of the compound see H. G. § 126.

ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἢ δ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρῶῃ
 γίνεταί, ὅππότε ἀνὴρ σθένεος πειρώμενος ἦσι.
 τῇ ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἀψ' αὖτις συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ δῖζὺν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
 ὥς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν, 370
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

356. ποσσὶν : χερσὶν Zen. || ποσὶ καὶ χερσὶν ἐρίπτων Et. Gud. 307. 2. 357.
 κατὰβαλλε L. 359. γίνεταί L Syr. || ἦ(ι)αι(n) ADHP Harl. a, fr. Mosc. Ven.
 B : ἦσαι GJQRTU Syr. : εἶσι C (γρ. ἦσαι). 361. πολύτιμον D. 363. ποιήσῃ
 AHJU Syr. Cant. Bar. Harl. a, Mor. fr. Mosc. : ποιήσει Ω. 364. αὖτις CL.
 366. After this line U repeats O 1-2 (αὐτὰρ . . χερσὶν), and begins 367 οἱ μὲν δὲ
 for ὥς οἱ μὲν. 369. ἐνίσχοντες R. 370. νέστωρ δ' H Syr.

356. κάπετος recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, 'ditch' rather than 'fosse.' For ποσσὶν Zen. read χερσὶν, to which Ar. objected as less consistent with the dignity of a god.

357. γεφύρωσεν, made the road into a causey, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric γέφυρα see on E 89.

358. ὅσον τ' ἐπὶ, see I 12. ἐρῶῃ, as Φ 251, cf. A 357.

359. So Ψ 432 δίσκου οὔρα . . ὅν τ' αἰζὼς ἀφήκεν ἀνὴρ πειρώμενος ἡβης. The phrase evidently expresses the longest possible cast. ἦσι if right must be explained as a subj. with the long stem + termination, cf. δῶσι A 129, φθῆσι Ψ 805, not as contracted from ἡσι, the Homeric form (hardly ἡσι, in spite of ἀφῆμι II 590). We can of course read ἡμι (Monro). But it is a question if the whole line is not interpolated in

order to supply a verb to ἐρῶῃ (cf. on H 353, I 44, Ω 45, etc.; the verb being taken from the familiar πολέμου δ' οὐ γίνετ' ἐρῶῃ), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. ἔρειπε is trans. as in 356, and from it we must supply ἐρείπτῃ with παῖς.

363. ἀθύρματα is perhaps best taken as part of the predicate, *when he has made the sand into a plaything*. ΝΗΠΙΕΗΣΙΝ, *in his childishness*; cf. I 491.

365. ἦε, a word recurring only in T 152 and *Hymn. Ap.* 120; like so many divine epithets it is of quite unknown meaning. Various derivations have been proposed, but all are mere guesses. Ar. wrote ἦε, deriving from ἔημι, *to shoot*, in the sense *Archer*. Whether it has any connexion with the commoner ἱήος is very doubtful. ΚΑΜΑΤΟΝ in concrete sense, the result of toil, as ξ 417 ἄλλοι δ' ἡμέτερον κάματον νήπουν ἐδουσιν. Αὐτοῖσι, *the men* as opposed to their work.

367-69 = Θ 345-47, where see note.

“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἢ βοὸς ἢ δῖος κατὰ πῖονα μῆρία καίων
εὖχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μῆσαι καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ, 375
μῆδ' οὕτω Τρῶεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μῆτις Ζεὺς,
ἀράων αἶων Νηληϊάδαο γέροντος.
Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργεῖοισι θόρον, μνήσαντο δὲ χάρμης. 380
οἱ δ', ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
ἰς ἀνέμον· ἢ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385
ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νῆων ὕψι μελαινάων ἐπιβάντες

372. **ΤΟΙ :** **COI** G. 373. **ΚΑΤΑ :** **ΜΕΤΑ** L. 374. **ΝΟΣΤΗΣΑΙ :** γρ. **CEIN** Harl. a.
376. **ΔΑΜΝΕΣΘΑΙ** Bar. 377. **ἔκτυπε :** **ἔκλυε** Zen. 'Vat. 1.' 378. **ἀράων :**
εὐράων J. 379. **κτύπον** Ω: **νόον** of early printed edd., if not a conj. of
Chalcondylas, is presumably the reading of G, in spite of La R.'s statement to the
contrary. 382. **ἐπείγει** PR: **ἐπείγοι** Q. 383. **ἀνέμοιο** D. || **ἦ :** **δ** Q. || **τε :**
γε J: **ῥα** Harl. a. 384. **ἔβαινον :** **ἔβησαν** (AC *supr.*) Q. 387. **αποβαντες** A¹ubr.

372. ἐν Ἀργεῖ περ, even in Argos; i.e. at the very first, even before the expedition had left Greece, Zeus had given his promise of safe return. ὑπέσχεο is thus really the principal verb to which εὖχετο is subordinate in sense. It is perhaps possible, though less satisfactory, to take περ with εἰ, if indeed, as though Nestor were pretending to doubt even such a certain fact; cf. εἰ δὲ καὶ Ἐκτορά περ φιλέεις, H 204, with note.

379. It is strange that the thunder, though expressly said to be in answer to Nestor's prayer, should encourage not the Greeks but the Trojans; a difficulty which may be evaded by rejecting 378 with Heyne, and regarding the thunder as a mark of disfavour. But the whole passage 367-80 has the air of a later addition designed to bring Nestor once more into prominence. We last heard of him as an onlooker at the beginning of Ξ, and his appearance here is certainly unexpected. To all appearance, as is pointed out in the Introduction, 366 is the last line of the

Διὸς ἀπάρη; at the point of juncture with the continuation of the story we may naturally expect to find short interpolated passages of transition; another follows immediately in 390-404, and 380-90 are by no means devoid of difficulty. It may be added that ὥς in 367 has a very vague reference to the general situation, and comes in awkwardly after the ὥς of 365.

381. εὐρυπόροιο, cf. δ 432, u 2, πόρους ἄλός μ 259, and χθονὸς εὐρυοδείης.

382. καταβήσεται, aor. subj. corresponding rather to indic. κατεβήσατο than to the thematic -εβήσεται, the regular form in H. Nauck's conj. κατεβήσεται is needless.

384. κατὰ, down upon, like the wave descending on the ship. Compare note on N 737. ἔβαινον seems to be used of the footmen as distinct from the charioteers of the next line. But the phraseology of the whole passage is rather awkward; μάχοντο in 385 is first used of the Trojans only, and is extended to the Greeks in 387 by an afterthought.

μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῶι.

Πάτροκλος δ', εἰὼς μὲν Ἀχαιοὶ τε Τρῶές τε 390
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
τόφρ' ὃ γ' ἐνὶ κλισίῃι ἀγαπήνηρος Εὐρυπύλοιο
ἦστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκει λυγρῶι
φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησε 395
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
ὦιμοξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μῆρῶ

388. ἔΚΕΙΝΤΟ Q. 389. χαλκῶι : χαλκόν S Ambr. 392. ὃ γ' ἐΝΙ : ὅς γ' ἐΝ Q : ὃ γ' ἐΝ Vr. A. 393. τινὲς ἔτερπε λούων (λόων corr. Nauck) T. 394. ἀκέσματ' D Lips. . ἀκίματ' Ω : Ar. διχῶς. 395. ἀπεσσυμένους J. 397. ἐπεπλήγετο P.

388. μακροῖσι, 22 cubits long, see 677. These are the only two passages in H. where sea-fighting is alluded to; but this is probably a mere accident, as a sea-faring race, when at war, would be hardly likely to abstain from attacking the enemy's ships, though their gear would no doubt be of an elementary sort. A naval conflict is indeed implied when the suitors send a ship to waylay Telemachos on his return from Pylos, δ 669, 842, ο 28, π 351. It is probable that boarding would be the only tactics pursued, as the ships of Homer do not seem to have been provided with beaks for ramming. See Helbig, p. 77. (The evidence is, however, purely negative; beaks are found on very ancient figured vases—those of the 'Dipylon' style. See Kroker in *Jahrb. des Arch. Inst.* i. p. 107 ff.) These long poles would then no doubt be used to 'fend off' an enemy of superior strength, or perhaps even to strike the rowers over the oars. The allusion does not tend to prove the lateness of the passage, as Fick holds.

389. κολλήεντα evidently means that they were made of pieces glued side by side, and arranged so that their ends lay at different distances, in order to gain strength. See note on κολλητὸν βλήτροισι, 678. στόμα, the front, i.e. point; a unique expression as applied to a weapon, though somewhat similar metaphors are found in later Greek; e.g. Xen. uses στόμα of the front of the battle, ἀκρον στόμα πύργων, Eur. *Phoen.* 1166. It is impossible not to be reminded of the common Hebraism 'the

mouth of the sword,' which appears in St. Luke xxi. 24, etc.

390. The story now returns to Patroklos, who was left at the end of A tending the wounded Eurypylos. For the difficulties of the passage see the *Introd.*

391. τείχεος ἀμφεμάχοντο, were fighting for the wall. ἀμφιμάχεσθαι with gen. seems always to have this sense, e.g. II 496, 533, Σ 20. With the acc. it is local, to fight around. ἔκτοθι, while the fight was not yet among the ships.

392. ἀγαπήνηρος, see on N 756.

393. λόγοις, talk or possibly tales. The word occurs only here and α 56 in H., and is evidence of the lateness of the passage. Nauck prefers to adopt the variant λούων (λόων) of Sch. T; when we last heard of Patroklos (A 848) he was washing Eurypylos' wound, and his haste when he left Nestor (A 647) should confine him to the actual work of surgery. But on the other hand the length to which the battle has extended demands an occupation of more elastic duration than the mere washing of a wound; nor does ἔτερπε suit λόων as well as λόγοις. There is therefore no reason to depart from the text. Van Herwerden conj. *ἔτεσσα* for λόγοις, and this van L. adopts, but without justification.

394. Compare A 830. ἀκέσματα is predicative, as *remedies*.

395-96 = M 143-44; 397-98, cf. O 113-14. In 395 Nitzsch conj. *νῆας* for τείχος. The context evidently requires the change; but it is probable that the earlier passage has been borrowed verbatim without the necessary adaptation.

χερσὶ καταπρηνέσσω, ὀλοφυρόμενος δὲ προσήυδα·
 “Εὐρύπυλ’, οὐκέτι τοι δύναμαι χατέοντί περ ἔμψης
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νείκος ὄρωρεν· 400
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἔγωγε
 σπύεσσομαι εἰς Ἀχιλλῆα, ἵν’ ὀτρύνω πολεμίζειν.
 τίς δ’ οἶδ’ εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
 παρειπών; ἀγαθὴ δὲ παραΐφασίς ἐστιν ἑταίρου.”
 τὸν μὲν ἄρ’ ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ 405
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν·
 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥήξάμενοι κλισίῃσι μυχόμεναι ἥδὲ νέεσσιν.
 ἀλλ’ ὥς τε στάθμη δόρυ νηῖον ἐξιθύνει 410
 τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
 εὖ εἰδῆι σοφίης ὑποθημοσύνησιν Ἀθήνης,
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε.

398. δὲ προσήυδα : δ’ ἔπος ηὔδα Ar. AGPR Harl. a. 407. ἀπώσασθαι :
 ἀμύνεσθαι S. 408. οὐδέ : οὐτέ DGT. 409. ἥδὲ [G]J Bar. Vr. A (ἐν ἄλλωι
 A) : οὐδέ Ω : οὐδέ ἡ ἥδὲ Eust. 410. ἐξιθύνη Q (cin written over η). 412.
 εἰδῶς fr. Mosc. Harl. a (γρ. εἰδη). 413. πόλεμός PQ.

401. Why ποτιτερπέτω? The preposition seems quite meaningless—πρὸς τῷ φαρμάκῳ, Sch. T, will not do—and the compound does not recur in Greek literature. Pallis suggests φρένα τερπέτω.

403-04 = A 792-93.

409. μυχόμεναι, to get into the midst of. The idea clearly is not that the Trojans could just reach the ships (see 414, 416), but that they could not do more; it is at the sterns that they are stopped. The huts, in a subsequent passage, 656, are regarded as being behind the first line of ships, but it does not follow that they were entirely between the ships and the sea. Such an arrangement is highly improbable. It is more likely that huts and ships are supposed to alternate in rows, each man having his hut near his own ship.

410. στάθμη ἐργαλείον τεκτονικόν, ἡ καὶ κατευθυντήρια λεγομένη . . τούτῳ δὲ κανονίζεται τὰ ξύλα. ἔστι δὲ σχοινίον λεπτὸν ἐρυθρῷ ἢ μέλανι χρώματι βεβαμμένον, Schol. A. The metaphor hangs on the word τέτατο in 413—for which see M 436 and note on H 102. A stubborn and equal struggle is symbolized

by the equal straining of the ‘ropes’ by which the two armies are moved; and this is compared to the tight straining of the cord by which a carpenter guides himself in cutting a plank, as Odysseus does in building his raft, ξέσσε δ’ ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν, ε 245. The simile is not very exact, as the point to be illustrated is the equality of two strains (ἐπὶ ἴσα, 413) while the simile only gives the intensity of one; but it is not unnatural that the poet should think of the equality and severity of a fight as almost synonymous. He probably had before him the very similar but more correct comparison of M 433-36, where the equality is well compared to the level balance, σταθμός. A reminiscence of στάθμη in ε 245 may have suggested the new simile.

412. For the gen. after εἰδῆι see H. G. § 151 d; and for Athene as teacher of shipbuilding, among other useful arts, E 60-61. Neither σοφίη nor σοφός nor any other word of the family recurs in H. (σεσοφισμένος Hes. Opp. 649, σοφίη Hymn. Merc. 483, 511); we have thus another proof of the late origin of this passage.

ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο νέεσσιν.
 "Εκτωρ δ' ἄντ' Αἴαντος ἐείσατο κυδαλίμοιο. 415
 τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
 οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας,
 οὔθ' ὁ τὸν ἄψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας
 πῦρ ἐς νῆα φέροντα κατὰ στήθος βάλε δουρί· 420
 δούπησεν δὲ πεσόν, δαλὸς δέ οἱ ἔκπεσε χειρός.
 "Εκτωρ δ' ὥς ἐνόησεν ἀνεψιδὸν ὀφθαλμοῖσιν
 ἐν κονίησι πεσόντα νεὸς προπάροιθε μελαίνης,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
 μὴ δὴ πω χάξεσθε μάχης ἐν στείνει τῶιδε,
 ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα."
 ὧς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῶι.
 τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἷον, 430

415. ἄντ': αὐτ' QT. 416. δὲ μῆς: δὲ ἱᾱς Vr. A. || περὶ: παρὰ Q.
 417 om. Q. || νῆας Ω: νῆα Ar. Par. g² j. 418. γε: ἐ S. 419. υἷα: υἷον
D supr. 423. νεὸς AQ[S]: νηὸς GU: νεὼς Ω (τὰ πλείστα τῶν ἀντιγράφων καὶ
 ἐνταῦθα, καὶ ἐν ἄλλοις τόποις, νεὸς διὰ τοῦ ο, Eust. on μ 100). 426. μάχην U
 (*supr.* c). 427. καώσετε Vr. d. 430. μάστορος: κάστορος P: μίστορος C.

414, cf. M 175. Ar. held that the line in M was interpolated hence, ἐκ τοῦτου διεσκεύασται ὁ τῆς τειχομαχίας στίχος. It is likely enough that both passages may be by the same hand; but this particular line is more relevant to the context in M than here.

415. ἄντ' = ἄντα; II 621, etc. ἐείσατο, for ἐφίστατο, *rushed*, Δ 138. As verbs of aiming regularly take a gen. of the object aimed at, it is a question if we ought not to adopt the variant αὐτ' for ἄντ'. Cf. χ 89 Ὀδυσῆος ἐείσατο ἀντίος αἰξας. The change was a likely one when ἐείσατο came to be referred to εἰμι.

417. Ar. wrote νῆα, προείπε γὰρ "τὼ δὲ μᾶς περὶ νηὸς ἔχον πόνον". ἀλλ' οὐδὲ τὸ μέτρον ἐπιδέχεται "νῆας" γράφειν (sc. 420). But the plur. is better: νῆας ἐνιπρῆσαι is Hector's constant aim (Θ 182, 235, M 198, and often); the particular ship is merely a step on the road. In 420, on the other hand, the singular is obviously required. It must be confessed that νῆα looks like a conjecture of Ar.

418. ἐπέλασσε from πελάζω rather than ἐπελαύνειν, which occurs only in N 804, P 493 in a quite different sense. Cf.

Φ 93. γε seems to emphasize the reason why Hector could not be driven back, 'because it was the will of heaven that brought him up.'

422. ἀνεψιδόν, because his father Klytios was Priam's brother, T 238.

426. μὴ πω, *in no wise*; the sense *not yet* is very inappropriate here. See on Γ 306. μάχης goes naturally with χάξεσθε, ἐν στείνει τῶιδε, *in this strait*, standing by itself, cf. Θ 476 στείνει ἐν αἰνοτάτῳ.

428. νεῶν ἐν ἀγῶνι, a phrase which recurs in II 239, 500, T 42, T 33, and indicates that the original meaning of ἀγῶν was *assembly*. This was specialized into 'assembly (or place of assembly) of spectators' at games, a stage which has been reached in Homer (Ψ *passim*, Ω 1, and θ); we find the final transition to the sense of 'the contest' itself only in θ 259 (probably). Compare ἐν νηῶν ἀγῶνι Ω 141 and θεῶν ἀγῶνα H 298 (with note). παρὰ Βοιωτοῖς ἀγῶν ἢ ἀγορά· ὅθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους, Schol. B on Ω 1. But θεοὶ ἀγῶνι in Aischylos means *the gods in assembly*, see Verrall on Ag. 518.

Αἴαντος θεράποντα Κυθήριον, ὃς ῥα παρ' αὐτῷ
 ναῖ, ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι,
 τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὐατος ὀξεῖ χαλκῷ
 ἑσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν,
 νηὸς ἄπο πρυμνῆς χαμάδις πέσσε, λύντο δὲ γυῖα. 435
 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 “Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος
 Μαστορίδης, ὃν νῶϊ Κυθηρόθεν ἔνδον ἐόντα
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
 τὸν δ' Ἔκτωρ μεγάλυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440
 ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;”
 ὥς φάθ', ὁ δὲ ξυνέηκε, θέων δέ οἱ ἄγχι παρέστη
 τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 ἰοδόκον· μάλα δ' ὦκα βέλεα Τρώεσσιν ἐφίει.
 καὶ ῥ' ἔβαλε Κλεῖτον Πεισήμερος ἀγλαὸν υἱόν, 445
 Πουλυδάμαντος ἐταῖρον ἀγαυοῦ Πανθοῖδαο,
 ἥνῃα χερσὶν ἔχοντα· ὁ μὲν πεπόννητο καθ' ἵππους·
 τῇ γὰρ ἔχ' ἦι ῥα πολὺν πλείσται κλονέοντο φάλαγγες,
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἰένων περ. 450

433. κεφαλῆς PR. 435. λῦτο Cant. 438. μαστορίδης altered to
 καστορίδης P. 439. τοκεῦσιν: τέκεσιν Zen. 441. ὅ, τι J. 444. βέλη
 [GS?]. || ἐφίει Bar.: ἀφίει Vr. b. 447. ὕπτιος H. 449-51 ἀθ. Ar. (see below).
 450. ἰεμένω(i) (or ἰε-) CGJPQRU Lips. (supr. ἰεμένου) Harl. a b, Par. d f g h j,
 γρ. T: Ar. διχῶς.

432. **ζαθέοισι**, doubtless because this was the point from which the Phoenician worship of Aphrodite was, according to unanimous tradition, introduced into Greece (ἱερὸν ἀγιώτατον καὶ ἱερῶν ὀνόμα Ἀφροδίτης παρ' Ἑλλήσιν ἐστὶν ἀρχαῖότατον, Paus. iii. 23. 1). The only other trace of this connexion in H. is the name Κυθήρεια in the *Od.* The epithet ζάθεος has evident reference to the habitation of a god in the case of Killa (A 38, 452) and Krisa (B 520); but no such religious significance is known in Nisa (B 508) or Pherai (I 151, 293). These are the only places where the word occurs in H.

438. Cf. N 363. **ἐνδον ἐόντα**, 'an inmate of our house.' The phrase is evidently borrowed hence in N.

440. **ποῦ νύ τοι ἰοὶ**, cf. E 171.

441. **ὠκύμοροι**, *swiftly slaying*, as χ 75; else always *quickly dying*, A 417, etc. **τόξον** λέγει οὐ τὸ σκεῦος τὸ πολε-

μικόν, ἀλλὰ τὴν τοξικὴν τέχνην, An. This is on the analogy of B 827, q.v.

443. **παλίντονον**, see on Θ 266.

444. For **βέλεα** von Christ writes βέλος, in order to avoid the synizesis. The singular is equally appropriate, but there is no reason why the change to the plur. should have been made.

447. **πεπόννητο**, 'was in trouble with his horses,' as we say.

449-50 = P 291-92. **χαριζόμενος** seems to imply something like 'currying favour'; he is apparently going beyond his duty in order to display his zeal, and drives into the thick of the fight instead of hanging on the outskirts out of range, as the charioteer should do when his principal is on foot. An. tells us that Ar. athetized 449-51, but subsequently, in his treatise *On the Naval Camp*, changed his mind and defended them. He first held that 449-50 were wrongly repeated from P (οὐ γὰρ Ἔκτορι χαριζό-

αὐχένι γάρ οἱ ὅπισθε πολύστονος ἔμπεσεν ἰός·
 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 κεῖν' ὄχεα κροτέοντες. ἄναξ δ' ἐνόησε τάχιστα
 Πουλδάμας, καὶ πρῶτος ἐναντίος ἤλυθεν ἵππων.
 τοὺς μὲν ὃ γ' Ἀστυνόω Προτιάονος νιεί δῶκε, 455
 πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόοντα
 ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
 Τεῦκρος δ' ἄλλον οἷσδὸν ἐφ' Ἑκτορι χαλκοκορυστῇ
 αἶνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
 ἀλλ' οὐ λήθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσε
 Ἑκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,
 ὅς οἱ ἐνστρεφέα νευρὴν ἐν ἀμύμονι τόξωι
 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλληι
 ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός. 465
 Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

451. ὀπισθε: πρόσσε Aph. 453. κρατέοντες J: κρονέοντες R. 454.
 πολυδάμας G. || ἐναντίον DGH (supr. c) JP. 455. προτιάονος fr. Mosc.
 456. ἐπώτρυνε AHR. 457. ἵππους αὐτὸς δ' αὖτις: αὐτὸς δ' αὖτ' ἐξαυτίς
 H. || αὖτις C. 459. μάχης Zen. (v. infra) Ω: μάχην Aph. (Ar.?) D Harl. b,
 King's Par. (a supr.) d g. 463. εὖστροφέα G.

μένος, ἀλλ' ἐαυτῷ καὶ πατρί) and that 451 was condemned by the word *ὀπισθε* (see below). The former argument means that the phrase is properly used in P of a foreigner anxious to please 'Hector and the Trojans,' but wrongly here of one of the Trojans themselves.

451. For *ὀπισσε* Aph. read *πρόσσε*, on the ground that Kleitos in driving into the fight could only have been wounded in front. It is easy to suppose that he was at the moment wheeling round. Ar. when defending the lines had recourse to the curious supposition that Polydamas was standing in the car and fighting from the back against the ships, while the horses and driver were standing with their heads away from the sea, *ἵνα ἀπὸ τοῦ ἵππου γένηται ἡ μάχη*. But *ἐναντίος* (454) would not be used of a *παραβάτης* going to the horses from the chariot; it evidently means that Polydamas was on foot a little way off, and on seeing the disaster runs up to stop his horses. And 447-48 must mean that the charioteer is acting independently for the time.

453. *κεῖν* = *κενά*, see A 160.

456. Polydamas is careful to give such orders as will prevent a repetition of the disaster; Astynoo, unlike Kleitos, is to keep his eyes on his chief.

459. *Ζηνόδοτος μάχης*, ἄλλοι δὲ *μάχην*· καὶ Ἀριστοφάνης δὲ *μάχην*, Did. This is corrupt, as Did. never gives a reading of Zen. and Aph. by name while leaving the reading of Ar. either unnoticed or implied in the somewhat supercilious ἄλλοι. Probably ἄλλοι is a mistake for Ἀρίσταρχος. *μάχην*, as the text stands, is obviously necessary; we do not need to be informed that if Hector had been killed he would have been put *hors de combat*; whereas it gives a perfectly good sense to say that the death of Hector alone would have put an end to the battle. Either, therefore, the mistake is due to a reminiscence of the common sequence *ἔπαυσε μάχης*, or, which is more probable, 460 is an interpolation, as Bentley long ago suggested. In that case the genitive is perfectly natural.

464. ἐπὶ τῷ, at Hector, ἐρύοντι agreeing with οἱ. *παρεπλάγχθη*, cf. N 578.

“ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
πρώϊον, ὅφρ' ἀνέχοιτο θαμὰ θρώϊσκοντας οἴστους.” 470

τὸν δ' ἡμίβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
“ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
κεῖσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγῆρας·
αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὦμω
μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475
μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
νῆας ἐνυσσέλμους, ἀλλὰ μνησώμεθα χάρμης.”

ὥς φάθ', ὃ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
αὐτὰρ ὃ γ' ἀμφ' ὦμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν· 480
εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεῖ χαλκῶι,
βῆ δ' ἰέναι, μάλα δ' ὦκα θεῶν Αἴαντι παρέστη. 482

467. ὦ πέπον Zen. (?), ἐν ἄλλῳ A (not H). 468. ἡμέτερος P. 469. **ΝΕΟΣΤΡΟΦΟΝ**: νεοστρεφέα An. on Θ 328: **ΕΥΣΤΡΟΦΟΝ** S (γρ. Lips., *τινὲς* αἱ. Did.). || ἐνέδυσσα J. 470. **ΠΡΩΪΟΝ**: πρώϊον Zen. (v. *infra*). || ἂν ἔχοιτο D³PQT. 472. ἰοὺς: οἴστους R. 475. ὄρνυε Q. 476. **ΑΣΠΟΥΔΙ** Ar. A. ἀσπουδεῖ Ω. 477. **ΜΗΝΚΑΙΜΕΣΑ** Bar. (not Harl. a). 478. **ΔΕ: Δ' ΑΥ** PR. || κλισίῃσιν R. 479–81 om. J. || After 480 CDG insert (from Γ 337)

ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευσεν. 481

467. ἐπικείρει, cuts off, thwarts; see on Θ 7. So also II 120.

468. ὃ τε, an adverbial neuter, *in that*; see *H. G.* § 269. 3. Some take it as a masc. relative (e.g. Hentze and Fäsi), but this does not suit the use of ὃ τε as a relative expressing ‘a constant or general characteristic’; see *H. G.* § 263.

470. **πρώϊον**, *early this morning*. Zen. read *πρώϊον*, no doubt in the sense *recently*, cf. E 832, Ω 500, though Ar. objected that it would mean *the day before yesterday* (cf. note on B 303) or at all events imply a considerable length of time (ἐμφασίς δὲ γίνεται πλείονος χρόνου): whereas Teukros’ string had been broken only the day before (Θ 328). It may be questioned however whether the author of this passage had the exact chronology in mind, or was indeed referring to Θ at all. He may be merely emphasizing Teukros’ prudence in putting on a new string for the day’s work.

473 has a suspicious resemblance to several lines which have been added in order to supply an infin. to ἑάειν: see

E 848, Υ 312, Ω 558. It is however quite inoffensive in itself.

476. For the construction of this sentence compare Θ 512 *μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἑκγλοι*, X 304 *μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην*. Hentze has pointed out that these are not negative wishes at all; *μὰν* is a particle expressing strong determination and does not suit a wish. In each case *μὴ* is to be taken closely not with the verb but with *ἀσπουδί γε*, the opt. being concessive. The thought is then ‘though they may take the ships, at least it surely must not be without a struggle.’

478. **Δέ**, a harsh case of ietus-lengthening, though in the face of ms. testimony we can hardly doubt that it, and not the obvious correction δ’ αὖ, is the true reading. Cf. *ἦδ’ ὅπρσα πολέπευσε* Ω 7, *πόλλ’ ἐτέα τε καὶ οὐκί* Υ 255 in the same place; and *ὃ ξείνος ἐμέθεν* τ 99.

479. **ΤΕΤΡΑΘΕΛΥΜΝΟΝ**, evidently *with four foundations*, e.g. layers of hide to support the metal facing; see on I 541, N 130.

Ἔκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 485
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 ρεία δ' ἀρίγνωτος Διὸς ἀνδράσι γίνεται ἀλκή, 490
 ἡμὲν ὅτοισιν κῦδος ὑπέρτερον ἐγγυαλίξει,
 ἡδ' ὅτινας μινύθησι καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὃς δέ κεν ὕμεων
 βλήμενος ἢ τυπείς θάνατον καὶ πότμον ἐπίσπῃ, 495
 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σόῃ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.”

490. γίνεσθαι LR. 491. ὅτοισιν ap. Herod. ? (v. *infra*): ὁτέοισι(ν) Ω. ||
 ὑπέρτατον H. || ἐγγυαλίζει CP¹Q (*supr.* η) R: ἐγγυαλίξει S. 492. μινύθησι
 Syr. (H ?) Vr. d: μινύθει τε QGSU Par. d g, Bar. Vr. b A: μινύθει τε Ω. ||
 ἀμύναι H¹. 493. μένος: γένος Q. 494. ἐπὶ: ἐν Vr. b. || νηυσὶ διαμπερὲς
 Lykurg. (v. *infra*). || ὅς: ὡς Q. 495. ἐπίσπει C. 496. ἀμυνόμεναι J
 (*supr.* ω). 497. παῖδες ὀπίσσω: νήπια τέκνα Lyk. 498. κλῆρος καὶ
 οἶκος Lyk. || οἶκος: οἶμος J (*supr.* κ). 499. οἴχονται GQR Lips. Cant.
 Harl. a: ἴκωνται or ἡ(ι)κωνται, several mss. of Lykurg.

484. **Βλαφθέντα** is used in the later sense, *injured*; elsewhere in H. **βλάπτω** is applied only to things or persons *hindered* or *tripped* while actually in movement; or to the mind, *hindered* in its working, either by divine interference or by wine. See on II 660.

489. **Διόθεν**, an assumption explained by the next line. It would seem more natural for Hector to attribute the act to Apollo, after the visible appearance of that god on his behalf (254 ff.; see also Θ 311); but since 366, where, as was pointed out, the episode of the *ἀπάτη Διὸς* properly ends, Apollo has been entirely forgotten, and Zeus, though his actual presence on the field is not mentioned nor perhaps even implied, is the only god who interferes. This is a slight indication of difference of authorship, but, in connexion with others, not insignificant.

491. τὸ ὅτοισι τρισύλλαβον ἐπὶ τὴν πρῶτην ἔχει συλλαβὴν τὴν ὀξείαν, τὸ μέντοι ὁτέοισιν οὐκέτι Herod. This probably shows that there was an old variant **ὅτοισιν** instead of **ὁτέοισιν** which is given

by the mss. The shorter form is to be preferred, as avoiding the synizesis, and on the analogy of *ὅτωι*, for which see note on 664. The use of *ν ἐφέλκ.* to make position in the second thesis is very unusual; cf. on 197. For **κῦδος ὑπέρτερον** see note on A 290.

492. **οὐκ ἐθέλησιν** go closely together, = *refuses*; else we should require *μή* with the subj. in a quasi-conditional clause.

494–99. These famous lines are quoted by Lykurgos *adv. Leocr.* § 103. The text there found, as will be seen above, differs in three places from the vulgate; but the changes are less considerable on the whole than those of the contemporary orator Aischines. Still they shew the same tendency to variation which becomes observable about the middle of the fourth century B.C. **ὕμεων** as H 159, ν 7, υ 351, χ 219. It probably represents an older *ἕμων*, Aiol. *ἕμμων*, analogous to *ἕμμων* quoted as an Aiolic form by Apoll. *de pron.*

498. **κλῆρος** χωρικὴ περικτήσις καὶ οὐσία, ἐπεὶ οἱ πρῶτοι καταλαβόντες χώραν κλήρω

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 500
 Αἴας δ' αὖθ' ἐτέρωθεν ἐέκκλητο οἷς ἐτάροισιν·
 “αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ σαωθῆναι καὶ ἀπώσασθαι κακὰ νῶν.
 ἢ ἔλπεσθ', εἰ νῆας ἔληι κορυθαίολος Ἑκτωρ,
 ἐμβαδὸν ἵξεσθαι ἦν πατρίδα γαίαν ἕκαστος ; 505
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἑκτορος, ὃς δὴ νῆας ἐνιπρήσαι μενεαίνει ;
 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδίνῃ μῖξαι χεῖράς τε μένος τε. 510
 βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον ἢ βιώναι,

500. ὥτρυνε Q. 501. οἷς ἐτάροισιν : μακρὸν αὔσας Lips. 504. εἰ PQR :
 ἦν Ω. 506. ἀκούετε : ἀίετε Harl. b. 508. γε : τε Syr. 510. αὐτοσχεδίνῃ
 Harl. a, King's, τινὲς μετὰ τοῦ ν Sch. BT.

αὐτὴν διενέμοντο, Schol. A. This is nearly right, except that the reference is doubtless not to an original partition of conquered land, but to the periodical division by lot of shares in the land of the community, 'allotment' in the most literal sense (so also ξ 64). The meaning is that when a man dies his right to a share in this allotment is reserved intact to his family. So under the Spartan rule, when a child was born, τῶν φυλετῶν οἱ πρεσβύτατοι . . . τρέφειν ἐκέλευον, κλῆρον αὐτῷ τῶν ἐνακισχιλίων προσνεύμεντες, Plut. *Lyc.* xvi. 1. The last clause εἴ κεν κ.τ.λ. is strange, as Hector should rather be confident of gaining his end, which is to prevent the departure of the Achaeans. 499 recurs in H 460 where it suits the context, but we can hardly suppose it borrowed here from so late a passage unless we reject 498-99 altogether, with Ribbeck, Düntzer, Nitzsch, etc.: the mention of the κλῆρος, however, is not like an interpolator's work.

502. αἰδώς, see E 787. ἄρκιον, *now we are sure either to die or conquer*, i.e. the present crisis must end one way or the other. See note on B 393.

504. εἰ is better than the non-Homeric ἦν; the constr. is that which 'is naturally employed by a speaker who does not wish to imply that the occasion will actually arise,' *H. G.* § 292 a (M 223, X 86 etc.). There is no need for the *Ἑλπεσθ'*, εἴ κεν νῆας of Brandreth and van L. *ἕκαστος* in the next line without *F* is suspicious; *ἐς πατρίδα γαίαν ἅπαντες*

Bentley, while Fick rejects the whole couplet as 'absurd.'

505. ἐμβαδόν, *on foot*, a sarcastic taunt, reminding one of the artless humour of the words of Telemachos to the visitor in his island, οὐ μὲν γὰρ τί σε πεζὸν ὄτομαι ἐνθάδ' ἰκέσθαι, α 173.

510. For ἦ after τοῦδε compare ζ 182 οὐ μὲν γὰρ τοῦ γε κρείσσον . . ἦ, etc. Fäsi quotes from Cicero *de Nat. Deorum* i. 15. 38 'quo quid absurdius quam . . homines iam morte deletos reponere in deos?'

511-12. Cf. μ 350-51 βούλομ' ἀπαξ . . ἀπὸ θυμὸν ὀλέσσαι, ἢ δηθὰ στρεύνεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ. ἕνα χρόνον here is clearly equivalent to ἀπαξ there, and answers exactly to our idiomatic use 'three times' = thrice, etc. The phrase is a strange one, as χρόνον in H. (where the acc. is the only case which is found), as in later Greek, always means 'a while,' *duration* of time, whereas ἀπαξ marks a *point* of time. The sentence consists of two main clauses βέλτερον . . βιώναι and ἢ . . χειροτέροις, opposing ἕνα χρόνον to δηθὰ, of which the first includes the two disjunctive clauses, ἢ ἀπολέσθαι and ἢ βιώναι, two alternatives both comprised under ἕνα χρόνον. βιώναι must be taken in the strict sense of the aor., 'to win life,' not simply 'to live.' στρεύνεσθαι is explained by the Schol. with *στραγγίζεσθαι*, 'to be wrung, squeezed out,' and in μ 351 στρεγγεσθαι is a variant in Harl. The metaphor of squeezing vividly expresses the situation of the Achaeans; it is hardly 'better

ἢ δηθὰ στρεύεσθαι ἐν αἰνῇ δηϊοτήτι
ὦδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἐνθ' Ἐκτωρ μὲν ἔλε Σχεδίον Περιμύδεος υἱόν, 515
ἀρχὸν Φωκίων, Αἴας δ' ἔλε Λαοδάμαντα
ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξε,
Φυλεῖδεω ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὑπαιθα λιάσθη 520
Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων
εἶα Πανθόου υἱὸν ἐνὶ προμάχοισι δαμῆναι·
αὐτὰρ ὃ γε Κροίσμου στήθος μέσον οὐτάσε δουρί·
δούπησεν δὲ πεσὼν, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς ἐν εἰδώ, 525
Λαμπετίδης, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,
Λαομεδοντιάδης, ἐν εἰδότα θούριδος ἀλκῆς·
ὃς τότε Φυλεῖδαο μέσον σάκος οὐτάσε δουρὶ
ἐγγύθεν ὀρμηθεὶς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς 530

512. τρεύεσθαι Q: στράγγευσθαι Mor. 513 om. H^t. || ὑπ': ἐν ἢ ὑπ' East. ||
χειροτέροισιν: παυροτέροισι ap. East. 516. Φωκίων: τινὲς Ἀθηναίων T:
Φωκίων Syr. (διχῶς τὰ τοιαῦτα, Did. on B 517). || Λαομέδοντα fr. Mose. 522.
Πανθόου Mor.: Πάνθου Ω. || προμάχοι: τρώεσσι H. || δαμῆναι: μισῆναι P
(γρ. δαμῆναι) Harl. a. 526. φέρτατος DGT.: φέρτατον Ω. || ἀνδρῶν
DGTSTU Harl. a, γρ. Lips. . υἱόν Ω.

adapted to express slow death by starvation in a desert island' as Kammer thinks, holding that the phrase is copied from *Od.*

513. αὐτως, helplessly, for nothing.

515. In B 517 we find a Phokian Schedios, son of Iphitos, who is slain by Hector in P 306. Hence acc. to Schol. T some read Ἀθηναίων here for Φωκίων. But the names of subordinate personages are to all appearance quite arbitrary, and these trifling discrepancies hardly need notice. If the point be pressed, there is no difficulty in supposing that there may have been two Phokian leaders named Schedios.

517. πρυλέων, see on B 744. Here as in A 49 the word must mean *footmen*; the alternative explanation *champions* does not suit, for the champions would not have a leader.

518. Κυλλήνιον· ὅτι οὐκ ἀπὸ Κυλλήνης τοῦ ἐν Ἀρκαδίᾳ θροῦ, ἀλλ' ἐπίνειον ἐστίν

Ἡλείων Κυλλήνη, An.; this is confirmed by Strabo and Pausanias (vi. 26. 4; see Frazer, iv. p. 109).

520. ὑπαιθα λιάσθη, slipped from beneath him, as Φ 255. The form ὑπαιθα recurs only in the later books of the *Iliad* (five times; Σ, Φ, and X). The suffix is presumably a weak form of -θε(ν) but has lost any special significance.

522. Πανθόου, so only one ms. But both the metre and Epic use require the fuller form; see also P 9, 23, 40, 59. H. does not mention the legend that he was a diviner or priest, but this is evidently implied in the special protection of Apollo.

526. Λάμπος is an abbreviated familiar form of the name Λάμπετος, from which the patronymic comes. Payne Knight's conj. Δαμπιάδης is needless.

530. For this explicit mention of the cuirass and its γυάλα see vol. i., App. B, iii. 3 d.

ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Ἐυφήτης
 ἐς πόλεμον φορέειν, δῆιων ἀνδρῶν ἀλεωρήν·
 ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροδὸς ἦρκεσ' ὄλεθρον.
 τοῦ δὲ Μέγης κόρυθος χαλκῆρεος ἵπποδασείης 535
 κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόοντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 ἕως ὃ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δὲ οἱ Μενέλαος ἀρήϊος ἦλθεν ἀμύντωρ, 540
 στή δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὀπισθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰεμένη· ὃ δ' ἄρα πρηγῆς ἐλιάσθη.
 τὼ μὲν εἰσάσθην χαλκῆρεα τεύχε' ἀπ' ὤμων
 συλῆσιν· Ἐκτώρ δὲ κασιγνήτοισι κέλευσε 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν
 ἴφθιμον Μελάνιππον· ὃ δ' ὄφρα μὲν εἰλίποδας βούς
 βόσκ' ἐν Περκώτη, δῆιων ἀπονόσφιν ἐόντων·

531. ἤγαγεν: ἐν ἄλλωι ἡγάγετ' A. 534. ἦρκεσ': ἦρκει DHJPRSU (cf. N 440). 539. εἰως H²: ἕος G. ἔλπετο (Ar. ? cf. Did. on P 603) P: ἤλπετο Ω. 540. ἦλε' ἐπαμύντωρ Par. h, fr. Mosc., ἐν ἄλλωι A (Ar. ? cf. N 384): ἤλεεν ἁμύνων U (corr. man. 1). 543. ἰεμένη H. 545. κέλευε G Syr. 546. ἐνένιπε(ν) JQ Vr. b² A Eust.: ἐνένιπεν D: ἐνένιπτεν Cant. (and γρ. G²). 548. περκώτη PQ.

531 = B 659. For the name Ἐφύρη see note on Z 152. The town here meant is the Elean (see on Δ 740); Phyleus is connected with the Augeias-Medeia myth localised there (B 629).

536. κύμβαχον as subst. occurs here only; but see E 586 with note. It probably means either the *crown* of the helmet, or the upright stem at the top in which the plume is fixed (see App. B, figs. 1, 2). A single blow on this might well carry off the crest.

537. αὐτοῦ, perhaps adverbial, *there*, *on the spot*, or it may mean *from the helm itself*, i.e. the body of it. If referred to Dolops, *from him*, the use of the emphatic pronoun is very weak.

538. νέον φοίνικι φαεινός, resplendent with the purple in which it had been recently dyed.

539. μένων, ἔτι δ': μένων δ' ἔτι Bentley; καὶ ἐφέλπετο Brandreth.

541. εὐράξ, see note on A 251. ὀπισθεν, perhaps *behind the shield*.

544. ἐεικάσθη, *rushed, were eager* (ἐφίσ-: Δ 138). It is followed by the fut. inf. like μέμονα and other verbs, see note on H 36.

545. κασιγνήτοισι seems here to be used in a wide sense, including cousins; Hiketaon, father of Melanippos, is brother of Priam, T 238.

546. For ἐνένιπεν see H. 1. p. 397, where it is suggested that the word may be a thematic plpf. It is common in *Od.* but in *Il.* recurs only 552, II 626, Ψ 473. The mss. usually give the alternative forms ἐνένιπτε and ἐνένιπε. Compare ἠρίπατε B 245.

547. ὄφρα in sense *for a while* is found here only: hence Brandreth and others write τόφρα for δ' ὄφρα. But the form may be defended on the analogy of ἕως and ὅτε in the same sense.

548. For Perkote see B 835, A 229. A son of Priam was equally engaged, as it would seem, in pastoral pursuits in the neighbouring town of Abydos, Δ 500.

αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἤλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσι·
 τόν ῥ' Ἔκτωρ ἐνένιπεν, ἔπος τ' ἔφατ' ἔκ τ' οὐνόμαζεν·
 “οὐτῶ δῆ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράαις οἶον Δόλοπος περὶ τεύχε' ἔπουνσιν; 555
 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν ἢ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”
 ὧς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας· 560
 “ὦ φίλοι, ἄνδρες ἔστε καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ πέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ὧς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
 ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκεϊ χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.
 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 “Ἀντίλοχ', οὐ τις σείο νεώτερος ἄλλος Ἀχαιῶν,

550. ἐς P. || μετέπρεπε J. 551 om. Syr. 552. Τὸν ῥ': τον δ' Syr. ||
 ἐνένιπεν JQ Vg. A: ἐνένιπεν D. 553. μεθήσομαι Q. 555. ἔχουσιν Vg. b.
 559. ἦρχεν PR. || ἅμ' om. J. 560. ἀργείοις T. 562 om. DST Vg. A. 563.
 αἰδομένων Ar. D Par. h: αἰδομένων δ' Ω (cf. E 531). 565. ἀλεξέμεναι H:
 ἀλέεσσαι P. 567. ἔρκεϊ: ἔρχεϊ A (έρκεϊ A^m) C Lips. 568 om. R. || βοὴν
 ἄγ. μενέλαος: μέγας τελαμώνιος αἴας Bar. Mor.

549-51 = N 174-76.

554. ἀνεψιοῦ, i.e. ἀνεψίω, see notes on B 325, 518. ἐντρέπεται, *pay heed*: only here and in the similar line a 60 in H., but familiar in Attic.

555. ἔπουνσιν, see note on Z 321 περι-καλλέα τεύχε' ἔποντα. The verb seems to be used here also in the primitive sense of 'handling'; lit. 'how they are pulling about the arms of D.'

556. ἔπεν, rather ἔπε(ο) as Ar. read in K 146; it is probable that he was consistent in adopting the same reading here also.

557. Observe the change of subject and object, κατακτάμεν, 'till we slay them,' ἐλέειν, 'they take.' πολίτας, see note on B 806.

559 = A 472; 561-64 = E 529-32; 565 = Π 562. But the change in the second half of 561 makes 562 tautological here.

569. νεώτερος must be taken to mean *more full of youthful vigour*. But the phrase is an unusual one. Peppmüller thinks it due to an awkward imitation of Ψ 439 Ἀντίλοχ', οὐ τις σείο βροτῶν ὁλωτέρος ἄλλος. Heyne followed by Monro and others removes the comma at the end of the line and takes οὐ τις νεώτερος Ἀχαιῶν together as = *none of the younger Achaeans*, so that σείο is governed by θάσσω in the next line. But such an involved order is incredible; no hearer could possibly make out what was meant.

οὔτε ποσὶν θάσσω· οὔτ' ἄλκιμος ὥς σὺ μάχεσθαι· 570
εἴ τινα πού Τρώων ἐξάλμενος ἄνδρα βάλοισθα."

ὥς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυεν·
ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
ἄνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575
ἀλλ' Ἴκετάονος υἱὸν ὑπέρθυμον Μελάνιππον
νισσόμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν.
δούπησεν δὲ πεσών, τὸν δὲ σκότος ὅσσε κάλυψεν.
Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ
βλημένῳ αἰῆσι, τὸν τ' ἐξ εὐνήφι θορόντα 580
θηρητῆρ' ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·
ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης
τεύχεα συλήσων. ἀλλ' οὐ λάθεν Ἑκτορα δῖον,
ὅς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δηϊότητα.
Ἀντίλοχος δ' οὐ μείνει, θοὸς περ ἔων πολεμιστής, 585
ἀλλ' ὃ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἐοικώς,
ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσι
φεύγει, πρὶν περ ὄμιλον ἀλλισθήμεναι ἀνδρῶν·
ὥς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἑκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590
στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἔκετο ἔθνος ἐταίρων.
Τρῶες δὲ λείουσιν ἐοικότες ὠμοφάγοισι

570. οὔτε . . οὔτ' : οὐδὲ . . οὐδ' HPR. || ὥς σὺ μάχεσθαι : εἰσὸράσασθαι Par. j (γρ. ὥς σὺ μάχεσθαι). 571. βάλοισθα LRS : βάλοισθα P. 572. αὖτις C. || ἐπέσσυτο CS : ἀπέστιχε PR. 574. κεκάδοντο Lips. 577. νισσόμενον ACDB¹PT : νεισόμενον Harl. a, fr. Mosc. Vr. A : νισσόμενος G. 578 om. QU Vr. b d. || ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ DGRT. 579. κύων : λέων Bar. Mor. (Harl. a *supr.*). 580. αἰῆσι CL² Eust. || τόν τ' : τόν δ' R. 581. ὑπέλυσε : ἐπέλυσε Q. 583. λάθεται Vr. b. 584. ἀντίον (*sic*) P. 585. μίμνε Q. 586. ἀλλ' ὃ γ' ἄρ' ἔτρεσε G[S] (ὃ γὰρ Ω) : ἀλλὰ παρέτρεσε Q Mor. Bar. Lips. (παρέτρεσε) : ἀλλ' ὃ παρέτρεσε(c) J Vr. A. 587. κύνας A (κύνα in lemma) S. || ἀμφὶ βόεσσι : ἀμφὶ οἱ αὐτῷ Zen. 588. φεύγη PR. 589. τρίς R. 592. δέ : δ' αὖ Q Harl. a.

571. For εἰ with opt. expressing a wish cf. K 111 and the references in the note there.

573-75 = Δ 496-98 ; 577, see N 186.

580. τόν is governed by βαλὼν, see note on Δ 106.

586. ἔτρεσε, *ran away*, as usual. Note the variant ἀλλὰ παρέτρεσε. κακόν, *mischievous* to the herd ; not as some have taken it, 'conscious of having done wrong.' Such a feeling is hardly to be looked for in wild beasts. This, how-

ever, seems to have been Virgil's idea in his imitation of the passage, *Aen.* xi. 809-19 *consciūs audacis facti*. ἀμφὶ βόεσσι, Zen. ἀμφὶ οἱ αὐτῷ, to go with *δολλισθήμεναι*. This is not the Homeric order of words.

592. λείουσιν, *Flies* Brandreth, see on E 782. A consonant has apparently been lost at the beginning of the word, but it is more probably σ than φ (Schulze *Q. E.* p. 70). The line would naturally describe the first assault upon

νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἄργείων καὶ κῦδος ἀπαίνυντο, τοὺς δ' ὀρόθυνεν. 595
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ
 ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῇν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 ἐκ γὰρ δὴ τοῦ μέλλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἔπι γλαφυρῇσιν ἔγειρεν
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 μαίνεται δ', ὥς ὅτ' Ἄρης ἐγχέσπαλος ἦ ὀλοὸν πῦρ 605
 οὔρεσι μαίνεται βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίνετο, τῷ δέ οἱ ὅσσε
 λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

594. ὅ: ὅς HJPRQU. || σφισιν: σφιν JPR. || μέγα μένος T. 596. βούλετο
 Lips. || ὀρέξειν Cant. 598. θέτιος P (p. ras. ?). 601. μέλλε Ar. ('Aph.'
 MS.): ἔμελλε Ω. 602. ὀρέξειν (A supr.) DGPQSTU: ὀρέξαι Ω. 608.
 βλοσυροῖσιν CP. 609. σμερδαλέα P: σμερδαλέον S. || μαινομένοιο Ar. (An.
 on Φ 5).

the ships, after the crossing of the wall; it stands much less naturally of a renewed attack of an army which is already at the ships. The whole of the following passage in fact looks like an exordium to a new rhapsody. The prophetic character of 596-604 is rare in H., and has raised doubts as to its originality. Possibly 597-604 may be a later addition, designed to bring back the motive of the Μῆνις to the hearer's recollection after long oblivion.

593. ἐφετμάς, the charge which Zeus had laid upon them, not in direct words, but in his own counsel, as is explained in what follows.

598. ἐμβάλλῃ, so all mss.; Hermann ἐμβάλλου. The use of the subj. is very doubtful, but perhaps defensible; see note on T 354. The following opt. makes it additionally harsh here. ἐξ-αίσιον, going beyond measure (A 418), i.e. unreasonable. The poet thus speaks explicitly as a Greek partisan. Cf. δ 690, p 577.

599. μένε, was awaiting before bring-

ing about the change. For the infin. after μένω cf. Δ 247 μένετε Τρῶας σχεδὸν ἐλθέμεν. Some take μένε here as an imperf. to μέμνη, was minded to see. This is not impossible, but really comes to the same thing, for the sense to wait is derived from that of thinking, i.e. 'deliberating.' Cf. μένω δ' ἀκούσαι πῶς ἀγὼν κριθήσεται, Aisch. Eum. 677, and so Ag. 459, where the sense desire is possible. But in all these cases the ordinary meaning of the verb is all that is required, and it is not very probable that we should find a few isolated survivals of the primitive use when the verb is so common in the fully specialised application.

606. βαθέης for the regular βαθύης recurs in E 142, Φ 213; βαθύν II 766. Compare ὡκέα B 786, etc.

607. ἀφλοισμός, here only. The scholia call it an Aitolian form for ἀφρός. Cf. φλιδάω, ἐφλιδε and "διαπέφλοιδεν" διακέχυνται, Hesych.; all express bubbling over. στόμα γίνετο, rhythm suggests στόμ' ἐγίνετο.

Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μῶνον ἐόντα
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἦμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι.
 καὶ ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
 ἣ δὲ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥτε πέτρῃ
 ἡλίβατος μεγάλῃ, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
 ἣ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
 κύματά τε τροφόντα, τά τε προσερεύγεται ἀκτῇ·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὥς ὅτε κύμα θοῇ ἐν νηϊ πέσσησι
 λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἣ δέ τε πᾶσα 625

610-14 om. Zen. ἀθ. Ar. 613. ἐπώρνευε J¹Q¹T: ἐπάρτυε Harl. a, Lips.
 614. βίηφι: θαμῆναι S^m Harl. a (γρ. βίηφι). 621. τροφόντα A: τροφόντα ἢ
 τροφόντα, Eust. || προερεύγεται Vr. A. || ἀκτῇ(i) H (supr. n) P¹T Par. a f j,
 Harl. b: ἀκτῇ RU (in ras.): ἀκτῇ S^m Par. d²: αὐτῇ(i) G Vr. d A, Par. g:
 αὐτῇ Ar. Ω: ἀκτῇ ἢ ἀκτῇ ἢ μάλλον αὐτῇ Eust. 622. ὥς Δαναοὶ Τρῶας:
 ἐξ ἀλός, ὥς Δαναοί, ἐν τισι, An. 624. ἐν (νηϊ): ἐνὶ GS: ἐπὶ Q. 625.
 ἀνεμοτρεφές Bar.

610-14. These five lines were omitted by Zen. and athetized by Ar. Various reasons combine to support this decision. The addition of Ἔκτορος is quite needless. Zeus is on Ili, not ἐν αἰθέρι. μῶνον ἐόντα is a strange expression, as Hector has his whole army with him. The prophecy in 613 is against the usual practice, and it is a departure from the accepted theology to make Athene carry out the work of fate. Ar. adds that the passage weakens the fiery rush of Hector, and is a commonplace repetition of 603. Most editors have agreed with him.

617. οὐδ' ὥς, Pallis suggests οὐ πως, for no special effort, such as οὐδ' ὥς implies, has been mentioned.

618. πυργηδόν, like a wall, in serried ranks. See on Δ 334, M 258, 332.

621. τροφόντα, big; see note on τρύφει κύμα Δ 307, and cf. ἀνεμοτρεφές, 625. ἀκτῇ is evidently superior to the intolerably weak αὐτῇ of Ar. Naber conj. ἀντην. For προσερεύγεται cf. P 265, T 403. In the latter passage ἤρηνεν

ὥς ὅτε ταῦρος ἤρηνεν, the verb is clearly used in the sense 'to roar,' rug-ire. When used of the sea-waves it is indifferent whether we take it thus, or in the derived sense rug-are.

622. Note the variant ἐξ ἀλός· ὥς Δαναοί. An. objects to it that 'the mention of the motive force weakens the picture of steadfast immobility.' This is not sufficient to condemn the reading, which has intrinsic merit; but as it is not found in any ms. it must have had very weak support.

623. The rhythm shews that πάντοθεν is to be taken not with the following but with the preceding words, 'shining with fire all about.'

625. ὑπαί, either driven by the clouds, which are regarded as actually bringing the winds (cf. Δ 278 (νέφος) ἀγει δέ τε λαλαπα πολλήν, N 796 ἀέλλῃ, ἣ βά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε) or perhaps better with Schol. B *up under* the clouds, i.e. seeming to reach them, cf. II 375 (so H. G. § 204. 2).

ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη
 ἰστῖω ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
 δειδιότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
 ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆαρχων.
 αὐτὰρ ὁ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθάν, 630
 αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται
 μυρίαί, ἐν δέ τε τῇσι νομεύς οὐ πω σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοῶς ἀμφὶ φονήσιον·
 ἦτοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βόεσσιν 635
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας
 βοῦν ἔδει, αἶ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε νῆαρχοι
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθέος ἀέθλων

626. ἄχνη Zen. || ὑπαὶ κρύφην Q. || ἀνέμοιοι τε CQ Mor. || ἀήτη Ar. A: ἀήτης Ω. 632. ΔΕ ΤΕ: Δ' ἄρα P. 633. ΘΗΡὶ: χερὶ U Bar. || μαχέσασθαι Ar. 634. πρῶτοιαι JP. || ὑστατίησι J. 635. αἶεὶ H. || ὁμοστιχάει S: ὁμοστιχεύει P. 637. καὶ Διὶ πατρὶ: χαλκοκορυσταὶ PR. 639. ἀέθλων A^mHJU Par. h, fr. Mosc., Schol. Pind. O. iii. 50: ἀνακτος Ω: διττὴ ἐνταῦθα γραφὴ ἀέθλων καὶ ἀνακτος Eust.

626. Zen.'s reading ἄχνη is very weak. On ἀήτη as against the vulg. ἀήτης An. remarks ἀρσενικῶς δεινὸς ἀήτη, ἀλλ' οὐ δεινὴ, ὡς "κλυτὸς Ἰπποδάμεια" (B 742, q. v.). ἔνιοι δὲ ἀγροῦντες ποιοῦσι δεινὸς ἀήτης. The other passages are neutral (Ξ 254, δ 567, ι 139, unless we read πνέοντας for πνέοντος in δ, against the best authority). We may therefore be content to follow Ar. Ap. Rhod. however uses the form ἀήτης (i. 423). The short syllable before δ(F)εινός is very rare, but admits of no obvious correction. ἀνέμον δέ is probably forbidden by 'Wernicke's law.' Cf. νότοιό τε δεινὰς ἀήτας Hes. Opp. 675.

629. It will be observed that the simile is 'two-sided,' beginning with one comparison, and evolving another from the same picture.

630. There is a double anacoluthon in this simile, as Λέων has no verb till it is taken up again by ὁ μὲν in 634, and the constr. of ὁ γὰρ is entirely forgotten, the comparison receiving a different turn in 636.

631, see Δ 483.

633. ΦΟΝΗΙΩΝ, Schol. B τῷ φόνῳ ἢ τῷ τόπῳ ἐνθα πεφόνευνται. But the proper

sense of φοναί seems to be blood (shed), and secondarily carnage, here the gory carcase, cf. K 521. So also Aisch. Ag. 446. See Bayfield in C.R. xv. 251.

635. ὁμοστιχάει, a strange compound, justly called 'barbarous' by Dion. Thrax. Bekker's ὁμοσ στιχάει must be right; the error is due to mistransliteration of the old OMO=ὁμοῦ. Cf. Σ 577 ἄμ' ἐστιχάοντο βόεσσιν (Cauer Grundfr. p. 78). Eust. notes a similar variant ὁμοτροχῶντα for ἄμα τροχῶντα in ο 451. The herdsman spends his time in looking after the van and rear of a line of cattle, and neglects the middle.

639. ἀέθλων is superior to the vulg. ἀνακτος, with F ignored. Κοπρῆος, evidently a name invented to express contempt. The story was that Eurystheus feared Herakles too much to meet him face to face, and for safety's sake lived in a huge jar sunk in the ground, employing Kopreus as go-between. He appears in this character in the *Heracidae* of Euripides. The antecedent to ὅς is Κοπρῆος, not υἱόν. It is noteworthy that Periphetes is the only Mykenaeon who appears in the *Iliad*; the town is very rarely mentioned except as the realm of Agamemnon.

ἀγγελίης οἶχνεσκε βίηι Ἡρακλῆϊηι· 640
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρῶτοισι Μυκηναίων ἐτέτυκτο·
 ὃς ῥα τόθ' "Ἐκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
 στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἀντυγι πάλτο, 645
 τὴν αὐτὸς φορέεσκε ποδηνεκὲς ἔρκος ἀκόντων·
 τῇι ὃ γ' ἐνὶ βλαφθεὶς πέσεν ὑπτίως, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 "Ἐκτωρ δ' ὄξυν νόησε, θεῶν δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 κτεῖν· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἐταίρου,
 χραιομύν· αὐτοὶ γὰρ μάλα δείδισαν Ἐκτορα δῖον.
 εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι

640. ἀγγελίης Ar. Ω: ἀγγελίην Zen. 'Vat. 1.' || ἴχνεσκε P^Q Schol. Pind.
 νῆ θυρα. 641. ἀμείνων: ἀμύμων Vr. d. 642. παντοίην ἀρετὴν PR:
 παντοίην ἀρετὴν ἢ παντοίας ἀρετὰς Eust.. παντοίας ἀρετὰς with *n* over each c,
 Par. j. 644. ὅς: ὥς J. 645. διχῶς τὸ στρεφθεὶς καὶ διὰ τοῦ α (στραφθεὶς)
 καὶ διὰ τοῦ ε Did. || πάλτο: κατ' ἐνια τῶν ἀντιγράφων χωρὶς τοῦ π ἄλτο Did.
 646. ποδηνεκέ' H¹ (not A). 648. σμερδαλέον S. || περὶ: παρὰ QS. || κροτάφοιο
 T Cant. 651. ἐταίρου: ἐταῖροι Q. 652. μάλ' ἐδείδισαν DRSTU.

640. ἀγγελίης, see notes on Γ 206,
 N 252. Zen. read ἀγγελίην here; but
 ἀγγελίας is a more probable reading.
 This acc. plur. might be taken for a
 nom. sing. masc. and changed into -ης,
 when the poems were brought into their
 present dialect. Cf. Pindar O. iii. 28
 εὐτέ μιν (sc. Herakles) ἀγγελίας Εὐρυσθέος
 ἐντὶ ἀνάγκα πατρώθεν. For the dat. cf.
 Τρωσιν δ' ἄγγελος ἦλθε, B 786.

642. For the collocation of acc. and
 infin. in πόδας ἡδὲ μάχεσθαι cf. A 258.

645. πάλτο must mean *tripped*; but
 it is hard to see how this can be derived
 from πάλλομαι, which always indicates
vibrating or *throbbing* movement (cf.
 σφονδυλίην ἐκπαλτο, *throbbed out*, T 483).
 Perhaps guided by the variant ἄλτο
 (ἄλτο) we should read ἀντυγ' ἐπαλτο
 (ἐπ-ἄλτο). *Leapt on the rim of his shield*
 is not entirely satisfactory, but it is at
 least possible (Agar J. P. xxv. 37).
 If we could with Darbishire read Φάλτο
 as from root *Fel*, *twisted himself*, the
 problem would be solved; but the evi-
 dence for such a word is too slight to
 justify a change.—An accident such as
 this might easily happen with the huge
 ποδηνεκὴς Mykenaeen shield; cf. Z 117

σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαυνόν,
 ἀντυξὴ ἢ πυμάτῃ θέεν ἀσπίδος (App. B, i. 3).

646. For ποδηνεκὲς we should perhaps
 read ποδηνεκέ' as part of the predicate,
 cf. N 340 ἄς εἶχον ταμείχροας. But the
 text, which has almost unanimous ms.
 support, is defensible; the objection of
 course is that ἔρκος ἀκόντων is the sort
 of phrase that should stand by itself, as
 in Δ 137. Compare the use of ἔρκος
 Ἀχαιῶν Γ 229, etc.

653. εἰσωποὶ ἐγένοντο, ἐναντιοί, ἢ ἔσω-
 θεν βλέπομενοι, ἢ ἐνδον τῆς ἐπιφανείας
 ὄντες, Hesych. ἐν ὕψει τὰς ναῦς ἐβλεπον,
 ὃ ἐστὶν εἰσῆλθον εἰς αὐτὰς καὶ ὑπὸ τὴν
 στέγην αὐτῶν ἐγένοντο, Schol. A; they
 had the ships before their faces, i.e. got
 behind them. But it is only by much
 violence that this can be got from the
 Greek. The natural sense would be
 'they came in sight of the ships,' which
 evidently does not suit the context.
 Even if with Lachmann we supposed
 that this line originally followed im-
 mediately after 366 nothing would be
 gained; for it would be in the highest
 degree unnatural that that stage of the
 fight should be followed directly by the
 desertion of the ships in 655; between

νῆες ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.

Ἄργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη

655

τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν

ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς

καὶ δέος· ἄζηχες γὰρ ὁμόκλεον ἀλλήλοισι.

Νέστωρ αὖτε μάλιστα Γερήμιος, οὖρος Ἀχαιῶν,

λίσσεθ' ὑπὲρ τεκέων γονούμενος ἄνδρα ἕκαστον·

660

“ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ

656. **πρωτέων** (Ar. ?) ACP Lips. Harl. b : **προτέρων** Ω (γρ. Lips.) : γρ. **πρώτων** καὶ **προτέρων** καὶ **πρωτέων** A. || **αὐτοῦ** : αὐτοὶ AJ. „ **ἐμμενον** HPQR Mor. 657. γὰρ : δὲ J. 659. Νέστωρ δ' GH. || αὖτε : γάρ τε S. 660. **τεκέων** (U : **τοκέων** Ω.

'coming in sight of the ships' and being driven out of them there is a long interval which needs description. If an explanation is possible it must be sought elsewhere. Christ has proposed to derive the adjective from *ὀπή*, 'they got into the intervals of the ships,' i.e. instead of standing in line level with the front of the ships they are now driven in between them. This gives exactly the sense required; the only question is as to the use of *ὀπή*, which is not adequately defended by the analogy of *μετοπή*—the transition from 'hole' (properly *peep-hole*) to 'an interval' on so large a scale is doubtful. It is better to regard the word as a compound of *ὀπ*- in which the second element has lost its distinctive force, 'inside-looking' = *inside* simply. The word *ἐξῶπιος*, of which Euripides is so fond, seems exactly similar; he uses it = *outside* simply, not *out of sight of* as commonly taken; cf. (Euripides in) Aristoph. *Thesm.* 881 αὐτὸς δὲ Πρωτεὺς ἐνδον ἔστ' ἢ ἑξῶπιος; On the same analogy *ἐνώπια* = *inside* walls (note on Θ 435), *στενωπός* = *στενός*, Ψ 427. Cf. also *ἀνθρ-ωπος* = *human*. The matter would be still simpler if with Conway (*Proc. Camb. Phil. Soc.* 1891, p. 23) we could regard -*πο*-, with its short form -*π*- (*ὀνοπ*-, etc.), as a form of the suffix -*γο* (Brugmann *Gr.* ii. § 86); but for this the evidence is very scanty. In any case the sense is clear from the context, 'they (the Argives) got *between* the foremost ships'; in 655 they are driven still farther back, *behind* the foremost ships. *πρῶται* is here used in the opposite sense to that found in Ξ 31, q.v., but the difference is not unnatural, for there we are being taken with Nestor

from the sea inland, here with Hector from the land towards the sea; so that in each case *πρῶται* means the first line we meet with. *ἄκραι*, separated from its subst. by the end of the line, is not a mere epithet; it seems to mean 'enclosed them *with their extremities*,' i.e. between stem and stern. Compare Soph. *Ai.* 1276 ἀμφὶ μὲν νεῶν ἄκροισιν ἤδη ναυτικοὺς ἐδωλῖος, with Jebb's note ('*ἄκροισιν* denotes the position of the ἐδῶλια at the extremities, or sterns, of the ships').

656. It is useless to inquire carefully into the arrangement of huts and ships, which the poet can imagine according to the needs of the moment. Here he probably regards the ships as being a single line, surrounding the camp like a wall.

660. **τεκέων** has poor MS. support, but is better than **τοκέων** (recurring only in Φ 587) where the short ε is the only exception (other than in proper names) to the rule that nouns in -*εως* have -*η*-; see **τοκήων** in 663 (so Brandreth). Schol. A explaining ὑπὲρ **τοκέων**, says ἦτοι ὡς λέγομεν "πρὸς Διός," ἢ ὅπερ ἂν παρόντες ἐποίησαν οἱ γονεῖς· ὅπερ μᾶλλον εἰκός· ἐπιφέρει γὰρ "τῶν ὑπὲρ ἐνθάδ' ἐγὼ γονάξομαι." But κτήσιος in the latter passage (665) proves that ὑπὲρ cannot = *ἀντί*, and ο 261 λίσσομαι ὑπὲρ θυνῶν καὶ δαίμονος κ.τ.λ. shews that it is merely the ordinary form of adjuration *by* an object. So also X 338, Ω 466.

661. Cf. N 121 and E 529. The addition of **ἄλλων ἀνθρώπων** here shews the origin of the Homeric *αἰδώς*, which is elsewhere used absolutely. So we have *ἀνθρώπων νέμεσιν* χ 40, as well as *νέμεσιν* used absolutely in N 121.

ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκῆων,
ἦ μὲν ὅτωι ζώουσι καὶ ὡι κατατεθνήκασι·
τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων 665
ἐστάμεναι κρατερῶς, μὴ δὲ τροπάασθε φόβονδε.”
ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλὺς ὤσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
ἦ μὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο· 670
Ἔκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,

664. ὅτωι) $D^2 H^2$ Bar. Mor.: ὅτ' ἐν R: ὅτεω(i) Ω. || κατατεθνήκωσιν Vr. d (U³ *supr.*). 666. ἱστάμεναι Bar. || τροπάσσε GR (*supr.* αι over ε) Cant. . τροπάσσαι H Mor. Bar.: τρωπάσσαι P: τροπάσσαι S: τροπάσαι Q: τροπάσσε Vr. d: τρωπάσσαι A (*supr.* ε) JT fr. Mosc. Vr. b A: τρωπάσσε CDU Harl. a Lips. 667. ὥτρυνε A. 668-73 *ab.* Ar. 670. πρὸς: πρὸ PQ Lips.² (γρ. πὰρ): πὰρ Vr. b: πρὸς ἢ πὰρ Eust. || πτολέμοιο CDGHQTU Bar. Ven. B.

Public opinion and fear of the gods are the double moral sanction of the Homeric Greeks, as of many more modern peoples.

664. ὅτωι has only weak ms. support here, but the form without synizesis is *a priori* preferable, and in M 428 (q.v.) authority is all in favour of it. Cf. also note on ὅτοιςιν, O 491. The present line comes in very oddly, as we should naturally suppose that the appeal by the parents was the same as by 'children and wives and possessions,' viz. if you do not fight manfully now you will never see them again. As the text stands we have to understand 'remember your parents' in the sense of 'think of your family honour.' This sudden shifting of the point of view by an after-thought is very prosaic, and Payne Knight (followed by Düntzer, van L., and others) is probably right in rejecting the line as an interpolation due to the obvious consideration that many of the Greek warriors must be orphans.

666. All the variants given above lead back to an original ΤΡΟΠΑΣΘΕ=τροπάσθε for τροπάσθε (-αι for -ε being only itacistic). τρωπᾶν (though given without ms. variation in I 500, A 568, Σ 585) is a mere figment, though an old one, dating from the period which produced the 'Epic diectasis'; we can always restore τροπάειν. So τρωχᾶν for τροχάειν (X 163, ζ 318 *τρεχέτην*) and στρωφᾶν for στροφάειν (except N 557, see note). Cf. Menrad *Contr.* p. 126, H. G. § 55. 9.

668. ἀπὸ τοῦτου ἕως τοῦ "ἢ δ' ὅσοι παρὰ νηυσὶν" (673) ἀθετοῦνται στίχοι ἕξ, ὅτι οὐ προσνίσταται ἀχλὺς, ἀλλὰ συνεχῶς μάχονται. νῦν δὲ φησιν "Ἔκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους"· πρότερον δὲ οὐ καθέωρων, ὅτε ἔλεγε "τῶ δὲ μὴς περὶ νηὸς ἔχον πόνον" (416) καὶ ὅτε παρεκάλει αὐτοὺς "ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες" (494). πῶς δὲ ἐφυνγον σκύτους δντος; ἦ τε Ἀθηνᾶ οὐ πάρεστι διὰ τὴν τοῦ Διὸς ἀπειλήν, Δν. The force of these arguments cannot be gainsaid, and only one or two scholars have made desperate efforts to save the passage by explaining νέφος ἀχλὺς of a mental cloud, *despair*, and φόως of the light of hope. This is entirely un-Homeric. Lachmann thought that there was here a gap in the story of his 'lay,' the account of the bringing of this mist having been lost, as indeed is suggested by Schol. T. We probably have a piece from the same hand in P 268-73, q.v. The only doubt is whether the athetesis should not extend to Nestor's speech, 659-67, as well. If we are right in regarding this part of O as belonging to the original Μῆνις, there can be no question that Nestor has been introduced later; for it is only in later additions that he has been brought back to the battlefield at all. In the Μῆνις he was last heard of in his hut with Machaon at the end of A.

671. Βοὴν ἀγαθὴν of Hector, as N 123; the only cases where it follows instead of preceding the name.

ἦμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
 ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν ἔνθα περ ἄλλοι ἀφέστασαν υἱὲς Ἀχαιῶν. 675
 ἀλλ' ὃ γε νηῶν ἴκρι' ἐπώιχετο μακρὰ βιβάσθων,
 νῶμα δὲ ξυστὸν μέγα ναῦμαχον ἐν παλάμησιν, - οὐ γὰρ συνέστω ε. Η. 9.
 κολλητὸν βλήτροισι, δυωκαϊκοσίπηχυν.
 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὐ εἰδώς,
 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 σεύας ἐκ πεδίου μέγα προτὶ ἄστν δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐθήσαντο
 ἀνέρες ἦδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

673 om. Lips. || ὅσσοι : ὁπόσοι S. 675 om. P. || ἐφέστασαν CGHJSU Ambr.
 676. βιβάσκων I. Cant. : βιβάσων S. 679. κελητίζειν Ambr. (i.e. κέληθ' ἵζειν :
 see Schol. AT). 680. συναίρεται Philemon ap. Porph. (see below) : συναγείρεται
 Ω (including A). 681. σεύας Harl. a. || ἐκ : δ' ἐκ PR. || ποτὶ S. || δίηται :
 διώκει C¹ (?) HJ Ambr. fr. Mosc., Harl. a (supr. ηται), γρ. A : διώκοι C² PR :
 διώκει GS. 682. τέ : δέ Vr. A.

672. ὅσοι does not belong to *ἐταίρους*, but is the subject of *φράσσαντο*.

673. This line is in obvious contradiction to 675; the Greek host is at the moment not fighting at all (see 655), but is rallying for a fresh effort amid the huts.

675. ἀφέστασαν, stood apart from the enemy in detached groups between the ships, opposed to ἐφέστασαν, 'stood close,' 703.

676. ἴκρια, the small deck at the bows (μ 230) or stern (ν 74) of the ship. See M. and R. *Od. App.* p. 536.

677. ξυστὸν ναῦμαχον, see on 388. We cannot be certain what βλήτροισι means, whether 'in lengths' or 'by clamps,' or hoops or rivets used to keep the separate pieces together. The word appears not to recur in Greek, so we have only the probabilities of the present passage to guide us. The enormous length of the ξυστὸν is explicable if we suppose that it was really used as suggested on 388; that a hero should be able to employ it as an ordinary spear is merely a proof of his heroic strength. See also on Z 319.

679. κέλητα αὐτὸς (sc. "Ομηρος) μὲν οἶδε, χρωμένους δὲ τοὺς ἥρωας οὐ συνίστησιν, Ar., who pointed out with equal acumen that the trumpet (Σ 219) occurs only in similes, not in the actual description of heroic times (see also note on Φ 362). The poet was conscious that

these inventions were still recent, and not to be ascribed to the antiquity of which he sang. The κέλης appears again in the simile of Odysseus astride on the keel, κέληθ' ὥς ἵππον ἐλαύνων ε 371, and there seems to be one case where heroes are actually represented as riding on horseback, see note on K 513.

680. ἐκ πολέων, i.e. picked horses, for his feats would be possible only on a carefully-matched team. συναίρεται (aor. subj.), harnesses together, see note on K 499. The only authority for the word here is Porphyrus who quotes (from an unknown Philemon) συναγείρεται as an instance of the ἀμαρτήματα γραφικά καὶ τὰ ἄλλα παραδιορθώματα πᾶν ἄγροικα which disfigure the text of H.: ἐνταῦθα γὰρ πρὸς οὐδὲν ἀναγκαῖον ἐγράφη διὰ τοῦ γ . . τὸ δὲ χωρὶς τοῦ γ γράφειν Ὀμηρικόν . . τὸ γὰρ συναίρεται μᾶλλον προσεχῶς σημαίνει τὸ συνάγειν καὶ συναρμύζειν. It does not appear however that he has any grounds for the change beyond conjecture. As Philemon quotes Alexander of Kotyia, he cannot have lived before the 2nd cent. A.D. Farther back the reading cannot be traced. See Schrader *Porph.* p. 287. πίσυρας, see H. G. § 130. 3.

681. μέγα ἄστν, οὐ γὰρ ἐν μικρῷ πόλει ταῦτα γίνεται, Sch. T. δίηται, cf. Σ 584.

683. ἔμπεδον seems to mean 'without hesitation' or uncertainty; cf. ἀσφαλὲς

θρώϊσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὧς Αἴας ἐπὶ πολλὰ θοάων ἔκρια νηὼν 685
 φοῖτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἔκανε·
 αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖσι κέλευε
 νηυσὶ τε καὶ κλισίησιν ἀμυνέμεν. οὐδὲ μὲν Ἐκτωρ
 μίμνε· ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὧς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690
 ἔθνος ἐφορμᾶται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὧς Ἐκτωρ ἔθυσσε νεὸς κυανοπρώροιο
 ἀντίος ἀΐξας· τὸν δὲ Ζεὺς ὥρσεν ὅπισθε
 χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695
 αὐτὶς δὲ δριμύϊα μάχῃ παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἀντέσθ' ἐν πολέμῳ, ὥς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ, ἀλλ' ὀλέεσθαι, 700

686. βιβῶν PRS (-ῶν) Harl. b, Par. a c d f g h, fr. Mosc. : γρ. βιβῶν A.
 687. βοάων JP Bar. : βοάων Ω. 688. οὐδὲ μὲν : οὐδέ κεν P. 689. τινὲς
 ἐπισυνάπτουσι τοῦτωι τόνδε ἀλλὰ πολὺ προέεσκε, τὸ ὄν μένος οὐδένι εἴκων
 (= X 459), T. 691. ποταμῶν JPRS : ποταμῶι Harl. a. 692 sm. C. ||
 δολιχοδείρων PQ Lips. 693. νεὸς CDH (supr. ο) JQR V r. b, fr. Mosc. Harl. a² :
 νηὸς P. 694. ἀντίον R and ap. Did. || ἀΐξων A (γρ. ἀΐξας) CQ. || ὥρσεν P :
 ὤσεν Ar. H Par. c e j, γρ. Par. g. 695. ὥτρυνε : ὄτρυνε R : ὤσυνε P.
 696. αὐθις C. 700. φεύξεσθαι P Lips. V r. b : φθέγεσθαι J.

θέει ἔμπεδον of a boulder, N 141, θέει
 ἔμπεδον of a ship, ν 86. The feat de-
 scribed is not likely to be that of the
 modern circus, where a man stands on
 the horses' backs and leaps across from
 one to the other ; more probably while
 holding the reins of four horses in his
 hands the performer leaps to the ground
 from one and mounts another while
 they are going at full speed. So Aias
 leaps from the deck to the earth, and
 springs thence to the deck of the next
 ship. We may compare the favourite
 exercises of the Thessalian ἀναβάται, who
 used to spring from their horses at full
 speed, run by their sides holding the
 reins, and leap up again. ἐπ' ἀμείβεται,
 tmesis ; cf. Z 339 νίκη δ' ἐπαμείβεται
 ἀνδράς.

691. ἕθνος = flock, B 459 ; 692 = B 460.

693. νεὸς, a ship, or perhaps the ship,
 on which Aias is from time to time.
 But the expression would be more natural
 if Aias remained on one ship only, as in
 416. So in the next line ἀΐξας, the

reading of Ar. and most MSS., is suitable
 to a single rush ; while ἀΐσων would be
 right if Hector is pursuing him from one
 ship to another.

694. ὥρσεν, as N 83 ; Ar. ὤσεν, which
 however is elsewhere always used of
 thrusting away. At the same time it
 better suits the very material conception
 of χειρὶ μάλα μεγάλῃ, an anthropomor-
 phic metaphor which contrasts strongly
 with the immaterial *actio in distans* of
 Διὸς νόος, 242. The nearest parallel in
 H. is the pulling backwards and for-
 wards of the armies by ropes held in the
 hands of the gods. We have no right to
 suppose that Zeus has descended from
 Ida and is present in person on the
 battlefield.

696. δριμύϊα is only used of meta-
 phorically bitter things ; here it is virtu-
 ally equivalent to πολύστονος or the like.

698. Tyrannio's accentuation ἀντέσθαι
 seems to be right ; the verb is, or may
 be, an aor. wherever it occurs (H.G.
 § 32. 2).

Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστω
νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοῦς.

οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·

Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,

καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν

705

εἰς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.

τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεῖς τε

δήϊουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε

side τόξων αἰκὰς ἀμφὶς μένον οὐδ' ἔτ' ἀκόντων,

ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι ἓνα θυμὸν ἔχοντες

710

ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο

καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι.

πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήνεντα

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. *The dark 715 earth was a stream of blood*

701. ἔλπετο JPQ Lips.: ἔλπετο Ω. 702. κτανέειν DJP Bar. || ε': δ' HQT.
703. ἀφέστασαν R. 704. νεὸς CDJPQRT Mor. Vr. b. 706. αὖτις C. ||
ἀπήγαγε: ἐπήγαγε H: τινὲς ἀφίκετο T. 709-10 sm. Q. 712 ἀθ. Ar. (v. infra).
714. χειρῶν: χειρός P Harl. a. || πέσον Ar. APRT Harl. d, Par. e: πέσεν Ω.

703. ἐφέστασαν ἀλλήλοισιν, this phrase is used, N 133, II 217, of men standing close in serried ranks; it therefore expresses here very vividly the closeness with which the two armies 'stand up to' one another.

705. For Protesilaos see B 698, N 681. ὠκυάλου, a curious compound; *swift at sea?* or *swiftly leaping?* Or can it be connected with *Feλ-*, *swiftly turning?* See on ἀμφιέλισσα, B 165. Herodotus is followed by Lobeck in regarding -αλος as a mere termination; Dionysios of Halikarnassos wrote ὠκυάλου, to shew that it was derived from ἄλς.

706. For the acc. πατρίδα γαίαν expressing the *terminus ad quem* cf. *H. G.* § 140. 4.

709. αἰκὰς (ἀπ. λεγ.) τὰς φορὰς καὶ τὰς ὁρμάς, Ar. *Lex.* οὐδ' ἔτ', so Monro for οὐδέ τ' of mss., where τ' is meaningless.

710. οἳ γε, like τοί γε above, can refer only to the Greeks; ἓνα θυμὸν ἔχων always implies harmonious co-operation (II 219, P 267, γ 128). Agar (*J.P.* xxv. 38) reads *διχα* for *ἓνα*, referring the lines to both parties. But the Trojans have not been keeping 'at long range' (ἀμφὶς 709) nor can we suppose that they use the abnormal weapons of 711.

711. See on N 612. The use of axes and hatchets (or whatever the difference between the *πέλεκυς* and *ἀξίνη* may have been), which are not employed in regular Homeric warfare, is doubtless due here to the peculiar circumstances of the fight; such tools would form part of the carpenters' stores of the fleet and camp, and every man fights with what comes first to hand.

712. This may be understood of the Trojans and many of the Greeks. But *ἀθετεύται*, *ὅτι εὐτελὲς ὁ στίχος καὶ ἡ ἰδιότης τῆς μάχης οὐ σώζεται*: *ξίφεσι μὲν γὰρ καὶ ἔγχεσι πάντοτε μάχονται, νῦν δὲ πελέκεσι καὶ ἀξίνοις*, An.

713. For *μελάνδετα* see App. B, ix. 3. *σὺνρόδετα* . . . οἱ δὲ μελαίνας λαβὰς ἔχοντα· τὴν δὲ λαβὴν δεσμὸν καλεῖ ὁ Σιμωνίδης. οἱ δὲ ἐπιμελῶς ἐνδεδεμένα πρὸς τὴν λαβὴν. The last explanation is consistent with that given in App. B.

714. ἀπ' ὤμων, *ὅτι οὐ χρωμένων τοῖς ξίφεσι πρὸς μάχην χαμάδις ἐπιπτον*, An., i.e. the swords fell in the sheaths, the *τελαμώνες* being severed by blows lighting on the shoulder. This is preferable to the alternative explanation that the swords fell because the arms which wielded them were severed at the shoulder.

Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει *αὐτοῖς πρὸς αὐτὸν*
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·

“οἴσετε πῦρ, ἅμα δ’ αὐτοὶ ἀολλέες ὄρνυτ’ αὐτήν·

νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε,

νῆας ἐλεῖν, αἰ δεῦρο θεῶν ἀέκητι μολοῦσαι

720

ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,

οἳ μ’ ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσιν

αὐτόν τ’ ἰσχανάασκον ἐρητύοντό τε λαόν.

ἀλλ’ εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύποπα Ζεὺς

ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.”

725

ὥς ἔφαθ’· οἳ δ’ ἄρα μᾶλλον ἐπ’ Ἀργείοισιν ὄρουσαν.

Αἴας δ’ οὐκέτ’ ἐμῖνε· βιάζετο γὰρ βελέεσσιν· *οὐκ ἐπὶ πρυμνῇ*

ἀλλ’ ἀνεχάζετο τυτθόν, οἴόμενος θανέεσθαι,

θρήνυν ἐφ’ ἐπταπόδην, λίπε δ’ ἱκρία νηὸς εἵσης.

716. οὐκ ἐμεθείη Zen. : οὐτὶ μεθείη Schol. Ap. Rh. i. 1089. 718. αὐτοῖς : ἄλλοι P. || ὄρνυτ’ : ἄρνυτ’ R. : ὠρνυτ’ A. 722. πρυμνήσι νέεσσιν : πρυμνήσιν ἀχαιῶν T. 726. μᾶλλον : πάντες PR Vr. d. 728. ἀναχάζετο T¹. 729. ἐφ’ : ὑφ’ R Ap. Lex. 88. 17, Et. Mag. 454. 58. || ἐπταπόδην : ἐπτάποδα Et. Mag. 454. 58 (but -ην, 455. 7).

716. πρύμνηθεν, *by the stern*; cf. II 762. οὐκ ἐμεθείη, the reading of Zen., is justly stigmatized as barbarous by the scholia. So also II 762. The form οὐχί occurs only in these two passages, and is probably not Epic. Platt (*J.P.* xix. 42) proposes οὐ ἐ, cf. Ω 214 : οὐ τι is simpler and has a little authority, but does not explain Zen.’s reading. οὐκί is found in H. only at the end of a clause. For the ἄφλαστον or *aplustre* see on I 241. The word occurs here only in H. Compare Herod. vi. 114 (Κυνέγειρος) ἐπιλαμβανόμενος τῶν ἀφλάστων νεὸς, τὴν χεῖρα ἀποκοπεῖς πελέκει πίπτει.

718. οἴσετε, aor. imper., see Γ 103.

719. πάντων ἔξιν, *a recompense for all* (that we have suffered).

721. γερόντων, *councillors*, as γέρονσι βουλευτῆσι Z 113, and see B 53, etc. Cf. also the Trojan δημογέροντες, Γ 149. There is no hint elsewhere of such an excuse for Hector’s backward strategy; a different reason is given in I 352 ff.

723. ἐρητύοντο, the middle is only here used transitively.

727. βελέεσσιν, *missiles*, because with his long ξυστόν he keeps them too far off for their spears to reach him.

729. ἐπταπόδην, the Et. Mag. in one place gives the form ἐπτάποδα, which is more in accordance with analogy, and

may have been altered from a supposed metrical necessity. The same correction should perhaps be made in Hes. *Opp.* 423 τριπόδην. What this ἐπτάποδα was can be only a matter of conjecture, as it is not elsewhere mentioned. The scholia give various explanations: ἡ ἐν τῷ πλοῖῳ ἀπὸ τοῦ τοίχου ἐπὶ τοῖχον διάβασις, Ap. Lex. : τινὲς δὲ τόπον τῆς νεὸς βάσιν ἔχοντα ἐφ’ οὗ τὸν κυβερνήτην τοὺς πόδας τιθέναι, δ καὶ ἐδωλὶον φασιν. ἄλλοι δὲ τὴν ὑποδεχομένην τὸν ἱστὸν τράπεζαν εἶπον. οἳ δὲ διαβάθραν ἀπὸ νεὸς εἰς νῆα, Sch. A. Of these the explanation which best suits the ordinary use of the word ‘footstool’ is that which makes it ‘a low stool or bench fixed athwart the deck,’ so as to raise the helmsman and give him more power over his oar (M. and R. App. p. 544). But this must needs be on the ἱκρία at the extreme stern, and it is precisely from this point that Aias is driven. Now if we consider that there must have been some sort of bridge over the hold by which the sailors could pass between the after and fore decks without interfering with the rowers, we find that we have here a point of retreat which would just suit Aias; one where he would be defended from close approach by the hold on either side, while still able to wield his 22-cubit pole. ἐπταπόδην

ἐνθ' ἄρ' ὃ γ' ἐστήκει δεδοκμημένος, ἔγχει δ' αἰεὶ 730
 Τρώας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·
 αἰεὶ δὲ σμερδὸν βοάων Δαναοῖσι κέλευεν·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἢέ τινάς φαμεν εἶναι ἀοσσητήρας ὀπίσσω, 735
 ἢέ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λουγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,
 ἦι κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἴης· 740
 τῷ ἐν χερσὶ φόως, οὐ μειλιχίη πολέμοιο.”
 ἦ καὶ μαιμώνων ἔφεπ' ἔγχει ὀξυόεντι.
 ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὔτασκε δεδοκμημένος ἔγχει μακρῶι· 745
 δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

730. **ἑστήκει** Ar. APQ Bar. Lips. Vr. d, fr. Mosc. : **εἰστήκει** Ω. 731. **φέρει**
 DGLR Lips. Harl. a. 732. **βοάων** R: **βοῶων** Ω. 736. **ἢ ἔτι** QS. | **ἀμύνει** R:
ἀμύνη H. 737. **τι** Ar. DH³ST Mor.: **τοι** PR Vr. b: **τις** Ω. 738.
ἐπαμυναίμεσθ' C (-**νέμ-**) Q Lips. Vr. b d A, Harl. a (and A *supr.*). 739. **πεδίῳ** :
ἐν ἄλλῳ τρώων ὁμάδῳ A. 741. **μειλιχίῃ** Dion. Thrax. 743. **δὲ** : **δὴ** Q. ||
κοίλας ἐπὶ νῆας ἄγοιτο G Harl. a. || **νηυσὶν ἄγοιτο** PR. 744. **ὀτρύνοντος** HJR
 fr. Mosc. 745. **ἔγχει μακρῶι** : **ὀξεί** χαλκῶι) CGPQR: **ὀξεί** δουρὶ Eust.
 746. **δὲ ἡ δὴ** Eust.

would then naturally mean '7 feet high' above the floor of the hold—precisely what would be needed in order to enable the rowers to move freely about beneath it.

730. **δεδοκμηένος**, *on the watch*, here only in H.; it is generally referred to **δέχομαι**, cf. Δ 107 **δεδεγμένος ἐν προδοκῆσιν**. For the double stem we may compare Att. **μεμένηκα** by **μέν-ω**, etc. Other derived verbs in the same sense are **δοκέω** and **προσδοκᾶν** = *to look for*.

735. **ἀοσσητήρας**, see 254. **ἄρειον**, better than the wall formed by ships and the line of battle, the **ἔρκος χάλκειον** of 567. It is not necessary to assume that this portion of the poem belongs to those which speak of the wall round the ships, in order to explain 'a better wall than that which we have lost.' See Δ 407.

Cf. Virgil *Aen.* ix. 779 *quos alios nuntios, quae iam ultra moenia habetis?*

738. **ἑτεραλκέα**, see note on H 26.

740. **πόντῳ κεκλιμένοι**, *leaning on the sea*, with no other support or base: cf. II 68 **ῥηγμῖνι θαλάσσης κεκλιᾶται**, and E 709 **λίμνῃ κεκλιμένος Κηφισίδι**, with note.

741. **φόως**, *safety*, as often. **μειλιχίῃ**, so Ar., while Dion. Thrax read the nom. **μειλιχίη**. This must be taken as a phrase like **οὐχ ἔδος**, *this is no time for slackness*.

742. **ἔφεπε**, *kept driving the enemy*. See on Δ 496.

744. **κηλείῳ**, more correctly **καναλέῳ** (so Fick from Hesych.) or **καλέῳ** (Schulze *Q. E.* p. 475) from root **καF** of **κα(F)ίω**. Elsewhere in H. only **κήλεος** is found, always in the phrase **πυρὶ κηλέῳ** (seven times). **χάριν Ἑκτορος**, cf. **φέρων χάριν Ἑκτορὶ δῖῳ** E 211, and **χαριζόμενος**, 449 above.

II

INTRODUCTION

To those who have accepted the hypothesis which excludes the ninth book from the original *Μῆνις*, and concur generally in the conjectural scheme for the original form of that poem which has been set out in the introductions to the preceding books, the opening of the *Πατρόκλεια* presents no difficulty. Achilles, who in the first book vowed that great yearning for him should come on the sons of the Achaians, and that in the day of trouble Agamemnon should not avail to help them, was in the eleventh so far moved by their disaster as to send Patroklos to ask after a wounded warrior whom he saw driven past his hut in Nestor's chariot. During his brief absence things have moved apace. The Greeks, deprived of Agamemnon, Odysseus, and Diomedes, have been driven back to their ships, and are only holding even the first line of these through the prowess of Aias, who alone is keeping Hector at bay (O 592 to end).

At this critical moment Patroklos returns to Achilles, weeping, and is received with an ironical question as to the cause of his grief. The unimportant errand on which he has been sent is naturally forgotten by both speakers, and without an allusion to Machaon, Patroklos, as Nestor had urged him, asks to be sent in command of the Myrmidons against the foe. Achilles consents in a speech which is a fine picture of the struggle between his wounded pride and his patriotic feeling; he bids Patroklos do no more than barely save the camp, lest too complete a victory rob him of the atonement which Agamemnon owes him.

To those who regard the ninth book as an integral part of the *Iliad* from the first this speech in its present form offers insuperable difficulties. The words of Achilles in 60-61 and 84-86 are entirely inconsistent with the ample, and indeed abject, humiliation of Agamemnon in I. This is not a mere superficial inconsistency due to a temporary forgetfulness, such, for instance, as the accidental resuscitation of the dead Pylaimenes in N; it is a contradiction at the very root of the story, as flagrant as if Shakespear had forgotten in the fifth act of *Macbeth* that Duncan had been murdered in the second. To suppose that the same intellect which prepared the embassy to Achilles by the eighth book, and wrought it out in such magnificence and wealth of detail in the ninth, could afterwards compose a speech, so different and yet so grand, in entire oblivion of what had gone before, is to demand a credulity rendering any rational criticism impossible.

This speech has accordingly been riddled by the artillery of modern criticism. It has in fact been the target not only of believers in the ninth book, but of those who desire to make Achilles logical—heaven save the mark! Because in 60 he will ‘let bygones be bygones,’ he must not recur to the old grudge in 72; because he puts down the Greek defeat to his own retirement, he must not gloat over the disabling of Agamemnon and Diomedes as well. So it comes that of the fifty-two lines of which it consists, no fewer than thirty-six (I follow Hentze’s *Anhang*) have been rejected by one critic or another. The less destructive (including Hentze), condemn 69–79 and 84–86 only, urging that the omission of the lines makes the reference in ἀλλὰ καὶ ὧς (80) clearer than it was before. To this it is sufficient to reply that the meaning of the words was already clear enough, and has probably never puzzled or misled a single reader. Nobody has attempted to explain why the lines should ever have been interpolated. The only assignable cause is a malicious desire to create confusion by contradicting the previous story. The interpolation of a poem like the ninth book, even at the expense of subsequent inconsistency, is intelligible enough, for such a poem has every right to be regarded as an end in itself; but no visible purpose is subserved by the two passages here in question. Space does not permit a discussion at length of the various arguments. Some of them will be found in the notes; on the general question I prefer only to express my own conviction, formed after long and careful reflexion, that the whole speech of Achilles in its present form, with its alternations of penitence and passion, is as perfectly conceived and perfectly executed as any other literary piece in existence. One line certainly (64) has been added later with a definite object, but in no way impairs the masterly whole.

The narrative now runs on smoothly, except for the purely negative difficulty that in 101–23 no specific reference is made to the peculiar circumstances under which Aias was fighting when we left him at the end of O. The next question which arises is one of considerable importance, as it is involved in large portions of the subsequent narrative. Many signs indicate, as Bergk first pointed out, that the equipment of Patroklos in the arms of Achilles is no part of the original story.

The lines in this book which have to be excised to get rid of the change of armour are 40–43, 64, 140–44, 248 (?), 796–800. Even of these fifteen or sixteen lines seven are taken from other passages—41–43 from Λ 799–801 and 141–44 from T 388–91. Zenodotos athetized the last four here on good grounds; there can be no doubt that they are in place in T. It will probably surprise most readers to learn that an incident so familiar in our conception of the *Iliad* is announced only in these few lines, of which half are suspect, and all can be cut out of the text without leaving the slightest gap. Moreover, the intention of the exchange can only have been to strike terror into the enemy; it not only fails of this, but passes absolutely unnoticed, for the belief of the Trojans that Achilles has joined the fight (281–82) is only momentary, and is amply explained by the appearance of his troops. The words of Sarpedon in 423–24 shew that in fact Patroklos is not taken for Achilles. If, therefore, in the next two books we find reason to suppose that the change of armour is an interpolation into the original story, such a hypothesis will find a support rather than a difficulty in the narrative

of Π, and we shall have reason to be grateful to the interpolator for the very conservative way in which he has introduced his episode.

The short 'catalogue' of the Myrmidons (168-97) is clearly late, and with it the following speech of Achilles (198-211) must probably go, as is shewn in the notes; nor is further reference necessary to the few doubtful lines which occur in the plain and doubtless original narrative down to 363 (see notes on 156, 259, 296, 326-29, 353). The obscure and hardly Homeric simile of 364-65, however, introduces a passage of extremely dubious authenticity. We have already had ample reason to suppose that the wall round the Greek camp was not in the original *Μῆνις* at all; this supposition is greatly strengthened by the confusion and linguistic difficulties connected with the allusions to it in 364-71, 380-83. If these lines are cut out, all runs smoothly; the wall is ignored, and the much-disputed line 397 becomes intelligible.

The long episode of Sarpedon's death extends from 419 to 683. It is not in any way essential to the story, and can be omitted without injuring the structure; but it is on the other hand inserted so as in no way to shew the seams. It is moreover splendidly animated and picturesque. But if the analysis of previous books is correct, it must be an addition, for Sarpedon has hitherto appeared only in places which are not so old as the *Μῆνις*. He takes an active part in the *Iliad* only thrice; in his duel with Tlepolemos in E, in the assault on the wall in M, and here. The second of these at least is late; the first is hardly datable (see *Introd.* to E), but is at all events not in the oldest stratum. And in this book we have two explicit references to M, which must be at least as late as that book.

Whether the whole episode is contemporary with these references is doubtful. It is perfectly possible to excise them (see notes on 508, 558); but the alternative hypothesis, that all the Sarpedon episodes in their entirety are by the same hand, and not older than the *τειχομαχία*, has much to commend it. But on the whole the evidence of the difficult line 660 tends to shew that the episode has been very largely expanded, possibly by the addition of not less than 505-658. Two other parts of the episode, the scene between Zeus and Hera in 431-61, and its pendant in 666-83, have been doubted from ancient times. To me the evidence against 444-49 and 666-75 seems strong; that against the remainder of the two passages considerably weaker.

After the death of Sarpedon we pass on with only one serious stumbling-block (see note on 698) to the death of Kebriones. It is strange that, after we have been led to expect the final fight between Patroklos and Hector (see particularly 755-64), the scene should suddenly change to a general mellay, lasting apparently a long time (765 ff., particularly 777-80). When the protagonists again appear, they are no longer face to face (see 818-20). It would seem as though the poem originally ended with the slaying of Patroklos by Hector alone; and this climax had been fused with another in which, for the greater glory of the Greek, Hector was aided by Apollo and Euphorbos. No mere rejection of lines helps here; if the conjecture is right, the original battle with Hector has been lost, and we have only the final stroke in 820.

Within this doubtful part itself (765-820) are numerous difficulties. In

the next book the contest is not merely for the body of Patroklos, but for the armour upon it; yet in 793 and 846 we are distinctly told that Apollo took the helmet from his head and the armour from his shoulders. It is hard to see how the seventeenth book could have been composed in the face of these passages; while it is easy to see why they were interpolated, if, as has already been indicated, the arming of Patroklos with Achilles' arms was a late addition—for in divine armour he must have been invulnerable. There is thus every reason for rejecting not only 796–800, where the arms of Achilles are expressly mentioned, but the whole passage 792–804, and with it the entirely superfluous 846 (so Köchly and Hentze). Reasons are also given in the notes for condemning 813–16; the last trace of disarmament then disappears with the word *γυμνόν*, and the narrative runs smoothly. Apollo by a blow stuns Patroklos; Euphorbos takes advantage of his staggering to wound him in the back, and Hector comes up to finish him.

Thus this splendid book, full of life and movement as of pathos and truth, has paid the penalty of antiquity in frequent expansion and interpolation; but it has gained smoothness from long weathering, and is harmonized into a beautiful unity. The spirit of the *Μῆνις* dwells upon it, and it is well worthy of the cardinal place which it holds in the tale of the *Iliad*.

ΙΛΙΑΔΟΣ Π

Πατρόκλεια.

ὥς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλῆϊ παράστατο ποιμένι λαῶν,
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
 ἢ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
 τὸν δὲ ἰδὼν ὤκτειρε ποδάρκης· δῖος Ἀχιλλεύς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 τίπτε δεδάκρυσαι, Πατρόκλεις, ἥ τε κούρη
 νηπιή, ἢ θ' ἅμα μητρὶ θεῶνσ' ἀνελέσθαι ἀνώγει, ἄνωγα
 εἰανοῦ· ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 δακρυόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται.
 τῇ ἱκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις. *τέρειν*, -ε,
 ἥε τι Μυρμιδόνεσσι πιφαύσκειαι, ἢ ἐμοὶ αὐτῶι,

4. γνοφερὸν S. || χέειν *Et. Mag.* 27. 44. 5. ὤκτειρε: εἰσέβησε Ar.
 9. ἐσσυμένη J Mosc. 2¹ and *ap.* Eust. 10. δακρύουσα Q. || προσδέρκεται Zen. ||
 ἀν. ἔλνται JLQS Vr. b. 12. ἥε τε J: ἦ ἔτι P (γρ. ἥε τι) U: ἦ ἔτι S. ||
 πιφάσκειαι JPQRS Mosc. 2.

1. νηός, the ship of Protesilaos, O 704.

2. Patroklos was last heard of in O 390–405 on his way back from Nestor to Achilles. παράστατο, was coming up, as usual, B 244; cf. A 197, etc.

3–4 = I 14–15.

7. δεδάκρυσαι, cf. X 491 δεδάκρυνται δὲ παρειαί, v 204 δεδάκρυνται δέ μοι ὄσσε. So πεπορήγεται, are on the wing, B 90, πεφυλαγμένος, on the watch, κεκλαυμένα, Aisch. Cho. 458, Soph. O. T. 1490; H. G. § 28.

8. Hentze conj. ἀνώγει . . κατερύκει, so that the subj. may distinguish the subordinate verbs forming the supposition from ποτιδέρκεται in the clause which contains the point of comparison.

9. εἰανοῦ, i.e. *Φεανοῦ* (see on E 734), with ε lengthened in the first arsis;

App. D, c. 1. Brandreth's ἀπτομένη *Φεανοῦ* καὶ ἐσσ. is needless. Van L. suggests F for τ'.

11. Notice Πάτροκλε by Πατρόκλεις (Πατρόκλες) above. The former is the familiar shortened form like Ἀλκιμος by Ἀλκιμέδων, etc. τέρεν, I 142.

12. ἥε appears to be the correct accentuation, not ἥ, as approved by Herod., who regarded ἦ as an interrogative particle, here introducing asyndetically three independent questions, like *an—an—an*. There is no reason to suppose it any other than the ordinary conjunction marking three disjunctive questions; see H. G. § 340. The questions are of course ironical. It is perfectly natural that in the altered state of affairs Achilles should forget the

ἦέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
 ζῶειν μὰν ἔτι φασὶ Μενόϊτιον Ἀκτορος υἷον,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων. ἀκαχίῃ
 ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 νηυσὶν ἐπι γλαφυρῆσις ὑπερβασίης ἔνεκα σφῆς ;
 ἐξαῦδα, μὴ κεῦθε νόωι, ἵνα εἶδομεν ἄμφω."

τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεις ἵππευ· 20
 "ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, 25
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος ἱππὶ τὰ μηρὸν δίστῳ.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακ' ἀμφιπέπονται,
 ἔλκε' ἀκείομενοι· σὺ δ' ἀμήχαν' ἔπλευ, Ἀχιλλεῦ· +
 μὴ ἔμεγ' οὖν οὗτός γε λάβοι χόρ' ὃν σὺ φυλάσσεις, 30
 αἰναρέτα· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
 αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνηις ;

14. μᾶν : μὲν J Eust. 16. ἀκαχίμεθα OGPR Vr. A. || ΤΕΘΝΗΩΤΩΝ C (D suppr.) JPRT : ΤΕΘΝΗΩΤΩΝ Ar. (A suppr.) : ΤΕΘΝΕΩΤΩΝ Ω. 20. προσέφη H¹JQRST¹U Bar. Lips. Vr. A. || Πατρόκλεις Vr. d. || ἵππεύς H¹QRS Lips.
 21. Πηλῆος Ar. L Harl. a Lips. : πηλέως HT Ptol. : Πηλέος Ω. 25. ΒΕΒΛΗΤΟ Vr. A. || ὁ om. Aph. 28. τ' om. L Harl. a Lips. : γ' Eust. || ἀμφιπέποντο Eust.
 29. ἀκείομενοι ACHJPQU Vr. A. 30. οὕτως Q (om. γε). || φυλάσσεις C.
 31. αἰναρέτα Bar. Mor. : αἰναρέτη Ar. Ω : αἴν' ἀρετῇ S : αἴν' ἀρετῆς and αἰναρέτης ap. Sch. AT. || τίς ce P (τίς c' L) : τίς ceῦ (ceυ) G²JQRT. || ὀψιγόνων Crau. An. Ox. iii. 389, 390. 32. λοιμὸν R¹. || ἀμύνη Q (supr. εις) : ἀμύνοις L (supr. η) : ἀμύνεις Bar.

trivial errand on which he dispatched Patroklos in the eleventh book, a mere piece of machinery introduced for the purpose of the moment.

22=K 145, 23-37=Λ 658-62. The last line is properly in place here.

27. It is needless to find a difficulty, as some have done, in the omission of Machaon among the wounded ; he is of very trifling importance compared to the three great chiefs.

30. For γ' οὖν see *H. G.* § 349. The combination recurs only in E 258 (where see note).

31. αἰναρέτα, though very poorly attested, is the correct form of the voc., with the α lengthened by ictus and the pause natural after this case (*H. G.*

§ 387). The only analogies to the vulg. αἰναρέτη are Ἀτρεΐδῃ and ὑπαγόρῃ (β 85, 303, ρ 406 only ; we should probably read ὑπαγόρα). The variant αἰναρέτης as an exclamatory nom. is quite possible (*H. G.* § 163), and there is something to be said for αἴν' ἀρετῆς, which would come to the same thing as the compound, *cursed in thy valour*. (Brandreth conj. αἴν', ἀρετῆς τίς τ' ἄλλος, comparing Λ 763 οἶος τῆς ἀρετῆς ἀπονήσεται.) For the sense we may compare the later compounds αἰνόπατερ Aisch. *Cho.* 315, αἰνόγαμος, αἰνόλεκτρος, αἰνόπαρις, etc., though these do not contain the same oxymoron, which is like that of *δυσαριστοτόκεια* Σ 54. ἐπὶ κακῷ τὴν ἀρετὴν ἔχων, An., rightly.

35. ἤνληές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεὺς
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα γριφ.
 πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῆσι θεοπροπίην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὥμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 αἳ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὤσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων." 45
 ὥς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
 οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, διογενὲς Πατρόκλεις, οἷον ξείπες·
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα, 50

35. πέτρα δ' ἠλίβατος Lips. || τ' HPTU: δ' Ω. || ὅτι: ὅτε Ar. 36. ἀλεείνεις
 LR Harl. a. 37. ἐπίφραδε Vr. A. 39. αἳ κέν (H?) Vr. d: ἦν πού Ω. 41.
 εἴσκοντες Ar. R. || ἀπόσχωνται U Bar.: ἀποίχωνται Q. 42-3 om. J Par. a.
 42. ἀναπνεύσωσι LS. 43. πολέμοιο GQ. 44. κεκμηότας Eust. 45.
 ὤσοιμεν S: ὥσοιμεν Vr. A. || ποτὶ RS. 47. οἱ τ' αὐτῷ(ι) HQ Mor. Vr. b A. |
 αὐτὸν R. || λιπέσθαι CPR (λιτέσθαι glossed καταλιπεῖν T^m). 49. ξείπας C Mor. Bar.
 50. ἦν τινα: εἴ τινα Ar.: εἴτινος T² supr.

34. νῦν ἀπαξ τὴν θάλασσαν ἐπιθετικῶς
 γλαυκὴν εἶπεν, An., adding that Hesiod
 uses γλαυκὴ by itself for the sea (*Theog.*
 440 γλαυκὴν δυσπήμελον). The word
 recurs in H. only in γλαυκῶπις (see note
 on A 206) and γλαυκίων T 172. It
 probably means only *gleaming*, though
 the 'grey' sea would better give the
 idea of the merciless element, sunless
 and wind-swept.

35. ὅτι, as I know because: H. G.
 § 269. 2. Ar.'s ὅτε is equally possible
 (ibid. 3).

36-45. See A 794-803, with the notes.
 The lines must be interpolated in both
 places with the whole idea of the ex-
 change of armour (see Introduction). αἳ
 κέν: it is curious that the incorrect
 ἦν πού, which in the parallel line
 has hardly any authority, has here
 invaded almost all mss. In Θ 282 ἦν
 πού does not appear at all.

46-47. This couplet, which is quite
 unnecessary, seems to be a late addition.

It twice has a short vowel before the λ
 of λιτ-. Of this there is no other in-
 stance in *Il.* (see on A 15), and only
 eight in *Od.* out of some thirty instances
 of the root (including λιτήμι λ 34).
 Further, the aor. λιτέσθαι (or pres. if we
 read λιτεσθαι with Ptol. Ask.) does not
 recur in H. (in § 406 read Κρονίων'
 ἀλιτομένην: see van L. *Ench.* p. 280);
 nor does either aor. or pres. agree with
 the Epic use of μέλλω (Platt in *J. P.*
 xxi. 41). If the line is to be saved we
 must read λιτεσθαι with van L.; he was
 destined to pray; not he was like to have
 been (or to be) praying.

50. For ἦν τινα Ar. read εἴ τινα, even
 if I do know of one; no doubt in order
 to bring the line into harmony with I
 410, where Achilles speaks of a prophetic
 warning from his mother. That pass-
 age, however, must be regarded as much
 later than the present. And in any case
 'Achilles does not necessarily mean that
 Thetis has told him nothing: he only

οὔτε τί μοι πὰρ Ζητὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἶνδ' ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι ἀμείρω-ἀ-μέρσαι
 καὶ γέρας ἄψ' ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
 αἶνδ' ἄχος τό μοι ἔστιν, ἐπεὶ πάθον ἄλγεα θυμῶι. 55
 κούρην ἣν ἄρα μοι γέρας ἔξελον υἱες Ἀχαιῶν,
 δοῦρ' δ' ἐμῶι κτεάτισσα, πόλιν ἐντείχεα πέρσας,
 τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
 ὅτε δ' ἄλλὰ τὰ μὲν προτετύχθαι εἴσομεν, οὐδ' ἄρα πως ἦν 60
 ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

51-2 om. Q. 51. ὑπέφραδε L. 53. ΔΗ: τις Ar. 54. προβεβήκει
 C¹GHPRU. 55. ΠΑΘΟΝ: ΜΑΘΟΝ P. 57. δοῦρ' τ' R. || εὔτειχεον CQT Lirr.
 58 om. Vr. d. 59. μετανάστιν (?) Rhianos Mass. (μεταναστεῖν Sch. T, μεταναστῆν
 Sch. BL). 60. προτετύκται R (supr. χθ).

denies that anything she may have told him is the reason of his refusing to fight' (Monro).

52. *τόδε* is best taken as an acc., *it is for this that sore grief comes to my heart*, the pronoun anticipating the following relative sentence: see the same line in O 208. So *τό* after *ἄχος*, 55.

53. *ὁμοῖον*, sc. in birth and worth; but *κράτει προβεβήκη* because *πλεονεσσὶν ἀνάσσει* A 281. The use of the article to classify—*τὸν ὁμοῖον*=*any one* who is his equal—is very rare in H. See note on A 106 and H. § 260 c. So again ρ 218 *ὡς αἰετὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον*. *ἀμέρσαι*, to despoil; see note on N 340. The pres. is *ἀμέρδω* in H., *ἀμέρω* in Pindar.

55. *τό* anticipates the following *κούρην ἣν κ.τ.λ.* *πάθον ἄλγεα θυμῶι*, cf. I 321, where it is used of sufferings undergone in war. Here it refers to the humiliation endured.

57. Cf. I 343 *δοῦρικτητὴν περ εἴδσαν πόλιν*, Lyrnessos, B 690. *εὔτειχεα*, elsewhere always *ἐντείχεον* (A 129, etc.). But the present form is more in accordance with analogy, and Nauck is perhaps right in wishing to restore it throughout; *ἐντείχεον* always occurs before the bucolic diaeresis, where the hiatus is admissible, and the fact that several mss. read it here against the metre shews that there was a standing tendency to introduce it.

59. Cf. I 648 *ὡς μ' ἀσύφλον ἐρεξεν Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην*, where see note. It is clear that the *μετάναστης* is here also Achilles himself,

not Briseis; it could be no outrage to treat one who was already *δοῦρικτητὴ* as an outlander. But the omission of the pronoun is undoubtedly very harsh; it is easy to conjecture *τὴν μ' ἄψ*, but not to see why the letter should have been lost. The text is in any case very ancient, for Rhianos and the Massaliot edition probably read *μεταναστῆν*, as a feminine. Bentley was perhaps right in rejecting the line here.

60. This phrase, *to let bygones be bygones*, is again used by Achilles in Σ 112, T 65. 'We will let these matters go their way, i.e. put them away from us. The common explanation is *let them have happened before*, i.e. treat them as past and done with; but this is not the exact force of the expression. The inf. *προτετύχθαι* is not=*ὥστε προτετυγμένα*, but=*ὥστε προτετυγμένα εἶναι*. And it is more natural to take *πρό*=*forth*, *away*; cp. *προ-λαψέ*, etc.: Monro. But this is not entirely convincing. *ἦν*, the common use of the imperf. to express the contrast of a past belief with the reality: 'I see that it was not possible for me.'

61. *ἔφην* is commonly referred to the words of Achilles in I 650. But it need hardly be said that *φημί* does not necessarily imply more than 'I thought,' and so Ar. took it (*ὅτι τὸ ἔφην γε ἀντὶ τοῦ διανοήθην*, An.). There is thus nothing inconsistent with the supposition of the later origin of I; the words there put into Achilles' mouth may well have been suggested by this very phrase.

οὐ πρὶν μνηιθμόν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δι)
 νῆας ἐμὰς ἀφίκηται ἀντὶ τε πτόλεμός τε.
 τὴν δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φίλοπτολέμοισι μάχεσθαι, 65
 εἰ δὲ κυάνεον Τρώων νέφος ἀμφιβέβηκε
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων

62. οὐ: μὴ U. 63. πόλεμός GPR. 66. εἰ: γρ. ἤ Schol. T. 69.
 βεβήκει H Harl. a, Vr. A. 71. ἐναύλους Ar. διὰ τοῦ ν, Ω: others ἐπαύλους?
 72. μοι: μὴ L.

62. **μνηιθμός**, a word peculiar to this book, see 202, 282. **ἀλλ' ὅπότ' ἂν**, a slight alteration for the second **πρὶν** which we should have expected. Cf. E 23 οὐδὲ κεν αὐτὸς ὑπέκφυγε κῆρα, ἀλλ' ἥφαιστος ἔρυντο, for εἰ μή.

66. **εἰδῆ**, *since now*, not expressing any doubt. **κυάνεον νέφος**, cf. Δ 282 **φάλαγες κυάνεαι**, Δ 274, Ψ 133 **νέφος εἶπετο πεζῶν**, and see P 243. **ἀμφιβέβηκε** with dat. is elsewhere used only in the sense of protection, but always with tmesis; the acc. is used when surrounding is implied, cf. μ 74 **νεφέλη δέ μιν ἀμφιβέβηκε κυανέη**. The dative may be explained by the idea of hostile attack which is emphasized by the **ἐπι-** of **ἐπικρατέως**, as in the common **ἐπ' ἀλλήλοισιν ἰόντες**.

68. **κεκλίεται**, see note on O 740.

71. **ἐναύλους**, cf. Φ 283 **ὃν ῥά τ' ἐναυλος ἀποέρσῃ χειμῶνι περῶντα**. The word apparently means *torrent-beds*, but does not seem to recur in this sense after Homer. The reference must be to the gullies in the open plain, opposed to the camp, **στρατόν**.

72-73. This couplet contains a more apparent than real contradiction with I. Of course Agamemnon has done all in his power to shew friendliness to Achilles in the Embassy, which therefore appears to be ignored; but it is no doubt true that **ἡπία εἶδειν** refers to the whole course of Agamemnon's action. Achilles means 'if Agamemnon "were of gentle mind" to him, i.e. behaved as a good friend generally, such mischief would not arise' (Monro). None the less uni-

tarians have almost without exception thought it necessary to expunge the lines, always on the weakest grounds. E.g. it is objected by Hentze that the acc. **στρατόν** does not suit the present position of affairs, as **ἀμφιμάχεσθαι** when it takes the acc. is used only in a local sense, 'to fight round about,' as the Greeks are said **Ἴλιον ἀμφιμάχεσθαι** Z 461, cf. I 412, Σ 208. Now that the possession of the camp is at stake the gen. should be used, as **νεκροῦ ἀμφιμάχεσθαι** is 'to fight for the possession of a dead body.' This is surely hypercritical; the battle is going on *round* the camp in the literal sense, as well as for it; it is not yet in the camp, for the outer ships are only the edge of it. If we remember that the wall is not part of the original scenery there is nothing to be said against the phrase. Fick, though he does not believe in the originality of I, still rejects 64-79, but the only serious linguistic reasons he gives are the form **νικῶντες** (79), for which he would apparently, if on other grounds convinced of the genuineness of the passage, be prepared to read the Aiolic **νίκαντες**, and the two Ionic genitives **Τυδείδω** and **Ἀτρεΐδω**. But in the first place there is no reason why the old Epic language may not have had in the -a declension a short form of the gen. (either -a, like Thessalian and Aiolic, or -av like Arkadian or -ω like Cyprian) beside -ao just as in the -o decl. it has -ov beside -αιο. Secondly it is quite possible to read **Ἀτρεΐδα** ὅπως, for (F) **ὄψ** in H. has lost the F (*Knös Dig.* p. 88, *H. G.* § 393); and van L. reads

ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
μαίνεται ἐγχεΐη Δαναῶν ἀπὸ λαιγὸν ἀμύναι· 75
οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδῆσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνοιο
Τρῶσι κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶι
πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
ἀλλὰ καὶ ὧς, Πάτροκλε, νῶν ἀπὸ λαιγὸν ἀμύνων 80
ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
νῆας ἐνπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
πείθεο δ' ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι ἀέε' υἱ·
πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
ἄψ' ἀπογᾶσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρῳσιν.
ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
δῶμῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
μὴ σύ γ' ἀνευθεν ἐμείοι λιλαίεσθαι πολεμίζειν

76. ὁπός: ἐν τισι τῶν ὑπομνημάτων ἔπος Did. 86. προτὶ JPQ. 87.
νηῶν δ' Q Vr. d A. || αὔτε DHQU Bar. Mor. Vr. b A, Mosc. 2. 88. κύθε'
Craın. An. Ox. ii. 353. 89-90 om. Zen. 89. ἐμοῖο GP.

Τυδεΐδῃ Διομήδεϊ. The only other argument for rejection lies in the alleged want of reference in ἀλλὰ καὶ ὧς, 80. This clearly alludes to the thought of 72, and not to the intervening passage; but such a rapid transition is surely highly dramatic and suitable to the temper of Achilles, whose injured pride is continually uppermost in his thoughts, even when his words do not directly name it. I see no reason at all, therefore, for rejecting any lines beyond 64 in this portion of Achilles' speech.

73. For εἰδείη used of disposition see on E 326.

75. μαίνεται, as Θ 111. For Δαναῶν, gen. in place of the commoner dat., cf. Δ 11, M 402, etc.

77. κεφαλῆς, for the head as the seat of the voice cf. Δ 462 ἤυσεν ὅσον κεφαλὴ χάδε φωτός.

78. περιάγνυται, the metaphor is not very clear; it recurs in Scut. Her. 348 περὶ δὲ σφισιν ἀγνυτο ἡχώ. Perhaps it comes from the breaking of the wave upon the beach, cf. κύματος ἀγῆ, Ap. Rhod. i. 554. δψ must be supplied from the preceding line.

79. The picture is consistent with the supposition that the original μάχῃ ἐπὶ

ταῖς ναυσὶν was comparatively brief and knew nothing of the wall; only the foremost ranks of the Trojans are fighting at the ships, the mass of them still cover the plain.

83. μύθου τέλος, the sum, outcome of my command. So I 625 μύθοιο τελευτή. ἐν φρεσὶ θείῳ, so T 121 ἔπος τί τοι ἐν φρεσὶ θήσῳ, and π 282.

85. Here, again, those who believe in the antiquity of I have to resort to athetesis, as the restoration of Briseis and the ἀγλαὰ δῶρα are actually offered in I 274. The selfishness of Achilles is open enough, and is quite in keeping with his character; his friend's glory is to be sacrificed in favour of his own. Hentze finds the interposition of 84-86 between the announcement and the expression of Achilles' advice 'clumsy and confusing.' This can hardly be anything but the result of a *parti pris*.

86. ἀπονάσσωσιν, lit. remove from home (compare the use of the mid. in B 629, ο 254), i.e. send back. But the word is strange. Bekker conj. ἀποδάσσωσιν, αἰῶν; but δάσασθαι and compounds appear elsewhere only in mid.

89-90. Zen. was presumably moved to omit this couplet by the somewhat

Τρῶσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· 90
 μῆδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊότητι, *Constr.*
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰεγενετῶν
 ἐμβήῃ· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τροπάσθαι ἐπὴν φῶς ἐν νήεσσι *dehinnam* 95
 θήῃς, τοὺς δέ τ' ἔαν πεδίον κάτα *dehinnam* *dehinnam*
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 μῆτέ τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 μῆτέ τις Ἀργείων, νῶϊ δ' ἐκδύμεν ὄλεθρον,
 ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν." 100
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

90. εἴης T. 91. μὴ κύ γ' ἀγαλλόμενος Zen. 92. ποτὶ GJR: ποτ' S. ||
 ἡγεμονεύειν: αἰπὺ δίσσσαι Zen. 93-6 Ζηρόδοτος *ἤρκε*, γράφει δὲ μὴ c'
 ἀπογυμνωθέντα (ἀπομουνωθέντα T) λάβῃ κορυθαίολος Ἐκτωρ An. 94.
 ἐμβαῖν J. 95. τροπάσσαι A^cCLQRS Lips. Mor. Harl. a, Vr. b A: τροπάσσαι P:
 τροπάσσαι A^mD (-άσαι) GHJTU (cf. O 666). || φῶς: φῶος Q. 96. εἴης GLR. ||
 τοῦσδε (τοὺς δὲ) δ' A^mGHPRTU. || ἔα G. || καταδηριάσσαι Q. 97-100 *ab. Ar.*
 (see below). 98. φύγι Lips. 99. νῶϊ JLR Par. d: νῶϊν Ω. 100. λύωμεν
 A^m (D *supr.*) JU²: λύμεν S: ἔλωμεν Lips.

tautological repetitions, which however are not ill suited to the emphasis which Achilles wishes to lay on his words.

90. ἀτιμότερον δέ με θήσεις, a rhetorical way of saying 'you will prevent my obtaining *any* τιμή or recompense.' Achilles means his friend to save the ships, but not to relieve the Greeks from the stress of battle.

94. ἐμβήῃ, *intervene*, enter the fray.

96. τοὺς δέ τ' ἔαν should be τοὺς δ' ἔειν (P. Knight) both on account of the contraction, and because τε is not in place here; see *H. G.* § 332.

97-100. ἀθετοῦνται στίχοι τέσσαρες, διότι κατὰ διασκευὴν (*interpolation*) ἐμφαίνουσι γεγράφθαι ὑπὸ τινος τῶν νομιζόντων ἔρην τὸν Ἀχιλλεῦα τοῦ Πατρόκλου· τοιοῦτοι γὰρ οἱ λόγοι, πάντες ἀπόδουντο πλὴν ἡμῶν, καὶ ὁ Ἀχιλλεὺς οὐ τοιοῦτος, συμπαθὴς δέ, An. καλῶς οὖν φησὶν Ἀρίσταρχος Ζηρόδοτον ὑποπτευκέναί ὡς εἰεν παρεντεθέντες οἱ στίχοι ὑπὸ τῶν ἀρσενικοῦς ἔρωτας λεγόντων εἶναι παρ' Ὀμήρῳ καὶ ὑπονοούντων παιδικὰ εἶναι Ἀχιλλεῖα Πατρόκλου, Schol. T. Modern critics generally reject the lines, but on less morbid grounds; the main *crux* being l. 99. The text gives the only satisfactory constr., ἐκδύμεν being taken as opt. with

ι lost after ν as in *δαίνυτο* Ω 665 and other cases in *H. G.* § 83. 1. The ordinary reading νῶϊν δ' ἐκδύμεν (*infin.*) assumes an impossible omission of *εἴη*. The lengthening *in arsi* of the ι of νῶϊ is analogous to the very frequent lengthening of -ι of the dative—whether the vowel was originally long by nature we cannot say (see *H. G.* § 373). Those who think the metrical license violent may prefer Axt's νῶ δ' ἐκδύμεν, though the short form νῶ is found at most twice (E 219 q.v., o 475?). Zen. may have understood the line in the same way, for he regarded νῶϊν as a legitimate form of the nom. (*La R. H. T.* p. 319). Taken in this way the wish seems clear enough and not too extravagant for Achilles' passion; all the Greeks have wronged him, let them all perish. This passage may be vaguely alluded to in Pind. *O.* ix. 76 ff. ἐξ οὗ Θέτιος γόνος οὐλίῳ νιν (Πάτροκλον) ἐν Ἀρεὶ παραγορεῖτο μή ποτε σφετέρως ἀπερθε ταξιούσθαι δαμασιμβρότου αἰχμῆς.

100. κρήδεμνα of the 'diadem of towers' also in ν 388, Hes. *Scut.* 105, *Hygm.* Cer. 151. Compare B 117 πολλῶν κατέλυσε κάρηνα, Eur. *Hec.* 910 στεφάναν πύργων.

Αἴας δ' οὐκέτ' ἔμμινε· βιάζετο γὰρ βελέεσσι·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
 πῆληξ βαλλομένη *καραχὴν* ἔχε, βάλλετο δ' αἰεὶ 105
 καπ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὦμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδὲ δύναντο
 ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέωι ἔχετ' ἄσθματι, καδ δέ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολλὺς ἔρρεεν, οὐδέ πη εἶχευ 110
 ἀμπνεύσαι· πάντη δὲ κακὸν κακῶι ἐστήρικτο.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἐκτῶρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς
 πλῆξ' ἄορι μεγάλωι, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.

104. **ΔΕΙΝΗΝ** Herod. (Ar. ?) CGPU² Harl. a b d, Par. a, Ven. B Lips. : **ΔΕΙΝΩΝ** L Par. j : **ΔΕΙΝΗ** Ω. 105. **ΒΑΛΛΕΤΟ** : *τινὲς γρ. τύπτετο* An. 106. **καὶ φάλαρ'** Ar. (and γρ. C) : **καμφάλαρ'** S : **παμφάλαρ'** R. || **ἔκαμνεν** : **ἔκαμψεν** Bar. (γρ. **ἔκαμνεν**) Mor. 108. αὐτοῦ Q. | **πολεμίξαι** JQ. || **τελέεσιν** Bar. Mor. 110. **ΠΗΙ** : **πῶ** Bar. : **τι** D. 111. **ἐμπνεύσαι** JS. 115. **αἰχμῆν** Schol. Plat. *Charm.* 153 A. 117. **χερσὶ** Bar.

102=O 727. The story now returns to the state of affairs described at the end of the preceding book. It is not clear, however, from the following lines that Aias is still on the ship of Protesilaos; the expression used would be equally applicable to an ordinary battle on the plain, while we should have expected some allusion to the peculiar circumstances. But this is not ground enough for dividing the authorship, as some would do. In 106, too, he is represented as holding a shield on his left arm, whereas in O 677 he wields the *ξυστὸν ναύμαχον* with both hands.

103. For **ΖΗΝΟΣ ΝΟΣ** cf. on O 242. The obvious difference between the two passages is that the will of Zeus here works not immediately but through the agency of the Trojans.

104. The position of the epithet **φαεινή**, separated from its substantive by the end of the line, is hardly Homeric: see on N 611, the only quite similar instance. Lehrs thinks that there is a corruption here, due to a reminiscence

of N 805 *ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ*, but he has no fitter emendation to offer than *ἀμφὶ κροτάφοισι μένοντος*, or even *περὶ κροτάφοις ἀραρυῖα*.

105. **καραχὴν ἔχε**, *kept up the din*, cf. *βοὴν ἔχων* Σ 495.

106. **καπ**, Ar. *καί*, apparently regarding **βάλλετο δ' αἰεὶ** as parenthetical. For the **φάλαρα** see App. B, vii. 3.

108. **ἀμφ' αὐτῷ** seems to refer to the shield, 'to shake it *over him*,' as P 132 *ἀμφὶ Μενoitιάδῃ σάκος καλύψας*, etc. We might also understand it of the Trojans, 'they, round about him,' as N 496 *οἱ δ' ἀμφ' Ἀλκαθόωι . . ὠρμήθησαν*, P 267 *ἔστασαν ἀμφὶ Μενoitιάδῃ* etc. The former use, however, is the commoner.

111. **κακὸν κακῶι ἐστήρικτο**, *trouble leant upon trouble*, i.e. one followed closely on another. Cf. T 290 *δέχεται κακὸν ἐκ κακοῦ αἰέ*.

112. The appeal to the Muses fitly introduces the great crisis of the Iliad—the climax of Greek defeat on which the plot turns. Cf. A 218, and B 484.

115. **καυλόν**, see note on N 162.

γνώ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μήδεα κεῖρε 120
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

χάζετο δ' ἐκ βελών. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
νῆϊ θοή· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
ὥς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μῆρῳ πληξάμενος Πατροκλῆα προσέειπεν· 125

“ ὄρσοο, διογενὲς Πατρόκλεις, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο ἰωήν·
μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται· ^{εὐλοῦμαι}
δύσεο τεύχεα θάσσουν, ἐγὼ δέ κε λαὸν ἐγείρω.”

ὥς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῶι. 130
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε
ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

120. θεοῦ H. || κεῖρε Ar. A⁴C Lips. Mosc. 2, Ven. B: κείρει Ω (κύρει S).
121. βούλετ' ἀρίγειν D Vr. b A. 122. οὔ θ' H. || ἔβαλον Q Lips. 123.
ἄσβεστος S. 124. τῆς μὲν πρυμνῆς D¹T¹ Vr. A. 127. ἰωήν: ἐρωήν Mass.
GHJPKSTU Par. d e f h j, Ven. B, γρ. Harl. a. 128. πέλονται DHQT Vr. b.
129. ἔαττον J. || ἐγείρω PR: ἀγείρω Ω. || After this line D¹⁰J Vr. A add
μυρμιδόνων· ἦν πού τι φάος θανατοῖσι γένηαι (γένωνται J) (from 39). 133.
ἔδυσε: ἔθηκε(ν) U Vr. d. 134. ποδώκεος αἰακίδαο: τινὲς κακῶν βελέων
ἀλεωρήν T.

119. ῥίγησεν, cf. ῥιγῆσειν πόλεμον, E 351. This shews that the verb here need not be regarded as parenthetical.

120. ἐπὶ μήδεα κεῖρε, as O 467.

123. τῆς . . κατὰ, spread down over the ship, as κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. The use seems to be an instance of the local gen.; see H. G. § 213.

124. ἄμφεπεν, lapped round, lit. surrounded as with hands (ἔπω=to handle). So also Σ 348 γάστρην τρίποδος πῦρ ἄμφεπεν.

125. μῆρῳ πληξάμενος, cf. M 162, O 397.

126. ἵπποκέλευθε, only here and 584, 839. It was variously explained, ἵπποις κελύων, ἡ ὁ πολλὴν ὁδὸν πορευόμενος (Hesych.), ἡ ἐφ' ἵππων τὴν πορείαν ποιούμενος Schol. B. As the word stands it must be referred to κελεύθος, one who fares with horses; cf. ἀ-κόλουθ-os. But the derivation from κελύω seems much more natural: hence Bentley writes ἵπποκελευστά from Hesych. (ἵπποκελυτά Nauck).

127. For ἰωή (Fωή) see note on Δ 276.

The strongly supported variant ἐρωή introduces of course a forbidden hiatus.

128. μὴ . . ἔλωσι . . πέλωνται, this line is best taken independently, as punctuated. Many edd. make it subordinate to ὄρσοο, taking 127 as a parenthesis, but this is needlessly complicated. μὴ with subj. is the primitive expression of fear and the like; subordination to a verb is a later development. Cf. A 26 μὴ σε κιχείω, etc.; M. and T. §§ 261, 307. For οὐ following μὴ ('resistance to a negative') cf. E 233 μὴ τῷ μὲν . . ματήσεται οὐδ' ἐθέλητον, also in a separate clause; H. G. § 278. φυκτὰ, neut. plur. as an abstract, cf. on M 30, § 98.

129. It will be felt that δύσεο τεύχεα is hardly the phrase that would be used if Achilles meant 'put on my armour.' ἐγείρω, arouse, is evidently more vigorous than the vulg. ἀγείρω. The words are often confused in MSS.

131-33=Γ 330-32, 135-39=Γ 334-38.

134. ἀστερόεντα, the adjective is elsewhere used only of the sky, except Σ

ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμῃφιν ἀρήρει.
 ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγε, 145

137. κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον T. || εὐτυκτον :
 εὐσηκτον L. 139. δοῦρα R. 140 ἀθ. Zen. || αἰακίδαο : πηλείδαο P.
 141-44 om. Zen. 142. πᾶλαι Lips. 143 om. H^t. || πόρε : τάμε H^mJ (γρ.
 πόρε) Par. c g j, Cant. Vr. b : διχῶς Ar. 144. ἐκ κορυφῆς : ἐν κορυφῆς Ar.

370 of the house of Hephaistos. Here it may mean simply *shining like a star*, or perhaps 'adorned with star-like ornaments,' which may include inlaid rosettes and similar forms such as the so-called *Svastika*, which we sometimes find indicated on breast-plates in vase-paintings. Cf. *ἀνθεμόεντα* Ψ 885. The variant *κακῶν βελέων ἀλεωρήν* for *ποδώκεος Αἰακίδαο* is in all probability the original reading altered when the change of armour was introduced. It seems to have remained in familiar use even to the time of Aristophanes; for it must be this which he parodies in *Vesp.* 615 *τῶδε κέκτημαι πρόβλημα κακῶν σκευῆν βελέων ἀλεωρήν*. The only other similar phrase in H. is *δήων ἀνδρῶν ἀλεωρήν*, M 57, O 533, and that is not near enough to the parody (van L.). But however the couplet stood, it lies under the suspicion attaching to all allusions to the breast-plate (App. B, iii. 3). It would appear that alterations in favour of the change of armour took place after the introduction of the *θώρηξ* into the Homeric armoury.

141-44=T 388-91. Zen. athetized 140 and omitted 141-44 altogether as copied from T; while Ar. retained them here and athetized them in T. There can be little doubt that Zen. was right. 140 is a most awkward line; it should stand before 139, not after it. Equally awkward is the description 141-44 in a negative passage; the poet should enlarge upon the spear when it is being

taken, not when it is being left behind. It is quite intelligible that the lines should be added here to explain how, in spite of the change of armour, Achilles is still found in T with the redoubtable spear. Schol. A thinks that it is arranged that Achilles shall not lose his spear with the rest of his arms, because Hephaistos is only a metal worker, and therefore would not make spears. He goes on to quote the legend of this spear from the *Kypria*; *Χείρων δὲ μελίαν εὐθαλῇ τεμὼν εἰς δόρυ παρέσχευεν* (as a wedding present to Peleus). *φασὶ μὲν Ἀθηναῖον ξέσαι αὐτό, Ἥφαιστον δὲ κατασκεύασαι* (this evidently means 'put on the point'). Cf. also Pindar *N.* iii. 33 *γέγαθε Πηλεὺς ἀναξ ὑπέραλλον αἰχμᾶν ταμών*.

143. There is an evident play on sound between *πᾶλαι* and Pelion, as well as in the allusion to Peleus, though he is not actually named. Ar. hesitated between *πόρε* and *τάμε*; the latter seems to be an adaptation to the legend in the *Kypria*, according to which Cheiron gave the shaft only.

145. The long *υ* in *ζευγνύμεν* is irregular, see I¹ 260, O 120. It may possibly be due to the analogy of *τιθήμεναι ἀήμεναι*, which are explained by metrical necessity. See note on K 34 and cf. *ἔμμεναι* T 365. *Πάτροκλος μὲν Ἀχιλλεύς ἦνλοχος, Πατρόκλου δὲ Αὐτομέδων*, An. So Meriones, the charioteer of Idomeneus, himself has a charioteer in P 610 (if the passage is not corrupt).

τὸν μετ' Ἀχιλλῆα ῥήξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιήσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳι ἀνέμῳι ἄρπυια Ποδάργῃ 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.
 ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἕϊ,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.
 . Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς

148. δὲ καὶ: δέ κεν Vr. A. 149. πετάσθη J. 150. ποδάρκη (C *supr.*) S:
 ποδάρτη U: ποδαργος Zen. 151. παρὰ ῥόον CST. || ὠκεανοῖο: ἠριδανοῖο J
 (Par. d *supr.* man. rec.) and πολλὰ τῶν ἀντιγράφων Eust. 152. παρηγοίειν R¹,
 -αίειν R². || ἀμύμονα: γρ. ἀμείμονα X. 153-54 om. Q. 155. ἐώρησεν:
 ἀμεινον κόσμωσεν T. 156. πάντας: πάντῃ Zen.

150. The ἄρπυια or storm-gust (lit. *snatcher*) appears here only in the *Iliad*; in the *Od.* (α 241, ξ 371, ν 77) it is less distinctly personified; indeed a comparison of ν 66 with 77 shews that the ἄρπυιαι are identical with *θέλλαι*. It is needless to say that they have nothing in common with the foul creatures of the *Aeneid*. The oldest form of the name is Ἀρέπυια, found on an archaic vase from Aegina, and further attested by the *Et. Mag.* This could be restored in all the Homeric passages. See on T 234. In T 223 Boreas is the progenitor of a race of fleet horses, but by mortal mares. For Ποδάργη Zen. read πόδαργος as an adj., taking Ἀρπυια as the proper name; but see T 400. For the idea that mares were impregnated by the wind see Virgil *G.* iii. 271, Pliny *H. N.* viii. 42. Here of course the mares are themselves winds.

151. The variant Ἡριδανοῖο for Ὀκεανοῖο is noteworthy. In post-Homeric mythology the Eridanos was a river of fairyland, and well suited for the scene of such an event. The name first occurs in Hesiod *Theog.* 338.

152. The παρήγορος recurs in H. only in Θ 87, which is probably a late passage (see note there). Some critics have proposed to reject 152 54 and 462-76 where Pedasos again occurs, on the ground that the third horse is not Homeric. But there are considerable difficulties respecting the excision of the latter passage (see note on 467), and the fact that the

practice is only once mentioned is a matter of small weight. The use of the παρήγορος was perhaps to kick and bite rather than to draw; he would also be a reserve if a yoke-horse were killed. See Helbig *H. E.* 129.

153. Ἡετίωνος πόλιν, Thebe, Z 397.

156. σὺν τεύχεσιν seems to imply a confusion of the comitative and instrumental senses, 'armed them *with* their shields' as in English. We may compare σὺν ἔντεσι μαρμαίροντας 279, and σὺν μεγάλῳ ἀπέτισαν Δ 161. Sch. T remarks that κόσμησεν would be better than θώρηξεν, but this is an opinion only, not a variant. For πάντας Zen. read πάντῃ, the more usual expression, e.g. A 384; he is followed by Nauck. The verb of οἱ δέ is forgotten till we come to ῥῶοντο, 166.—The following elaborate simile is unique as presenting two distinct scenes, first the rending of the body, and then the rush to the spring. The second part, 160-63, contains several strange expressions, and is quite unsuited to its place; for though the eager Myrmidons may be compared to wolves tearing a deer (though even this is premature, while they are only arming), there is less than no point in comparing them to *glutted* wolves going off to drink. The Epic poet often expands a simile with touches which do not directly bear on the main comparison, but not with a further development directly contradicting it. The natural history of 163 is wrong, for a glutted

ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηιώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
 καὶ τ' ἀγέληδὸν ἴασιν ἀπὸ κρήνης μέλανύδρου 160
 λάβοντες γλώσσησιν ἀραιήσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοιοῖ Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
 ἰμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥώνοντ'· ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεὺς
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 πεντήκοντ' ἦσαν νῆες θααί, ἦισιν Ἀχιλλεὺς

157. περὶ: παρὰ S. 159. αἵματι θαφοινὸν (*lemma* αἷμα θαφοινὸν) T.
 160. ἀπὸ: ἐπὶ Vr. A. 161. λάψαντες Zen.: λάμπαντες Harl. d, Par. j:
 λάψαντες R: λάμποντες Par. d.

wolf is a thorough coward. ἀγέληδὸν too seems out of place in a simile expressly confined to the leaders only (164). In spite therefore of the vigorous character of the four lines, we must condemn them with Hentze. They may be interpolated from some poem where they were more appropriately applied to an army returning from victory. And one cannot but feel a reluctant suspicion that the directness of the Epic style would be better preserved by the excision of 158-64 altogether. We thus get rid of the ἡγήτορες ἡδὲ μέδοντες (164), so that it is the whole body (πάντας 156) which is compared to the herd of wolves, as it should be.

159. παρήϊον, the singular is used collectively, as γαστήρ below, 163. La Roche conjectures παρήϊα αἵματι φοινά, which may be right, as the plur. γλώσσησι immediately follows, and the desire to avoid the legitimate hiatus in the bucolic diaeresis would account for a corruption. φοινόν, here only in H., but θαφοινόν three times (θαφοινέν Σ 538), and φοινίον σ 97. In *Hymn. Ap.* 362 *φονός*=murderous.

161. Zenod. read λάψαντες, taking ἀπὸ closely with ἴασιν, thus entirely altering the picture—hardly for the better. ἀραιήσιν, see note on E 425.

162. αἵματος apparently=αἱματὸν, a sort of gen. of material, consisting of blood. φόνον=gore, cf. *κέαρ' ἐν φόνω* Ω 610, K 298, χ 375; but the phrase is a strange one. Pick suggests that φόνον

here may have nothing to do with the ordinary φόνος=slaughter, but mean 'abundance'; cf. *ἀ-φεν-ος* *εὐ-θεν-έω* (and so H. W. Smyth in *A. J. P.* vii. 382). But it is precisely in connexion with αἵματος that such a word could not be used without certainty of confusion.

163. περιστένεται, explained στενοχωρεῖται, βαρύνεται: Ar. compared στενόμενος νεκέεσι Φ 220, and so Quintus took it, νεκέεσι περιστέλνοντο βέεθρα. And this, inappropriate though it seems, must be the sense: *though their bellies are glutted, their courage is unshaken*. We should expect hunger, not repletion, to be dwelt on in this description.

166. ῥώνοντο, see A 50 with refs. there.

168. The following 'Catalogue' of the Myrmidons is certainly a later addition. Phoinix (196), so far from being one of the characters of the original story, belongs only to the very latest developments of it; see note on I 168. The other chiefs, Menesthios, Eudoros, Peisandros, in spite of the pomp and ceremony with which they are announced, are not so much as named again in the sequel. The speech of Achilles which concludes the passage contains several strange expressions; *ἐης* is a false archaism on the analogy of *θου* B 325, which really stands for *θο*, and *χόλωι τρέφειν*, 'to rear on bile' instead of milk, is not like a Homeric phrase. We need therefore not hesitate to reject 168-211. ΠΕΝΤΗΚΟΝΤΑ, the same number as in the Catalogue, B 685, where see note.

ἐς Τροίην ἡγεῖτο διίφιλος· ἐν δὲ ἐκάστηι
 πευτήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι· 170
 πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθει
 σημαίνειν, αὐτὸς δὲ μέγα κρατέων ἥνασσε.
 τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 υἱὸς Σπερχειοῖο διυπετέος ποταμοῖο,
 ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδῶρη 175
 Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
 αὐτὰρ ἐπὶ κλησιν Βώρωι Περιήρεος υἱί,
 ὃς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
 τῆς δ' ἐτέρης Ἐυδῶρος ἀρῆϊος ἡγεμόνευε
 παρθένιος, τὸν ἔτικτε χορῶι καλὴ Πολυμήλη, 180

169. διίφιλος: ἑῶν φίλος P. | δέ: δ' ἄρ ACHPQR Bar. Ven. B Vr. b A, and *apud* Eust. 170. κληῖσιν: κλισίαι S Bar. 173. μὲν: δὲ R *El. Gud.* || μενέστιος Q: μενέσλιος J. 174. διοπέτος H. 175. ὃν Ar. Aph. Ω: τὸν DGHST Harl. a b, Par. a. || Πολυδῶρη: Κλεοδῶρη Zen. 177. Βώρωι Vr. A. || υἱεῖ R (and *ap.* Herod.). 178. ἔδνα: ὄδω R (γρ. ἔδνα R^m): (ἀπερείσια) ἀποινα Vr. b. 180. καλὴ: κεφαλὴ J.

170. It is hard to say whether the κληῖδες were the rowers' benches or the rowlocks. The word recurs in the *Iliad* in connexion with ships only in the compound πολυκλήϊς, though it is common in *Od.*; and in θ 37 δησάμενοι . . ἐπὶ κληῖσιν ἐρετμά it is simplest to understand it of the rowlocks or thole-pins, the later σκαλμοί, 'on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (δ 782, θ 53),' M. and R., App. i. p. 540. We must then translate ἐπὶ κληῖσιν 'sat at the rowlocks.' Ap. Rhod. however always takes it to mean benches (Seaton in *J. P.* xix. 6). It may be added that some regarded the words as meant to distinguish the rowers from the fighting men, whose number is not stated; they thought that a full complement of fifty men to a ship would be too small as compared with the 120 of the Boeotians (B 510). But see B 719.

172. σημαίνειν, cf. A 289. The infin. is epexegetic of the whole preceding line; most edd. place commas before and after τοῖς ἐπεποίθει, but La R. has rightly removed them.

174. διυπετέος, only of rivers; P 263, Φ 268, 326, and in *Od.* of the Nile. It is generally taken to mean *falling from Zeus*, as rivers are fed by rain from heaven. But Schulze (*Q. E.* p. 238) remarks that this would require διοπετής

(Eur. *I. T.* 977). He therefore explains 'Iovis iussu et opera decurrens.' Zenodorus (*ap.* Porph. on P 263) explained it by *διανγής*, *transparent*; and so apparently Eur. *Bacch.* 1268 λαμπρότερος ἢ πρὶν καὶ διυπετέστερος.

175. Πολυδῶρη· Ζηνόδοτος δὲ "Κλεοδῶρην" φησὶν, 'Ἡσίδου καὶ τῶν ἄλλων "Πολυδῶρην" αὐτὴν καλούντων, Schol. T. We know nothing further of her. As her son must have been Achilles' nephew, we should have expected the relationship to have been alluded to. On these grounds, the scholia tell us, some held that this Peleus was merely a namesake of Achilles' father.

177. ἐπὶ κλησιν, *nominally*; elsewhere in H. always of a nickname, see H 138, Σ 487, X 506. Devices such as this, to reconcile a traditional genealogy with political convenience or family pride, are common throughout Greece. The god may always be regarded as the later comer, and has degraded the original divine ancestor to a mortal hero.

178. ἔδνα, the bride-price. See note on I 146. ὃς ῥ': ὅς F' Brandreth, van L.

180. παρθένιος λέγεται ὁ ἐξ ἑτι παρθένου νομιζομένης γεννώμενος, σκότιος δὲ (v. Z 24) ὁ κατὰ λαθραῖαν μίξιν καὶ οὐκ ἀπὸ νομίμου μίξεως, An. Cf. the story of the colonization of Tarentum by παρθένιοι from Sparta. This is another genealogical fiction, like the preceding,

Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεῖφόντης
 ἡράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶι Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
 αὐτίκα δ' εἰς ὑπερῶι ἀναβὰς παρελέξατο λάθρηι
 Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἷον 185
 Εὐδωρον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθεια
 ἐξάγαγε πρὸ φώωσδε καὶ ἡελίου ἴδεν αὐγὰς,
 τὴν μὲν Ἑχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 ἡγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας ἐὺ ἔτρεφεν ἡδ' ἀπίταλλεν,
 ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἷον ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος ἀρήϊος ἡγεμόνευε
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχρῃ μάρνασθαι μετὰ Πηλεΐωνος ἐταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἄμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

181. κρατὺς: ερασὺς LR (and P *supr.*): κράτος Vr. A. 183 ἀθ. Ar.
 188. πρὸ φώωσδε (προφώως δὲ) Zen. Ω: φώως δὲ Ar. Aph. A^t Par. h: πρὸ
 φάωσδε C: φώωσδε Q King's Harl. d, Par. c g¹: πρὸς φώωσδε Par. f. (See T 118.)
 194. μετέπρεπεν ἡγεμόνεσσιν L. 196. γέρων ἱππηλάτα: τινὲς γρ. γερήσιος
 ἱππότα T. 197. πέμπτος P.

to combine a descent from a god with the legendary family eponymos Echeekles (189). χορῶι καλῇ go together, like ἀρῇ φίλος, etc., to form a single epithet.

183 ἀθετείται· ἡδέσθη γὰρ ἄν (sc. Hermes) τὴν θεόν, Schol. T. χρυσηλά-
 κατος· καλλίτοξος· ἡλακᾶτη γὰρ ὁ τοξικὸς
 κάλαμος, Hesych. This must be right,
 as the distaff is no attribute of Artemis.
 Pindar is rather fond of the epithet,
 applying it to Latona, Amphitrite, and
 the Nereids; he probably thought of
 the distaff. κελαδεινῆ is explained by
 πολλὴν κέλαδον καὶ αὐτὴν I 547. So
 Schol. A κυνηγετικῆς, παρὰ τὸν γιγνώ-
 μενον ἐν τοῖς κυνηγίοις κέλαδον, ὃ ἐστὶ
 θόρυβον. The word is used as a subst. =
 Ἀρτεμις, Φ 511.

185. ἀκάκητα, a title of Hermes re-
 curring in H. only ω 10. It appears to
 have been a local Arkadian name (see
 Paus. viii. 36. 10) connected with the
 worship of Zeus Lykaon. It is probably

useless to seek for any etymological ex-
 planation of the word, though in later
 Greek it was referred to either ἄκακος
 or ἀκείσθαι. ἀκάκης as an epithet of
 Hades was probably a euphemism; but
 why Prometheus should be called ἀκάκητα
 in Hes. *Theog.* 614 it is hard to see.

187. μογοστόκος Εἰλείθεια, see A 270.

188. πρὸ φώωσδε (cf. B 309) is the
 reading of Zen., while Aph. and Ar.
 read φώωσδε, reserving πρὸ φώωσδε for
 T 118, where they held that πρὸ implied
 'prematurely,' a sense which does not
 suit here. But there is no reason why
 it should mean more than 'forth,' and
 φώως is an indefensible form.

190. ἡγάγετο, the mid. is regularly
 used of taking home a wife, Γ 404, etc.

191. Φύλας, her father, 181. This is
 possibly a distant reminiscence of the
 form of marriage in which the children
 belonged to the family of the mother,
 not of the father.

“Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω,
 200 ἄς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι
 πάνθ’ ὑπὸ μνηιθμόν, καὶ μ’ ἠτιτιάσθε ἕκαστος·
 ‘σχέτλιε Πηλέος υἱέ, χόλωι ἄρα σ’ ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.’
 ταῦτά μ’ ἀγειρόμενοι θάμ’ ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ’ ἐράσασθε·
 ἐνθά τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”
 ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 210
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 ὧς δ’ ὅτε τοίχον ἀνὴρ ἀράρηι πυκινοῖσι λίθοισι
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὧς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.

202. **μητιάσσε** Zen. : **μ’ αἰτιάσσαι** Q. 203. **Πηλέως** R. 206. **αἰεῖς** C.
 207. **ταῦτά μ’** Ar. Ω : **ταυθε’ ἄμ’** Hermeias ὁ Κρατήτειος, HU (γρ. **ταῦτά μ’** U³)
 Sgr. : **ταυτ’ ἄμ’** Q. || **σαυὰ βάζετε** Ar. 210. **ὥτρυνε** R. 212. **τείχον** R. ||
ἀράρει Q.

200. Note **μή** with aor. imperat. instead of subj. ; Δ 410.

202. This is the only certain case in H. where **ὑπό** with acc. is used in a temporal sense ; in later Greek it is not uncommon, but expresses ‘about the time of,’ not ‘during,’ as must be the case here (cf. however **ὑπὸ τὴν παροισμένην νύκτα**, Herod. ix. 58). The use must be reckoned among the other linguistic peculiarities of the passage. For X 102 **νύχθ’ ὑπο τήνδ’ ὀλοήν** see note there and H. G. § 203. **μ’ ἠτιτιάσσε**, Zen. **μητιάσσε** as X 174, a clearly inferior reading. Cf. Cobet *M. C.* 262, where he speaks of this as a *palmaris coniectura* of Ar. There is not the least ground for supposing that the reading is conjectural.

203. **χόλωι** ἀρσενικῶς ἀντὶ τοῦ χολῆι. ὑπερβολικῶς οὐ γάλακτι, ἀλλὰ χολῆι, Ar. This is apparently right ; **χόλος** is of course originally only another form of **χολή**, though throughout Greek it is elsewhere used only in the metaphorical sense, while **χολή** is found in both the physical and metaphorical meanings. The alternative rendering ‘thy mother reared thee for anger’ is intolerably weak, though the constr. is supported by A 418 **κακῇ αἰσῇ τέκον**, where see the note.

207. It is not clear whether **μ’** repre-

sents **με** or **μοι**. In favour of the former is the (rather doubtful) phrase in I 58 **πεπνυμένα βάξεις Ἀργείων βασιλῆας**, and the constr. of **εἰπεῖν** with acc. of the person addressed, M 60, P 237, etc. ; while the analogy of **λέγειν τινά τι**, to say something of a person, is common from Herodotos onwards. On the other hand, the elision of **μοι** may be supported by Z 165, I 673, K 544, N 481, P 100, and cf. on A 170. We may therefore choose between ‘ye said of me,’ and ‘ye said to me.’ **πέφανται**, cf. Δ 734 **φάνη μέγα ἔργον** “*Ἄρτος*, M 416 **μέγα δέ σφισι φαίνεται ἔργον**.”

208. **ἦς**, an indefensible form, see note on 168 ; it is a supposed case of ‘Epic diectasis’ on the false analogy of **δοῦ** B 325, aided perhaps by that of the possessive pronoun **ἧ** : **ἐῆ** (σφῆ). P. Knight reads **δο**. **ἐράσσε** from **ἐραμαι** is also fictitious. It is apparently formed on the analogy of **ἀγάσθε** c 119 (cf. ε 122, π 203).

209. **τις**, each *man*, as in the similar passage B 382–84.

214. **ἄραρον** the 2nd aor. is used intrans. (= **ἄρθεν** above) only here and δ 777 **ἤραρε**. Cf. M 105 **ἀλλήλους ἄραρον τυκτῆσι βδέσσιν**. The juxtaposition of the trans. (212) and intrans. uses of the same word is perhaps somewhat harsh,

ἄσπις ἄρ' ἄσπιδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνῆρ. 215
 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάραιθε δὴ ἀνέρε θωρήσσεσθον,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἔμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωιγε
 καλῆς δαιδαλέης, τὴν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
 χλαϊνάων τ' ἀνεμοσκεπέων οὐλῶν τε ταπητῶν.
 ἐνθα δὲ οἱ δέπας ἔσκε τετυγμένον, οὐδὲ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τειω σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότε ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
 πρῶτον, ἔπειτα δ' ἐνιψ' ὕδατος καλῇσι ῥοῇσι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230

215. **κόρυιν**: τινὲς κόρυθα T. 217. **πυκνὸν** J. 218. **εωρήσσεσθον** A, γρ. T: **εωρήσσαντο** Ω (and γρ. A). 220. **πολεμίζειν** S Ambr. Vr. A. 223. **ἄγεσθαι**: **ἰόντι** Zen. Aph. 224. **οὐλῶν**: ἄλλων PR¹ (cr. R²). 225. **οὐδέ**: **οὔτε** C Ambr. 227. **τειω**: **τέως** S. | **θεῶν**: **θεῶι** D. || **ὅτε** CGQSTU Harl. a b, King's Par. a: **ὅτι** Ar. Ω. 228. **τό ῥα** Ar. Ω: **τόρρα** (τόρρα) HQU¹ Lips.: **τόν ῥα** CS Syr. (U² *supr.*). 229. **δ' ἐνιψ'**: **δεινίζ'** Syr. 230. **ἀφύσσετο** Vr. A.

though it emphasizes the simile. *κόρυθας* τε καὶ *ἀσπίδας* Bentley.

215-17 = N 131-33.

218. **εωρήσσεσθον** is preferable to **θωρήσσαντο**; the termination of the imperf. in -σθον instead of -σθην, though apparently correct in H. (*H. G.* § 5) is against the later rule, and thus likely to be altered. **προπάραιθε**, local not temporal, like *πρόσθεν* below.

224. **ἀνεμοσκεπέων**, cf. *χλαῖναν ἀλεξ-ἀνεμον* ξ 529. **οὐλῶν** = *woollen*, see K 134. **τάπητες**, *rugs*, used chiefly for bedding, see I 200, K 156, Ω 645 (with note), κ 12 etc.

225. **οὐδέ τις** κ.τ.λ.; the meaning of this sentence is clear though not very exactly expressed; 'he allowed no man to drink from it, and himself used it only for libations to Zeus.' The sentence starts as though it were to be 'none other drank from it, whether man or god, but Zeus alone'; but for the violent metaphor of a god drinking from the cup there is substituted the literal libation which typified the god's draught.

227. **ὅτε μὴ**, see N 319; most MSS. give *ὅτι μὴ* with Ar., but there is no

other instance of this idiom in H., though it is common in Herod. and later writers. It is therefore best to adhere to the known Homeric form *ὅτε*; the fact that it is only here used without a verb is a matter of no significance; see Lange EI p. 467, where the analogy to *ὥς εἰ* and *εἰ μὴ* without a finite verb is shewn.

228. **τό** is lengthened by the first ictus as X 307 *τό οἱ*. **θεείῳ**, the disinfecting power of sulphurous fumes seems to have been in some degree known in heroic times; the volcanic origin of sulphur and the sulphurous smell of a lightning flash (Ξ 415, Θ 135, μ 417) no doubt caused it to be regarded as a partly divine substance, and to this a popular etymology from *θεός* may, at all events in later times, have contributed; cf. χ 481 *οἷσε θεεῖον, γρηῖ, κακῶν ἄκος*, ψ 50 *δῶμα θεειοῦται*, Eur. *Hel.* 866, Theokr. xxiv. 94 *καθαρῶι δὲ πυρῶσate δῶμα θεείῳ*.

230. **ἀφύσκατο**, ladled from a *κρητήρ* which, we must suppose, stood always full in his hut.

εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λῆβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·

¹¹¹ “¹¹² Ζεὺ ἄνα Δωδωναίῃ Πελασγικέ, τηλόθι ναῖον,
Δωδώνης μεδέων δυσχειμέρου, ἀμφὶ δέ σ' Ἑλλοί
σοὶ ναῖουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι·

235

231 *om.* P^t Mosc. 2. || *επειτ' ἀνστας* Syr.

233. Δωδωναίῃ Πελασγικέ :

see quot. below.

234. *δυσχειμέρου* : πολυτίδακος Zen. || *σ' Ἑλλοί* : *Σελλοί*,
see below.

231. μέσῳ ἔρκει, where there stood the altar of Zeus “Ἐρκειος, the hut being regarded as possessing the forecourt of the ordinary heroic house; cf. A 774, γ 334, and for a full collection of passages in later Greek, Jebb’s note on Soph. *Ant.* 487. On account of the rhythm Turnebus read μέσῳ στὰς, Bentley *ἔπειτ' ἀνστάς* (and so Syr.).

232. The neglected *F* in εἰσανιδῶν is remarkable in so ancient a passage; Bentley conj. *εἰσπορών*. The line is of course not indispensable. *τερπικέραυνον*, see on A 772, and compare Pindar’s *ἐλασίβροντα παῖ Ῥεᾶς* (fr. 144 Schröder).

233. There are several interesting variants in this remarkable address. Steph. Byzant. says (from Epaphroditos) *Ζηνόδοτος γράφει Φηγωναίῃ* (for Δωδωναίῃ), ἐπεὶ ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο. καὶ Σουίδας δὲ φησι *Φηγωναίου Διὸς ἱερὸν εἶναι ἐν Θεσσαλίᾳ, καὶ τοῦτον ἐπικαλεῖσθαι*· ἕτεροι δὲ γράφουσι *Βωδωναίῃ*· πάλιν γὰρ εἶναι *Βωδώνην*, ὅπου τιμᾶται (similarly Schol. B). *Πελασγικέ* δέ, ὅτι ὑπὸ Πελασγῶν ἱδρύται τὸ περὶ Δωδώνην τέμενος. οἱ δὲ *Πελαργικέ*· λόφον γὰρ εἶναι λευκὸν ἐκεῖ φασιν οὕτω καλούμενον. οἱ δὲ *Πελασγικέ*, οὐ πέλας ἐστὶν ὁ ἄγρ, Schol. B. In the next line Schol. T says that Zen. read *πολυτίδακος* for *δυσχειμέρου*, and An. calls attention to the doubt as to whether we should read *Σελλοί* or *σ' Ἑλλοί*. This last question—the only variant of real importance—Ar. decided in favour of *Σελλοί*, on the ground that the river *Σελλήεις* (see on B 659) was named from them. As however it is doubtful whether this river was in Thesprotia at all, it is perhaps better to accept the positive testimony of Schol. A (Did. ?) and Strabo (vii. 328) that Pindar (fr. 59 Sch.) called the people Ἑλλοί, and to read it in the text (they are also spoken of as Ἑλλοπες, cf. Hesiod *Frag.* 156, Rzach, *ἔστι τις Ἑλλοπῆ*). On the other hand, Sopho-

kles has *Σελλοί* (see below), so that the question is very evenly balanced. In either case the sense is the same, *κοί* in 235 not being the dat. of *σὺ* but the nom. pl. of *σός*. For the religious connexion between Epeiros and Thessaly which causes Achilles to pray to the god of Dodona, see notes on B 681, 749. It is very probable that when migrating eastwards across Pindos the Thessalian tribes carried Dodona with them as a purely religious name, just as other migrations southward took Olympia from the north of Thessaly to Elis, but only as a sanctuary, not as a city-name. The contrary supposition, that there was a Thessalian Dodona (Skotussa ?) older than the Epeirot is in the last degree improbable, as the historical Dodona shews every sign of a hoary antiquity, and in ξ 327 Dodona with its oracle is clearly in Thesprotia. It would seem that the Achaian tribes when in Epeiros had adopted the worship of the prehistoric god whom they found established at Dodona, identifying him with their own Zeus—a familiar process in the history of invading peoples. Some of them, the *Σελλοί* or Ἑλλοί, had remained in charge of the sanctuary and oracle when other members of the same tribe had passed eastward under the name of Ἑλληνες, which was destined to pass to the whole Greek race (this view is as old as Aristotle *meteor.* i. 14. 9 *αὕτη δέ*—sc. ἡ Ἑλλὰς *ἀρχαία*—*ἔστιν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῷον* . . . *ἔκουν γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Γραικοὶ νῦν δὲ Ἑλληνες*). This priestly tribe retained the customs of primitive barbarism in token of sanctity as the ‘mouthpieces’ of Zeus, and hence are *χαμαιεῦναι*. Frazer has pointed out similar curious survivals in the rules that the bedstead of the Flamen Dialis at Rome must be smeared with fine mud; and that the priest of the old Prussian god Potrimpo must sleep on

ἤμην δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ.
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἄλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύσπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἑκτώρ
 εἴσεται ἢ ῥα καὶ οἷος ἐπίστηται πολεμίζειν
 ἡμέτερος θεράπων, ἣ οἱ τότε χεῖρες ἄπτοι
 μαίνονθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἄρης. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοᾶς ἐπὶ νῆας ἵκοιτο
 τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν."
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ' ἀνένευσε· 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένευσε μάχης ἐξαπονέεσθαι.

236. εἰ μὲν QR (εἰ μὲν ἢ μᾶλλον ἢ μὲν, Eust.). || εὐχόμενιο S. 237 ἀθ.
 Ar. Aph.: om. Zen. 239. αὐτὸς: αὐτὰρ J. 243. ἐπίσταται PS (U² supr.)
 Lips. Vr. A Par. c d e g: γῆ. καὶ ἐπίστατο καὶ ἐπίστανται Harl. a: ἐπιστάται Zen.
 244. εἰ οἱ καὶ τότε T. 247. ἰκέσσω PR Syr. 248. σύμπαςι Syr.: συμπαῖσι DQ:
 συμπαῖσι C. || ἐγχεμάχοις S: ἀγχιμάχοις Q Bar. Mor. 248-49 om. Vr. A.
 250. ἔδωκε: δῶκε Eust. 251. οἱ: τοι C. 252. ἀνένευε Mor. || διχῶς γρ.
 καὶ σόον καὶ σάον Did.: cf. N 773.

the bare earth for three nights before sacrificing (*C. R.* ii. p. 322). Compare also Soph. *Trach.* 1166 (Herakles is speaking of certain oracles) ἂ τῶν δρεῶν καὶ χαμαικοιτῶν ἐγὼ Σελλῶν ἐσελθὼν ἄλσος εἰσεγραφάμην. So also Eur. *Erechtheus* (fr. 355) ἐν ἀστρώτῳ πέδῳ εὐδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας. An admirable summary of what is known about ancient Dodona will be found in Jebb's note and Appendix on the passage from the *Trachiniae*.

236-38=A 453-55, q.v. Ar. rejected 237 on the ground that Achilles had not obtained his wish by a prayer of his own, but by the interposition of Thetis; he thus regarded 236 as quite general in its application. This objection, however, seems hypercritical; Thetis had in fact, if not in form, been the bearer of a prayer from Achilles to Zeus (see particularly Σ 75); and the large number of borrowed lines which are found in the episode of the restoration of Chryseis (see the Introduction to A) is a strong argument for the genuineness of the line here.

239. ΝΗΩΝ ἐν ἀγῶνι, see note on O 428.

241. κῦδος ἅμα πρόες, send forth glory beside him, as in κῦδος ἅμ' ἔψεται Δ 415, κ. ὁπηδεῖ P 251, and the common κῦδος ὁπάζειν.

243. εἴσεται, cf. on Θ 111. It will be seen that there is no MS. authority for εἴ here, ἢ being in place in a disjunctive clause. ἐπίστανται, subj., 'will prove to know,' *H. G.* § 280. The variants ἐπίσταται and ἐπιστάται seem to point to an older and linguistically correct ἐπιστάται. Observe that in the next clause the indic. μαίνονται is used; we should probably read μαίνονθ'.

246. δίηται, as representing the Lat. *ful. exaetum*, should be an aor. But the other forms from the same stem seem to be presents; Herod. mentions that the traditional accentuation of the inf. was διέσθαι, not διέσθαι.

248. τεύχεσι, perhaps an allusion to the change of armour. In that case it must be rejected, though in itself clear of offence.

ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἀνὴρ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῶι,
 στῇ δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῶι 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν·
 οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὅφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο 260
 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,
 αἰεὶ κερτομέοντες, ὁδῶι ἔπι οἰκί' ἔχοντας,
 τοὺς νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθείσι·

253. πείσας Q. 254. κλισίην δ' HQ Lips. || ἀνέθηκε Q King's: οὕτως ἀπέθηκε
 διὰ τοῦ α Did. (διὰ τοῦ π ?). || ἐνὶ: ἐπὶ R. || χηλῶι: χαλκῶι Par. f (γρ. χηλῶ).
 255. κλισίην R (γρ. c *surp.*). 258. ὄρουσαν: ἔβησαν Vr. b A. 260.
 ἐριδμαίνουσιν Q Harl. a, Par. a: ἐριδμαίνωσιν J: ἐριδμαίνοντες Par. g¹:
 ἐριδμαίρωσιν S (Sch. T is incorrectly published: it says ἐριδμαίνωσιν: εἰς ἔριν
 ἐμβάλλουσιν· οἱ δὲ ἐριδμαίνουσιν, ἐρεθίζουσιν). 261 ἀθ. Ar. Aph. || ἔχοντας
 Ar. (καὶ ἅπασαι) Ω: ἔχοντες CD¹JST¹U Syr. Bar. Lips.¹ Mosc. 2¹, Harl. a b, Par.
 a c¹ d¹ f g h, and *τινές* Sch. T.

258. ἔστιχον is commonly taken for an aor., but no other form recurs in H. or elsewhere in Greek (ἔστιχον also in Ap. Rhod., Theokritos and Kallimachos), and the context seems to require an imperf.; compare *στίχουσι· βαδίζουσι, πορεύονται* Hesych. See Delbrück *Gr.* iv. p. 99.

259. Some doubt has been thrown upon the following passage, Hentze and others thinking that 278 more naturally follows immediately upon 258; the actual charge upon the Trojans being narrated in 258, it is not a suitable place for a retardation in the story and a return to the same event in 276 ἐν δ' ἔπεσον Τρώεσσιν. Furthermore the passage from 267-77 is almost entirely made up of 'tags' from other parts (267, see A 500; 268, Z 66; 270 = Z 112, etc.; 271-72, see P 164-65; 273-74 = A 411-12; 275 = 210, etc.; 277 = B 334). In fact out of the whole passage 268-75 the only words that do not appear elsewhere and have any special significance are ὡς ἂν Πηλεΐδην τιμήσομεν. Again αὐτίκα . . . ἐξεχέοντο, 259 (and 267), seems hardly in place *after* ἐν Τρωσὶ . . . ὄρουσαν. To this it might be replied that the principal verb in 258 is ἔστιχον, and the description is that of the march *until* they attack, the attack itself being reserved till 277. This obviates the difficulty of the connexion of 258 with the sequel, though it is certainly a forcing of the literal sense of the words. It has further been argued by Friedländer that there is a double

recension within the simile itself, the rousing of the wasps being first attributed to wanton children (260-62), and then to an innocent wayfarer (263-65). So also Nitzsch, who rejects 260-62 (writing *τοῖς*—or rather *τοῖς τ'*—for *τοῖς δ'* in 263), and thinks that the simile gains force, as describing the keenness for war of the Myrmidons, if the wasps' attack is conceived as unprovoked.

260. ἔθοντες, *suo more*, with the wantonness of children. So of the Kalydonian boar, κακὰ πολλὰ ἔρδσκεν ἔθων Οἰνῆος ἀλώην, I 540. ἐριδμαίνωσιν, a word of doubtful formation, found only here. In sense it is evidently equivalent to ἐρεθίζωσιν, and shews no relation to ἐρίζω, to which analogy would lead us (*cf.* σκυδμαίνω by σκύζομαι). Hence Agar (*J. P.* xxv. 41) ingeniously conj. ἐριδμαίνωσ' ἐρέθοντες, *vide in provocating*.

261 ἀθετείται, ὅτι τὸ κερτομεῖν οὐ τίθησιν ἐπὶ τοῦ δι' ἔργον ἐρεθίζειν, ἀλλὰ διὰ λόγων. καὶ ὅτι διὰ τοῦ προειρημένου στίχου ταῦτόν εἴρηται, τὸ γὰρ εἰνοδίοις ταῦτόν ἐστι τῷ ὁδῶι ἐπὶ οἰκί' ἔχοντας καὶ τὸ ἐριδμαίνωσι τῷ κερτομέοντες, καὶ τὸ αἰεὶ τῷ ἔθοντες, ἐξ ἔθους συνεχῶς ἐπιφουτῶντες. ἤθετε καὶ Ἀριστοφάνης, An. With the exception of the explanation of ἔθοντες this is certainly right.

262. τιθεῖσι may have as its subject either the wasps or the children; but the application of the simile points unmistakably to the former.

τοὺς δ' εἴ περ παρά τις τε κιὼν ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἔχοντο· βοή δ' ἄσβεστος ὀρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὖσας·
 “Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὡς ἂν Πηλεΐδην τιμήσομεν, δς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχιμαχοὶ θεράποντες,
 γνῶι δὲ καὶ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀνσάντων ὑπ' Ἀχαιῶν.
 Τρώες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας, *flaming*
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνηιθμὸν μὲν ἀπορρίψαι, φιλόττητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῶι
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285

263. δ' om. Syr.¹ || τε : κε Harl. a. 264. ΚΙΝΗΣΕΙ CGP¹QT. 265. ΠΕΤΑΤΑΙ JT-
 268. ΚΕΚΛΕΤΟ T. 272 ἀθ. Selenkos. || ἀΓΧΙΜΑΧΟΙ Vr. A. 275. ὤΤΡΥΝΕ RU.
 277. ΣΜΕΡΔΑΛΕΟΝ S. || ΚΟΝΑΒΙΣΣΑΝ J. 281. ΕΛΠΟΜΕΝΑΙ Zen. 283. ὕΠΟΙ Vr. A. ||
 ΦΥΓΗ(Ι) PQT. 285. ΚΛΟΝΕΟΝΤΟ : καὶ ἄριστοι Bar. Mor.

263. The conjunction of ἄνθρωπος with another subst. is as rare as that of ἀνὴρ is common. Perhaps the only other instance is ν 123 ὀδιτῶν ἀνθρώπων. In Ω 202, η 32 ξείνους may be an adj.

265. πᾶς πέτεται, for the anacoluthon see H. G. § 170; this is the only case where the verb is attracted to the number of the distributive πᾶς.

273-74=A 411-12; they are hardly appropriate here where Patroklos is going to aid the Greeks, whereas in their original position they are a threat. Patroklos' mission is, so far as it goes, a renunciation on Achilles' part of the severe lesson he wishes to read Agamemnon.

279. σὺν ἔντεσι, an instrumental use; cf. on σὺν τεύχεσιν, 156. μαρμαίροντας is an unusual expression as applied to

men: Düntzer would read δαυδαλείουσιν as in N 331. See however N 801.

281. ἐλπόμενοι, const. *ad sensum*, see H. G. § 169. Zen. read ἐλπόμεναι, apparently a correction merely for the sake of grammatical exactitude. Schol. T aptly compares Thuk. i. 110 τριῆρεις πλῆουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδῆσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. For ἐλπεσθαι with aor. infin. = *suppose*, see O 110. Bergk considers 281-83 an interpolation belonging to the exchange of armour—which never has any effect but what we find here. But this is not necessary (see Introduction).

283. Aristotle (*ap. Schol. T*) called this line δεινότατον τῶν ἐπῶν Ὀμήρου. One would expect it to mean that the Trojans took to flight, as in Ξ 507 ff.; here however they hold their ground for a time.

νηὶ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχμην, ὃς Παίονας ἵπποκορυστὰς
ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος·
τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίησι
κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφιφόβηθεν 290
Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο ^{ἐν νηυσὶ} 295
νῆας ἀνὰ γλαφυράς· ὅμαδος δ' ἀλίστος ἐτύχθη.
ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
ἐκ τ' ἔφανεν πᾶσαι σκοπιαί καὶ πρόωνες ἄκροι
καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 300
ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίνετ' ἔρωή·
οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305

288. After this Q adds ἀξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν (= B 850).
290. ἀμφιφόβηθεν Ar. CPR Lips.: ἀμφοφόβηθεν Ω. 293. ἔσβεσαν R. || ἐν
ἄλλω ἀκάματον πῦρ A. 298. κινήσει CT: κινήσειν G. 299. ἔφανον GQ:
ἔφανεν D: ἔφαναν CH Vr. b, Mosc. 2. || ἄκραι Mosc. 2. 300. ἀπερράγη PR.
301. νηὸς P. 302. πολέμῳ Lips. || γίνετ' [S]. 304. φοβέοντο:
ἐφέβοντο HR. 305. τινὲς ἄντα ἵσταντο (i.e. ἄνε' ἵσταντο) Schol. AT.

287-88. See B 848-49. Pyraichmes has not been elsewhere named. The scholia note that in B the Paionians are archers, ἀγκυλότοξοι, not horsemen as here.

296. This line, as Bekker and others have remarked, is probably interpolated from M 471; not only is it quite superfluous, but the repetition ὁμάδῳ . . . ὅμαδος is very awkward.

297. The sudden gleam of new hope is magnificently compared to a sudden burst of light through clouds hanging over a mountain peak, as though a cleft were opened into the very depths of heaven.

298. στεροπηγερέτα here only, because the regular νεφέληγερέτα is obviously impossible after νεφέλην. The idea, 'gatherer' of lightnings, is, however, not very appropriate; P. Knight conj.

Ζεὺς ἀστεροπητής, but why should this familiar phrase have been corrupted?

299-300 = Θ 557-58, q. v. There is no question of the appropriateness of these grand lines here.

302. ἀνέπνευσαν, had breathing time; cf. A 800, where this result is anticipated. ἐρωή, cessation; see note on B 179. Brugmann (*Gr.* ii. p. 129) connects the word in this sense with Germ. *Ruhe, rest*. It recurs only P 761.

303. In this sentence προτροπάδην is the emphatic word; although the Trojans are repulsed (φόβηθεν, 294) they are not yet in headlong flight (cf. οὐτέ ποτε προτρέποντο B 700) and the Greeks dare not relax their efforts—just as the clouds are not cleared away by the rift in their midst. So ἀνάγκῃ almost = σπουδῇ, perforce, not from any anxiety to escape; Θ 655.

ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων, πρῶτος δὲ Μενoitίου ἄλκιμος υἱός.
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μῆρόν
 ἔγχρῃ ὀξύοντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥήξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήϊος οὔτα Θόαντα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλεΐδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ
 νεῦρα διεσχίσθη, τὸν δὲ σκότος ὄσσε κάλυψε.
 Νεστορίδαι δ' ὃ μὲν οὔτας Ἀτύνμιον ὀξεί δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἥριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς,
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ

306. ἔνε· ἀνὴρ PR. 308. αὐτίκα θ' ἄρ R: αὐτίκα θ' ἄρα P. 310.
 γαίης ACQS. 313. ὑφορμηθέντα Aph. 315. μυῶν ADP Cant. Mosc. 2,
 Ven. B. || αἰχμῇ: ὀρμῇ Q Mor. and γρ. Lips.: ἀκμῇ Harl. a. 317. τινὲς
 οὐτὰς (?) T. 319. μάρις J Bar. Lips. Vr. A Mosc. 2. 321. πρόσθεν:
 προπάροιθε Harl. a.

306=O 328. In 307 the full stop is usually placed after ἡγεμόνων, but the punctuation of the text is suggested by Nikanor (αὐτίκ' ἄρα· τοῦτο καὶ ἀπ' ἄλλης ἀρχῆς δύναται λέγεσθαι, ἵνα στίξωμεν ἐπὶ τὸ υἱός), and is supported by the use of αὐτίκ' ἄρα, which regularly begins the clause—generally an apodosis after ἐπεὶ or ὅτε; but in δ 220 it is used exactly as here, after an independent sentence beginning with ἔνθα. Note the variant αὐτίκα δ' ἄρ.

313. ἐφορμηθέντα, Aph. ὑφορμηθέντα, which Nauck adopts in the sense *clam aggreddentem*. But this use of ὑπό in composition is very rare, if not unknown, in H.; ὑπόδρα approaches most nearly to it, and even there the meaning is rather different. Schol. T explains the form by ὑποχωρήσαντα, so that ὑπο= before him, as often, e.g. 303.

314. ὀρεξάμενος, cf. Δ 307 ἔγχρῃ ὀρεξάμενος. The use with the acc. in the sense to reach, i.e. strike, with a weapon

recurs only in 322, Ψ 805, and always with a form of φθάνω.

316. The scholia remark that a wound at the root of the thigh (apparently in the *gluteus maximus*, which is in fact the 'thickest muscle' in the human body) would hardly produce immediate death, which seems to be implied. If the femoral artery were severed however, the victim would soon die. νεῦρα, *tendons*.

317. ὃ μὲν, as though ὃ δὲ Θρασυμήδης were to follow, in distributive apposition; the construction is altered in 321. So μ 73 οἱ δὲ δύο σκόπελοι, ὃ μὲν κ.τ.λ. is followed by τὸν δ' ἕτερον σκόπελον, 101.

321. τοῦ is gen. after ὦμον, which is governed by ὀρεξάμενος, as in 314; οὐδ' ἀφάμαρτεν being parenthetical, as Δ 350. But Brandreth's conj. τὸν for τοῦ is very probable.

323. ἄφαρ seems here, as in some other places, to have merged the sense of *quickly* into a general asseverative force, such as 'right into the shoulder.' See note on Δ 418.

δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὅστέον ἄχρις ἄραξε.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325
 ὡς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς ἔρεβος, Σαρπηδόνοσ ἐσθλοὶ ἑταῖροι,
 υἱες ἀκοντισταὶ Ἀμισωδάρου, ὃς ῥα Χίμαιραν
 θρέψεν ἀμαιμακέτην πολέσιν κακὸν ἀνθρώποισιν.
 Ἀἶας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω,
 τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὃ δ' ὑπ' οὐατος αὐχένα θείνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.

324. μυώνων ADPTU Vr. A Mosc. 2. 328. ἀμιασάδρου P. 330.
 ἀπορούσας J. 331. αὖθις Q. 335. συνέδραμεν PU¹. || ἐγχεῖ Harl. a.
 337. αὖθις C. 338. καυλὸν [G]JQRT: καυλῶι Mor. Bar.. θάλον S: καλόν
 (καλον) Ω. 339. ἐρράσθη JR. || ὑπ': ἀπ' Vr. b. 340. ἔσχε δὲ οἶον GH (δ').
 344 om. Lips.

324. δρύψ' ἀπὸ μυώνων, *tore away from the muscles* which join it to the shoulder. ἄχρις, *completely*, Δ 522.

326-29. These lines, besides falling under the suspicion which hangs over the presence of Sarpedon in the original Μῆνις, contain several unusual expressions, and were rejected by P. Knight. Βήτην εἰς ἔρεβος is a phrase which does not occur elsewhere, though we have ἱεμένων ἔρεβσδε, v 356. ἀκοντισταὶ recurs only in σ 262. Ἀμισωδάρου is not named in the other passage referring to the Chimaira (Z 179-83), which is apparently a wild beast and not one 'nurtured' by a human being. It has been noticed that Amisodaros is a genuine non-Greek name; the form resembles Pixodaros of Karia (Herod. v. 118), Pandaros, and Akestodaros in a Cyprian inscription. The name is probably connected with the town of Amisos

in Pontos. For the rationalizing history of him see Plut. *Mor.* 247 F.

329. ἀμιαμακέτην, see on Z 179.

333-34. See E 82-83. ὑπεθερμάνθη, the ὑπό implies 'thereat.' A 417.

338. φάλον, App. B, vii. 2; καυλόν, N 162. mss. generally give καλόν, but the separation of adjective and substantive by the end of a line is not Homeric (see N 611). The accentuation καλόν shews that some took it to mean *wood*, cf. Hes. *Opp.* 427 ἐπικάμπυλα κάλα. The word is found only in plur.

340. ἔσχεσε, *held fast*, intrans., as M 461, etc. We cannot supply κάρη as object, on account of the manner in which it is mentioned immediately afterwards; nor ξίφος, because the skin would not be said to stop the sword.

341. παρήρην, *hung down at the side*; see on ἄορτο Γ 272.

343-44. See E 46-47, with notes.

Ἴδομενεὺς δ' Ἑρύμαντα κατὰ στόμα νηλεῖ χαλκῶι 345
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
 νέρθεν ὑπ' ἐγκεφάλιοι, κέασσε δ' ἄρ' ὅστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανῶν· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
 οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἶ τ' ἐν ὄρεσσι
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἶας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἔειπ' ἀκοντίσσαι· ὁ δὲ ἰδρῆι πολέμοιο,
 ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὦμους, 360
 σκέπτειτ' ὀϊστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γίνωσκε μάχης ἑτεραλκέα νίκην·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίφρας ἐταίρους.

345. Ἑρύμαντα: τινὲς Ὀρύμαντα T. 346. εἰσεπέρησε U. 347. κέασσε Q Lips. (γρ. κέασε). || λευκά: χαλκά L (χαλκός?). 348. ἐκ δ': ἐν δ' U: οὐδ' J. 349. ῥίνα J. 351. οὔτοι ἄμ' Harl. a (γρ. ἄρ). || ἔλεν C. || ἕκαστον Syr. Par. c e g: ἐν ἄλλωι ἄνδρας ἀρίστους A. 352. ἐπίχραον S. || ἐρίφεσσι R. 353. αἰρούμενοι J: γρ. καὶ ἀγρεύμενοι X. || οὕτως αἶ τε θηλυκῶς, αἶ διες Did. (others οἶ τε). 354. διέτμαγεν Ar. Ω: διέτμαγον S Syr. Par. b c e g. 356. ἀπέχραον G. 358. ἐφ': ὑφ' L. 362. γινώσκει Syr. 363. ἀνάμιμνε J.

350. πῆσε, *spirted* or even 'blew' out the blood; see on A 481.

353. The change of gender, *μῆλων* . . αἶ τε is harsh, but it may be paralleled by E 140, and is used as though *διες* had preceded. Fick would reject from ἢ ἐρίφοισι to αἰρεύμενοι, so getting rid of this harshness, and also of the Ionic contraction αἰρεύμενοι. Besides ὑπὲκ *μῆλων*, from among the herd, is inconsistent with διέτμαγεν, which makes them stragglers from the main body. There is, therefore, something in favour of his athetesis; though the words are not like the empty work of an interpolator. Agar's *μητρῶν* for *μῆλων* is ingenious, but the form is not Homeric (J. P. xxv. 43). ἐπέχραον, β 50 *μητέρι μοι μνηστῆρες ἐπέχραον*, *beset*. See on E 138, Φ 369.

358. ὁ μέγας, the article occurs here only in this phrase, which is perhaps a mistake for Αἶας δὲ μέγας. Cf. Αἶας τε

μέγας καὶ διὸς Ὀδυσσεύς I 169, and so A 563, etc. The usual phrase is μέγας Τελαμώνιος Αἶας.

359. ἰδρῆι as H 198, and compare Hector's own boast in H 237-41.

361. σκέπτετο, so P 652 σκέπτεο. The only other instance in H. is σκεψάμενος μ 247, so that here there is no sign of the later preference of the aor. fut. and perf. over the pres. and imperf. of this verb. σκοπεῖν is not found in H. at all. The use of the verb with ῥοῖζον (*whistling*, ι 315, K 502) and δοῦπον, both expressing *sound*, is rather curious; 'he watched for' is of course the sense.

362. μάχης ἑτεραλκέα νίκην, *the turn of the tide of victory*; see note on H 26.

363. σάω, from the non-thematic form σάωμι, found again in Φ 238, and as an imper. in ν 230, ρ 595. See note on I 424.

ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνει, 365
 ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρκε.
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων.

365. **ἔκ δίης**: εὐδίης P (γρ. ἐκ δίης) R (*supr.* ei over i). || **τε**: γε T. || **λαίλαπι** Par. e and Ar. «ἐν τοῖς ὑπομνήμασι. || **τείνει** (P¹?) QRT: **τείνειν** (i.e. **τείνει** *supr.* η) D: **τείνω** (P¹?) Bar. Mor. 367. **πέραον** P (**πέραιον** Pm): **πέρειον** U. 369. **ἔρκε**: **έέρκε** Syr. 370. **ἐρυσάρματοι** Lips. (*supr.* ες).

364. The following passage contains many difficulties and inconsistencies. The opening simile is obscure. The unexcused and unexplained flight of Hector in 367 is strange after his very different attitude in 363. **ἔκ νηῶν** should rather be *ἀπὸ νηῶν*, as they are no longer *among* the ships, unless the phrase is meant to be a recapitulation of the whole retreat; but then the second mention of Hector would be out of place, as it must be meant to follow after what is said in 358-63. Again, to say nothing of the entire omission of the wall, it is hard to see how the trench can hinder the fugitives on foot while it causes no hindrance to Hector in his chariot; in M 61-79 the conditions are exactly the opposite. The filling up of the trench by Apollo in O 356 is entirely forgotten; but for this the absence of the wall might be explained from O 361. Linguistically the dual *ἄξαντε* in 371 is doubtful, and the omission of the digamma in *ἄρματ' ἀνάκτων* hardly remediable. It is clear, then, that there is some interpolation. Naber would reject only 367-71, but this, besides leaving the questionable simile, gives a very harsh repetition, *ἰαχὴ τε φόβος τε* . . . *ἰαχῇ τε φόβῳ τε* separated only by a single line. The least that can be condemned is therefore, as it would seem, 364-71. The interpolation of the last four lines is easily explicable, if it be admitted that the original Mēnis knew nothing of the wall; when it had once been inserted into the poem, it needed mention in a retreat as much as in an advance.

365. On the phrase *αἰθέρος ἐκ δίης* see App. H. The variant *εὐδίης* is interesting; it might mean 'amid clear

weather,' but it does not help the metaphor. *εἰδιος* is not a Homeric word, and in later poets the *ι* is always short, except rarely in arsis.—The simile is very vague and inappropriate; 'as a storm-cloud appears on the face of heaven, such was their shouting and panic out of the ships.' It is hard to see what the point of comparison is. A crowd of men is sometimes called a *νέφος*, but there the similarity seems to end. The interpolator of the allusion to the trench seems to have aimed at a counterpart to the great cloud simile of 297 ff.; because the coming of the Myrmidons is there compared to the breaking of clouds, the departure of the Trojans may be compared to the coming of clouds. The result hardly justifies the argument. *λαίλαπα*, ἐν τοῖς ὑπομνήμασι κατὰ δοτικὴν τὸ "λαίλαπι," ἢ ἦν ἦν ὅταν ὁ Ζεὺς ἐν λαίλαπι παρατείνῃ τὰ νέφη, Schol. T.

367. **οὐ κατὰ μοῖραν**, cf. M 225 *οὐ κόσμῳ παρὰ ναῦν ἐλευσόμεθ' αὐτὰ κέλευθα*. Schol. B (Porph.) on Z 488 *οὐ κατὰ τὸ καθήκον, ἀλλὰ ἀσχερῶς*. **πέραον**, *crossed*, but whether the wall or the moat is meant we are not told.

368. **σὺν τεύχεσι** seems to mean 'in spite of the weight of his armour.'

371. 'The Dual is used of a group of pairs . . . the Dual *ἄσαντε* (like the sing. *ῥυμῷ*) refers to *one* chariot. Probably too we should read *ἄρμα ἀνάκτων* (i.e. *Φανάκτων*), H. G. § 170, comparing Ψ 362 *πάντες ἐφ' ἵππων μάλιστα γὰρ ἀειραν*, υ 348 *ὅσσε δ' ἄρα σφειν δακρυόφιν πίμπλαντο*, I 503, τ 444. But it must be noticed that the sing. *ῥυμῷ*, as describing generally a single spot belonging to each chariot, is not really a support for this; the poet would hardly have said *ἐν*

Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρῶσιν κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλήσαν ὁδοὺς, ἐπεὶ ἄρ' τμάγεν· ὕψιν δ' ἀέλλη
 σκίδναθ' ὑπαὶ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
 ἄψορρον προτὶ ἄστρ' νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦι πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 πρηγνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.
 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380

372. σφεδανὸν Ar. Ω: others σφεδανῶν (see on Φ 542). 376. ποτὶ LR. ||
 ἐν ἄλλῳ ἄψορρον προτὶ ἄστρ' ἐλιχθέντων ὑπ' ἀχαιῶν A. 379. ἐξ ὀχέων:
 ἐζονίω H. || ἀνακυμβαλίζον Ar. A Syr.: ἀνεκυμβαλίζον Ω. 380. ἄρα:
 ἀνα GR. || ὑπέκροον Q Cant.

πρώτοις ῥυμοῖς in any case when he meant that all were broken at the same place. It looks as though the interpolator (see Introd.) had adapted a line, perhaps from an old Epic, which applied to the breaking of a single chariot, by simply reading ἄρματ' ἀνάκτων for ἄρμα ἄνακτος, under the belief supported by Zen. (probably not without ancient tradition) that the dual could be used as a plural; or the line may merely be made up of Z 40 (q.v.) and Π 507. The harshness of the constr. will be somewhat softened if we read πολλῶν for πολλοί. ἐν πρώτῳ ῥυμῷ, at the front end of the pole, where the yoke was attached, see App. M. This would of course be the likeliest place for the pole to break; and as the horses were attached by the yoke only, without traces, a fracture there would at once set them free.

374. ὁδοῦς, probably the tracks across the plain. τμάγεν, were cut up into straggling bodies, cf. 354. ἀέλλη, so MSS.; edd. have generally altered it to ἀέλλα, on the analogy of θύελλα. The nom. sing. does not occur elsewhere, and there is no justification for deserting MS. authority. For the use of the word to signify a cloud of dust cf. Ψ 366, and κονίσταλος ἀέλλης Γ 13.

375. ὑπαὶ νεφέων, up to the clouds, see on O 625. Editors unanimously read ὑπό, MSS. unanimously (so far as is known) ὑπαί. Of course the former is metrically adequate; but the latter is quite firmly established and is found occasionally in Trag. (e.g. Soph. *El.* 711, Aisch. *Ag.* 892 etc.), doubtless as an archaism. Cf. also ὑπαιθα, and παραι-, μετα- in composition. Prepositions

originally being adverbs, the locative termination is unobjectionable. There seems to be no reason therefore for favouring one form at the expense of the other. It is likely enough that in many places the antiquated form in -αι has had to give place to the more familiar.

379. ἀνακυμβαλίζον occurs only here in Greek. It is commonly explained 'turned over with a rattle,' as from κύμβαλον. The analogy with κύμβαχος (E 586 ἔκπεσε δίφρον κύμβαχος ἐν κονίησιν) is very close, and the two words were doubtless connected; where both are so obscure it is useless to say more, or to correct the text, with Valkenaer and others, to ἀνακυμβαλίζον.

380-83. Here again we have a passage apparently interpolated in order to bring in an allusion to the trench. It will be seen that the simile in 384 which refers to the whole Trojan cavalry comes in far more appropriately after the account of the confusion of the Trojan horses at large in 378-79 than where a transition has been made to two single teams in 380 (Patroklos') and 383 (Hector's). The transition, too, from δίφροι (379), the chariots of the enemy, to ὠκέες ἵπποι, P.'s horses, is harsh, because when we first read 380 we suppose that the horses meant are those belonging to the chariots in question; it is only when we come to the end of 382 that we find that we are wrong. The phrase ἐπὶ Ἑκτορι κέλετο θυμός, his heart bade him attack Hector, is quite unlike any of the uses of the very frequent κέλομαι, which requires the infin. to be expressed, and the omission of the object (Patroklos? or his horses?) makes the phrase doubly obscure.

[ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἔτο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἡματ' ὀπωρινῶι, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, ὅτε δὴ ἀνδρεσσι κοτεσσάμενος χαλεπήνηι,
 οἱ βίηι εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ρέοντες,

385

381 *om.* ACDHSU Syr. || ἄμβροτοι Q. 384. *ως δ οσ' υπο* Syr. || βέβρυχε R Bar. Mor. Vr. A : βέβριχε T. 385. *κματι χειμερίω* PR (χαμ- R¹). || χέει L *e corr.* 386. *ΔΗ* ACH Syr. Mosc. 2 Lips. : *ΔΗ τ' Ω.* 387. *εἰν om.* Q : *ἐν J :* *εἶ G.* || κρίνουσι Harl. a. 388. *ἐλάουσι* Harl. a.

381. This line is interpolated from 867, evidently because the ambiguity of ὠκέες ἵπποι (see above) was felt to require immediate correction.

384. This very remarkable simile, with which we may compare that in Δ 450 ff., has been roughly treated by many critics; Fick goes so far as to call it 'simply absurd' (sogar abgeschmackt). The picture is surely a very fine and appropriate one. The Trojan horses, broken from their chariots and galloping in wild confusion across the plain, are compared to the torrents in a mountain country during a time of rain so excessive that it can only be regarded as a divine judgment. The only lines to which exception can fairly be taken are 387-88 (see note). The comparison of mountain torrents to galloping horses has not improbably given rise to the legend of the Centaurs. *κελαινή*, dark with the clouds that cover it. Spitzner conj. *κελαινή*, comparing Δ 747 *κελαινή λαίλαπι ἴσος*, but the change is needless, and the order of the words is against it. *βέβριθε*, as though the clouds were a heavy weight upon the earth—a most vigorous and picturesque expression. The variant *βέβρυχε*, *groans*, is also possible, and corresponds well with the *σθενάχοντο* of 393; see μ 242 (of Skylla) *ἀμφὶ δὲ πέτρῃ δεινὸν βεβρύχει*.

385. The variant *χειμερίω* is perhaps a reminiscence of the fine simile in M 279. It is less appropriate here, for the winter is a comparatively fine season in Greece, autumn being the time of heavy rain. *ὀπωρινῶι*, see on E 5.

386. Edd. generally read *δή ῥ'* without authority. *ΔΗ* remains long before a

vowel in the same position in Z 306, K 536, Λ 171, N 633.

387-88. There are many reasons for thinking this couplet spurious. It entirely spoils the balance of the simile by laying weight on a point which is far removed from the required picture. The phrase *κρίνειν θέμιστας* for *δικας* is not Homeric in expression or thought; to H. the *θέμιστες* are rather laws or principles than judgments to be given, and they are in the keeping of the kings, not, as seems here to be implied, in the power of the community. *ὅπιν* is a word occurring elsewhere only in the *Od.* (twice in ξ, once each in υ and φ), and in Hesiod, Pindar, etc. (see L. and S., s.v.). The couplet is evidently made up from Hesiod *Opp.*, cf. 221 *σκολήσι δὲ δίκης κρίνωσι θέμιστας*, 223 *(Δίκη) κακὸν ἀνθρώποισι φέρουσα οἳ τέ μιν ἐξελάσωσι καὶ οὐκ ἰθεὶαν ἔνειμαν*, and the following passage concerning the blessings given by Zeus to men who give righteous judgments. Again in 250 we find *ὅσοι σκολήσι δίκησιν ἀλλήλους τρίβουσι, θεῶν ὅπιν οὐκ ἀλέγοντες*. The excellent opportunity for a sententious interpolation was evidently too much for a poet of the Hesiodic school.

389. *τῶν* must mean 'the rivers of these men,' a strange expression, but less harsh than the alternative which regards *τῶν* as referring in a collective sense to *ὕδωρ* above, 'these floods.' Possibly the word may have been altered by the interpolator; e.g. it may have been *τοῦ* (sc. *ὑδατος*), which would seem to have too distant a reference when the two lines had been added.

πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
 ἐς δ' ἄλλα πορφυρέην μεγάλην στενάχουσι ῥέουσαι
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
 ὡς ἵπποι Τρωαὶ μεγάλα στενάχοντο θεούσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἄψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος 395
 εἶα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταΐσσω, πολέων δ' ἀπετίνυτο ποιμήν.
 ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῶι,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λύσε δὲ γυῖα. 400
 δούπησεν δὲ πεσών. ὁ δὲ Θέστορα Ἥνοπος υἱὸν

391. εἰς Syr. || ῥέοντες Q. 393. τρώων D. 394. πρῶταις ἐνέκερσε
 φάλαγγι Syr. || ἐπέκυρσε DJT Lips. Vr. d: ἀπέκερσε Q Cant.: δ' ἀπέκερσε S.
 396. ἐπιβαίνειν PR. 398. ἀπετίνυτο CPR: ἀπαίνυτο Q. 399. πρῶτον
 πρόνοον H. || ἐν ἄλλωι βάλε ποιμένα λαῶν A.

390. ἀποτμήγουσι, the torrent beds divide the hill-sides. The force of ἀποτμήγειν is not necessarily the same as our 'cut off,' i.e. it does not always imply the separation of the thing cut from something else, but may mean merely a division within it by a deep cleft as we say 'cut up'; see note on λαῖμόν ἀποτμήξειε (ἀπαμήσειε) Σ 34.

391. πορφυρέην, the epithet is only here applied to the ἄλς or shallow water of the coast; when used of water it elsewhere belongs only to κύμα. Virgil imitates the line, *Georg.* iv. 373 *In mare purpureum violentior effluit amnis*. For the personification in στενάχουσι cf. Ψ 230 Ὁρητικὸν κατὰ πόντον, ὃ δ' ἔστεινεν οἰδματι θύων.⁷

392. ἐπὶ κάρ, an obscure phrase; the ancients doubted if it should be written in one word or two, and explained *headlong* (as from ἐπὶ κάρα) or *sideways*. The adj. ἐπικάρσιαι (ι 70), of ships in a storm, is equally doubtful. The sense *headlong* certainly suits this place best; but the adj. (like ἐγκάρσιος) always means *athwart* in later Greek. The derivation of this sense is obscure. μινύθει, intrans., as P 738, δ 374. ἔργα, chiefly or solely *tillage* in this connexion. Cf. B 751, E 92, M 283, T 131, β 22, ξ 344 Ἰθάκης ἔργα = the fields of Ithaka.

394. ἐπέκερσε, cf. O 467, II 120, where the verb is used in a metaphorical sense. Here we may equally translate 'cut off, thwarted'; the sense seems to be that

Patroklos outstrips the foremost battalions of the Trojans and stops their career. The variant πρῶταις ἐνέκερσε φάλαγγι of Syr. is probably a reminiscence of πικινῆς ἐνέκυρσε φάλαγγι, N 145 (cf. ἐπέκυρσε in T, etc.). ἀπέκερσε of QS would exactly represent our *cut off* from retreat, and is what we should expect to find. The word recurs only in the literal sense, K 456, etc., but cf. ἀποτμήγειν K 364, Λ 468, X 456.

395. πόλῃος ἐπιβαινέμεν, to set foot in the city, as ζ 262 ἐπὶν πόλιος ἐπιβείομεν.

397. τείχεος clearly means the wall of Troy, not the Greek wall, as many have supposed; in the latter case it is impossible to get any sense out of the words, whereas the line as it stands is free from objection if we consider that in the original Μῆνις there was only one wall—that round Troy; so that after the excision of 364–71, 380–83 there is no longer any ambiguity in the words. Almost all editors regard the line as a mere gloss, because they hold that *τείχεος* necessarily means the Greek wall.

398. πολέων ἀπετίνυτο ποιμήν, exacted vengeance for many fallen Greeks. This is the regular sense of the mid. ἀποτίνναι (β 73) with ἀπετίσάμην and ἀποτίσσομαι, the act. ἀποτίνω being = to pay back. Cf. note on N 745. 400 = 312.

401. Ἥνοπος υἱόν, cf. Ξ 445. The constr. is dropped and resumed again with Νῦξε, 404.

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστωι ἐνὶ δίφρῳι
 ἦστο ἀλεις· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 ἦνία ἤχθησαν· ὁ δ' ἔγχει νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρεν ὀδόντων, 405
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἐπι προβλήτῃ καθήμενος ἱερὸν ἰχθύν
 ἐκ πόντοιο θύραζε λίνῳι καὶ ἥνοπι χαλκῶι·
 ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῶι,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳι

402. δεύτερος R. 403. ἐκ γὰρ : καὶ γὰρ L. 405. ὀδόντας T Vr. A.
 406. ἔλκε Ar. Ω : εἶλκε GQ. 408. οἴνοπι Q. 409. ἔλκ' Ar. Ω : εἶλκ'
 CDGJSTU : εἶκ' Q : εἶλκε Lips. . ἔλκετ' P. 411. ἐρύλαον DJ Harl. a,
 Mosc. 2^o : εὐρύλαον LS : εὐρύαλον APQRT Cant. Mor. Lips. : ἐρύαλον CGHU. ||
 ἐπεσσύμενος (A supr.) D, γρ. T. || πέτρῳι : δουρὶ R (γρ. πέτρῳι) : πέτρῳι ἢ
 πέτρῃ Eust.

403. ἐκ . . πλήγη as N 394.

404. Note the hiatus at the end of the first foot; van L. writes ἦνία F'(oi), Brandreth ἦνία Foi ἤχθεν. But see on B 87.

405. πείρεν, *drove it through*; the word generally means to *pierce*, the object being the thing pierced, not, as here, the spear. It is possible here, however, to make ἔγχος the subject, *it pierced through the teeth*. αὐτοῦ is a suspicious word, as it seems to mean 'his' in the weakest sense, Ἀττικῶς as the Schol. say. Bekk. conj. αὐτῶν, *through the very teeth*.

406. δουρός, *by the spear*, as though it were a part of the man, like χειρὸς ἐλεῶν. ὥς ὅτε sc. ἔλκει or ἔλκει. The simile from angling is worked out at greater length in μ 251-54, where ἐπὶ προβόλῳι and θύραζε remind one of the present passage. See also on Ω 80-82.

407. For the use of ἱερὸν here see note on A 366 and App. D (vol. i. p. 592). ὅτι οὐκ ἐπὶ τι εἶδος ἰχθύος φερόμενος εἰργκεν ἱερὸν ἰχθύον, καθάπερ τινὲς ἀποδεδώκασιν τὸν πομπύλον, οἱ δὲ τὸν κάλ-
 λχθον (v. Lex.). ἀλλὰ κοινότερον τὸν ἀνεγόν καὶ εὐτραφῆ, ὡς ἱερὸν βοῦν λέγομεν τὸν ἀναιμένον, An., i.e. fat as a sacred ox which has no work to do. So Fäsi explains the adj. to mean 'living an idle life' like sacred cattle, *nullo mortali opere contacti* (Tac.), and owning allegiance only to the god of the sea. But all this is needlessly far-fetched. There is in fact abundant evidence for the

'sanctity of fish both in Greece and elsewhere; Frazer gives it with his usual wealth of reference in *Paus.* iv. 153-54. The Homeric Greeks had only partially outgrown the superstitious dislike to eating the sacred fish; they would do so under the stress of necessity (see δ 368-69), but they still retained the epithet which implied that it was wrong.

408. ἥνοπι, only here, Σ 349, κ 360, always in the same phrase, like νύροψ (see on B 578), and equally uncertain in origin and meaning with that word. As καί is not shortened, the word was presumably *ἦνοψ*.

410. στόμα F' ὥσε Brandreth.

411. βάλε πέτρῳι, he is therefore on foot; in 378 (ἔχε=*drove*) he was still on the chariot, and in 427 he is again mounted. This illustrates the rapid mounting and dismounting of the heroes, which is a constant characteristic of Homeric warfare. Düntzer is wrong in taking it as evidence that 411-17 are interpolated; this does not do away with the difficulty, for it is not clear that παραστάς in 404 can be used of 'coming up' in a chariot. The passage, however, is an insignificant and mechanical production, made up of names and repetitions of lines from other places (411 cf. T 288; 412=T 387; 413 cf. Φ 118; 414=N 544; 418=M 194), and can be perfectly well dispensed with. Another Ἑρύμας (415) was killed a short time back (345); repetition within such

μέσσην κακ κεφαλὴν· ἥ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην 415
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριον τε
 Ἴφέα τ' Εὐπιπὸν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
 χέρο' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·

“αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε·
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω
 ὅς τις ὅδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἶδεν, ἔκθορε δίφρου.
 οἱ δ', ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι

416. πύρην G : πύρον Lips. 418. πολυβοτείρῃ U. 419. δ' om. Bar. Mor. ||
 οὖν ἴδ' : εἶδεν Lips. : εἶδ' Q. 420. δαμέντας : θανόντας PR. 423. γὰρ :
 δ' ἄρ' Vr. A. 428. οἱ δ' ὥς τ' : ὥς δ' ὅτε Bar.

narrow limits is usually avoided, even with unimportant names.

419. For the position of the following episode in the story see Introd. ἀμιτροχίτωνας, App. B, iv. 5. This seems to be regarded as a national peculiarity of the Lykians. There are but few other similar allusions in H., see B 542, Δ 533. The Greeks do not differ from their neighbours in dress. There is evidently no difference between the arms of Diomedes and the Lykian Glaukos when they exchange in Z: see Helbig *H. E.*² p. 6 ff.

421. καθαπτόμενος is here absolute, the dat. being taken with κέκλετο.

422. ἔστε imper. ; we can equally read ἐστέ [indic.], and the choice is not easy. The latter gives a tone of bitter sarcasm well suited to the passage, 'now ye are swift' (viz. when running away); the point depending on the fact that *θοός* when used of men is properly a word of praise, 'keen in attack'; its use of flying, or at least reluctant, warriors is therefore a strong oxymoron. It is, however, perhaps better to accept the simple and straightforward imper. 'now be swift to fight'; γάρ in the next line has a more natural connexion if it ex-

presses a continuation, not an opposition, to what immediately precedes.

423. ἀντήσω, here only with gen. of meeting an opponent (and σέθεν ἀντί-δασαιμεν H 231), the dat. being the regular case, Z 399, H 423, and so with ἀντιάαν Z 127, Φ 151, 431; we have ἀντήσειε μάχης H 158 and ἀντιάαν πολέμοιο frequently, when the gen. is clearly partitive; here it is to be explained from the 'improper preposition' *ἄντα*, and is probably the 'pure' gen. (*H. G.* § 152). These words of Sarpedon's are the only indication of any doubt on the Trojans' part as to who Patroklos really is; they clearly intimate that he is not mistaken for Achilles (οἶδε μὲν ὅτι οὐκ Ἀχιλλεύς· ἀγνοεῖ δὲ εἰ Πάτροκλός ἐστιν, Sch. T).

424-25 = E 175-76.

428. αἰγυπιοί, see on H 59. ἀγκυλοχεῖλος recurs in τ 538, χ 302, lit. *with curved lips*, of the hooked beak, cf. Eur. *Ion* 1199 of doves ἐς αὐτὸ χεῖλη . . καθῆκαν. Still the phrase is an odd one. ἀγκυλοχῆλαι has been proposed (χηλή of birds' claws Aisch. *Pers.* 208, Soph. *Ant.* 1003, Eur. *Ion* 1208) but this would be a mere repetition of γαμφώνυχες (so *Et. Mag.* s.v.).

πέτρῃ ἐφ' ὑψηλῇ μεγάλη κλάζοντε μάχωνται,
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
"Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
"ὦ μοι ἐγὼν, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
ἣ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
θείω ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
ἣ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω."

τὸν δ' ἡμίβει' ἔπειτα βοῶπις πότνια "Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 440
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἀψ' ἐθέλεις θανάτοιο δυσσυχέος ἐξαναλῦσαι ;
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445

429. κλάζοντες PQRT. || μάχονται CGHQSU. 430. κεκληγότες JPQRS
Harl. a, King's Par. c e g j; κεκλήγτες T: κεκληγώτες Par. h: ἐν τῇ ἐτέρῃ
τῶν Ἀριστάρχου κεκληγώτες Did. 431. κρόνου κ.τ.λ.: πατὴρ ἀνδρῶν τε
σεῶν τε JT. 432-58 om. Zen. 433. ὦ μοι: αἶ αἶ Plat. Rep. iii. 388 c.
435. μέμον' ἐν JS (μαίμον'). 437. λυκίων Q. || ἐνὶ GQ. 440. ἔειπας ἢ
ἔειπες Eust. 442. ἐθέλεις Vr. b. 445. ζῶν (ζῶν) Ar. Ω: ζῶν DHPQRSTU
Harl. a b d, King's Par. a b c¹ e f g j, and ἄλλοι ap. Did.

430. κεκλήγοντες, see M 125.

432. ὅτι Ζηνόδοτος καθόλου περιγράφει (ejects) τὴν ὁμίλιαν τοῦ Διὸς καὶ τῆς Ἥρας (432-58, or 431-61?) An. His ground was that Hera had left Ida and gone to Olympus (O 79), and we have heard nothing of her return; to which Ar. replied, ὅτι πολλὰ κατὰ συμπέρασμα λέγει ὁ ποιητὴς σωπαμένως γεγονότα. A more important consideration for us lies in the probability that the whole of the Διὸς ἀπάτη is of later origin than the present passage. We have therefore no special ground for regarding Hera as anywhere but with Zeus; possibly the poet thinks of both as still on Olympus, just as in the very similar scene X 167-87. See note on 677. There are no linguistic faults, and the only serious objections are those which apply to the single passage 444-49 (see note on 445). It is true that the lines 439-44 occur in other passages, and that there seems to have been a tendency on the part of later rhapsodists to interpolate scenes

in Olympus. This does not justify any serious doubt as to the position of the passage in the original form of the Sarpedon episode. See also note on 666.

435. διχθα, so α 23 (in the literal sense); elsewhere δίχα Σ 510, etc., and once διχθαδία Ξ 21.

436. ἄπο, far away (as A 242), with θείω.

439-40 = A 551-52; 441-43 = X 179-81; 443 = Δ 29, q.v.; 444 = A 297, etc. For πεπρωμένον αἴσῃ see on O 209, and for δυσσυχέος B 686.

445. ζῶν, see note on ζῶς E 887—the only other instance of this short form. Probably we should read εἰ ζῶν πέμψῃς—note that more than half of our mss. read εἰ κε ζῶν. εἰ κε σόν Bentley (αἶ κε σόν van L.). Perhaps Fick is right in regarding the form as evidence of the later origin of 444-49—lines which are certainly excessively weak, and would be better away. The sons of gods warring before Troy are only a few, not

φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
πέμπειν ὃν φίλον υἷὸν ἀπὸ κρατερῆς ὑσμίνης·
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
υἷεες ἀθανάτων, τοῖσιν κόντον αἰνὸν ἐνήσεις.
ἀλλ' εἴ τοι φίλος ἐστί, τὸν δ' ὀλοφύρεται ἦτορ, 450
ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἶψιν, 451
• πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται, 455
ἐνθά ἐ ταρχύσουσι κασίγνητοὶ τε ἔται τε
τύμβωι τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε 460
φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

450. εἴ τι P: ἥ τοι AJ Harl. a. | φίλος Ar. Ω: φίλον ADLU Mor. Cant. Vr. A Harl. b d, Par. a c d f g¹. 453. ἐπεὶ δὴ (ἐπειδὴ mss.) ACHJQT Bar. Mor. Lips. Mosc. 2. Harl. a: ἐπὶν δὴ Ω, ἐν ἄλλω A. || λίποι P¹R. || τε om. PR. 454. τε: re LQU. 455. δὴ om. C. || ἴκηται 'Vat. 10': ἐν ἄλλω ἴκοιτο A. 456. ἔνεα: ὄφρα Stob. Flor. 123. 7. || ταρχύουσι JPR: ταρχύωσι HQ Bar. Lips. Vr. b A. || κασίγνητός G.

'many' (as 448); there are Ialmenos, son of Ares, B 512 (Askalaphos being dead), Menesthios, son of Spercheios, and Eudoros, son of Hermes (II 174, 185)—all belonging to very late passages—as well as Achilles and Aineias. With the exception of the two last these are entirely insignificant. The passage seems to be a reminiscence of O 139-41, which is also probably interpolated.

449. τοῖσιν, sc. the immortals. κόντον, jealousy.

453. ἐπεὶ with subj. as A 478, O 363, 680, v 86. See *H. G.* § 296. The form ἐπὶν is not to be approved in H. in spite of the mss.

454. Θάνατον must be acc. after πέμπειν, μιν after φέρειν. On the analogy of 681 πέμπε δέ μιν . . φέρεσθαι, as well as from the order of the words, it might seem more natural to take πέμπειν μιν together, φέρειν being added epexegetically, send him, for Death and

Sleep to carry; but this would require the dat. Θανάτῳ, cf. πέμπον ἀγειν ἀλιεύσι ω 419. For the order Monro compares Φ 347 χαίρει δέ μιν ὅστις ἐθείρη. There is always a tendency to put enclitic pronouns as close as possible to the beginning of a clause. ὅτι σαφῶς νήδυμον μετὰ τοῦ ν. καὶ ἐπὶ τῶν ἀμφιβόλων ἄρα τόπων (e.g. B 2 where see note) σὺν τῷ ν ἐκκληπτέον, An. The line is of archaeological importance in connexion with early vase-pictures representing a dead hero carried by Death and Sleep. Reference may be made on this point to Robert *Bild und Lied* p. 104, Schneider *Tro. Sagenkreis* p. 146.

456. ταρχύουσι, see on H 85.

459. Cf. A 53 ἐέρσας αἵματι μυδαλέας, where the significance of the portent as a sign of coming slaughter is shewn.

460. τιμῶν, Fick τείων to avoid the contraction.

462 seems weak after 430. If 432-61 are rejected, this must go too.

ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύδημον,
ὃς ῥ' ἦνς θεράπων Σαρπηδόνοσ' ἦεν ἄνακτος,
τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.
Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῶν
δεύτερος ὀρμηθεῖς, ὁ δὲ Πήδασον οὔτασεν ἵππον
ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν αἰσθων,
καδ' ὅ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡγία δέ σφι

465

ἀφάρμαρτ

ἀνιμῶν γ

μῆκος,

470

463. πάτροκλος μὲν CG Ven. B. || θρασύδημον DHP (supr. μῆλον) QS Lips. Vr. b, ἐν ἄλλω A: θρασύμῃδον R: θρασύμῃδην G Cant.: θρασύμῃδον Ω.
464. ἄνακτος: ἄριστος S. 467. δεύτερον Ar. (A supr.) CDH. || οὔτασεν: ἔλασεν Philemon. || γρ. Ἀρίσταρχος (? see below) ὁ δὲ πῆδασον ἀγλαὸν ἵππον, τὸν ῥά ποτ' ἡτίωνος ἑλὼν πόλιν ἦγαρ' ἀχιλλεύς, <ὃς> καὶ ἐκτὸς ἐὼν ἔπεσ' ἵπποισι θανάτοισι, τὸν βάλε δεξιὸν ὦμον, Sch. T. 468. αἰσθων Lips. 469. ἀπὸ: ὑπὸ R. 470. κρίκε: καὶ κρίκε καὶ τρίκε T. || ζυγόν (U e corr.) Vr. A: οὐδετέρως ἀναγνωστέον τὸ ζυγόν Pm.

463. There is not much to choose between the readings **Θρασύδημον** and **Θρασύμῃδον**. It is true that the conjunction 'flock-bold' may raise a smile; but such combinations arise not uncommonly in Greek from the practice of joining elements taken from the family names of both father and mother. Pheidippides naturally suggests himself; but instances from real life (e.g. **Ῥόδ-ἵππος**) are quoted by Brugmann *Gr.* ii. p. 33. The construction is resumed by **τόν** in 465 after the parenthesis.

465. **νείαιραν**, see note on E 539.

467. **δεύτερος**, not **δέντερον**, is the Homeric constr. (see Γ 349, E 855, H 248, P 45), though Ar. curiously supported the neuter here. **οὔτασεν**, elsewhere in H. used only of a thrust, is here applied to a wound given by a weapon cast. This troubled the Aristarchean school greatly, as an exception to a canon of the master—δοκεῖ διὰ τούτων συγχέεσθαι ἡ διαφορὰ τοῦ βαλεῖν καὶ οὐτάσαι· βέβληται γὰρ ὁ Πήδασος. καὶ μήποτε γραφὴ τις ἐφέρετο δι' ἧς τὸ τῆς λέξεως σύνθεσις ἐφύλασεν "Ὀμηρος· οὐ γὰρ ἂν αὐτὸ ἀπαρμυήθην ὁ Ἀρίσταρχος ἀφῆκεν. ἐν τοίνυν τῇ Φιλήμονος οὕτως ἐφέρετο "ὁ δὲ Πήδασον ἔλασεν ἵππον"· ἔστι γὰρ ὅτε ἐπὶ τῆς (πόρρωθεν add. Lehrs) πληγῆς τὸ "ἔλασεν" κεῖται, ὡς ἐπὶ τοῦ Ἀρήτου (P 517) "καὶ βάλεν Ἀρήτοιον," εἴτα (519) "νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν," Did. The statement of Schol. T that Ar. to escape the difficulty entirely altered the text, adding two lines (see above) is tacitly contradicted by Did. and is so

unlike all that we know of Ar. as to be unworthy of credence. In all probability **Ἀρίσταρχος** has, as often elsewhere, supplanted the name of some less known critic. We have merely to register a departure in an insignificant matter from the usual Homeric practice. To make **οὔτασεν** a ground for the rejection of 463-76 (Fick) or 467-77 (Lachmann) is going too far. These critics wish to expel the mortal horse **Pedasos** from the text, mainly because the trace-horse is not found elsewhere; but the linguistic arguments against this passage come to very little, and the narrative shews an obvious gap after either excision. Fick leaves **αὐ** in 477 without any meaning; Lachmann produces a false antithesis between **αὐτοῦ μὲν** (466) and **Πατρόκλου δέ** (478). The whole episode is particularly vigorous and picturesque, and cannot be dispensed with.

468. **ἔβραχε**, crashed down, as E 859. **αἰσθων** (also T 403), gasping out his life; perhaps related to αἰω (αἰὼν ἦτορ O 252, where see note), as βιβάζων to √βα. 469=κ 163, τ 454.

470. **τῷ**, the immortal horses—though they have not been named. **κρίκε**, creaked with the strain. The horses are harnessed to the yoke alone; they spring as far apart as possible with their hind-quarters in their terror. The form **κρίκε** appears to occur only here in Greek. Bentley prefers **κρίγε** on the analogy of the later **κρηγή** and **κεκριγότες** (Ar. *Aves* 1521), but all the forms are too rare to form a basis for argument.

σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κοινήσι.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μῆρου,
 ἀΐξας ἀπέκοψε παρήγορον οὐδὲ μάτησε,
 τῷ δ' ἰθὺνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν· 475
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
 ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῶι,
 Πατρόκλου δ' ὑπὲρ ὧμον ἀριστερόν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὠρνυτο χαλκῶι
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
 ἤριπε δ', ὥς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωῖς
 ἢ ἐπίτυς βλωθρῇ, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς, 485
 βεβρυχῶς κόνιος δεδραγμένους αἵματοέσης.

472. εὔρατο CQ Lips. 473. τανήκης Vr. A. 475. γρ. ρυτῆρι T. ||
 τάνυσθεν R. 476. αὐθις C. || συνίτην Cant. Vr. A. 477. ἐν δ' αὖ P.
 479. ὠρνυτο Q. 482. τις om. PR. 483. τ' om. L. 484 om. Ut. || ἐξέταμον
 Vr. A. 486. βεβρυχῶς: τινὲς διὰ τοῦ κ (βεβρυκῶς) Sch. T. || κόνιος Vr. A.

472. τοῖο, 'of this confusion A. found the end' at which he was aiming (see on H 30). The mid. εὔρεσαι recurs only in *Od.* (ι 422, τ 403, φ 304), and seems to imply finding for one's own benefit. 473=κ 439, λ 231.

474. οὐδὲ μάτησε, *lost no time*; see Ξ 110. Compare the description of the similar emergency in Θ 87.

475. ἰθὺνθήτην, *ranged themselves* again beside the pole, ἐν δὲ ρυτῆρσι τάνυσθεν, *and pulled at* (in the line of) *the reins*. Compare note on Ψ 323 οὐδέ ἐ λήθει ἔππων τὸ πρῶτον τανύσῃ βορέοισιν ἱμάσιν, and see Helbig *H. E.* p. 128, note 7. The reins are called *ρυτά* in *Scul. Herc.* 308; cf. σπεύδειν ἀπὸ ρυτῆρος, *immissis habentis*, Soph. *O. C.* 900. It would seem more natural to translate 'traces,' but there is no reason to suppose that the horses were harnessed to the car by anything but the yoke. Grashof preferred the variant *ρυτῆρι*, which he took to mean the *pole* (*βυμός*); he understood *κρίκε* to mean *broke*, and supposed that Automedon was obliged to harness the horses to the pole, the yoke being gone. But the epic style would require that such a process should be mentioned and not left to be inferred from its results.

476. Cf. H 301.

478-80=E 16-18.

481. ἔρχαται, a strange form recurring in P 354 (*ἐρχατο*); if for *Fe-Férx-αται* from *Férgω*, it shews neither *F* nor redupl. In E 89 it has lost *F* only (*ἐ-εργμέναι*); in ι 221, κ 283 it stands at the beginning of the line, in ξ 73 after the bucolic caesura, so that we cannot judge of the presence or absence of *F*. *ἔρκος* has entirely lost the *F* as far as we can tell; *Φερκίων* has it in σ 102 but not in I 476. It would appear that this root began to lose the *F* at a very early period. See Knös *Dig.* p. 97, van L. *Ench.* §§ 133, 230. But Monro suggests that initial *F* was not originally reduplicated in perf., and that *ἐ-Feργ-* is a primitive form, *Fé-Fouka*, etc., being analogical (*H. G.* § 23. 5). In that case we ought perhaps to read *εἶρχαται*, -ατο with von Christ (cf. *ἐέρχατο* κ 241). *ἐργω* properly = *to keep off* as a fence; for the transition by which it means in pass. *to be made a fence* compare the double constr. of *καλύπτειν* E 315 (and note on E 89). Cf. also ι 301 ὅθι φρένες ἦπαρ ἔχουσι. ἀδινόν, B 87. This is the only place where *κῆρ* is used in the literal physical sense.

482-86=N 389-93.

ἥντε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθωνα μεγάλυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὦλετό τε στενάχων ὑπὸ γαμφηλήησι λέοντος,
 ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον.
 “Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐστι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι.
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῶι.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος
 ἔσσομαι ἥματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλίσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχχο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

488. **ἐν** Ar. Ω: **ἐπ'** (A *supr.*) HQ Mor. Bar. Vr. b A, Harl. b d, King's Par.
 a c d f g j, γρ. Sch. T. 489. **τε** om. P. 492. **πέπον**: ἀμεινον γράφειν **πάρος**,
 Sch. T. 494. **κακός**: τινὲς **ερατός** γρ. Sch. T. 496. **πάντῃ**: ταῦτῃ P:
 πάντας Harl. a. 497 om. C¹. 499. **κέ μ'**: ἐν ἄλλῳ **κεν** Sch. A.

487. **ἀγέληφι**, locative. The juxtaposition of the two similes has caused suspicions of the first, as being repeated from N. But without 482 we have no actual statement of Sarpedon's fall, which could hardly be omitted in the epic style. The two evidently describe different moments—first the fall, then the struggle on the ground. The question as to which of the identical passages is borrowed can only be solved by a decision on other grounds as to the relative antiquity of N and the Sarpedon episode; the simile is certainly quite suitable to its place here.

491. **μενέαινε**, this verb seems to imply any violent mental passion, whether of wrath or desire; cf. X 10. Here then it will mean *struggled* mentally, wrestled with his fate. Paley compares Aisch. Ag. 1388 οὕτω τὸν αὐτοῦ θυμὸν ὁρμαίνει πεσών. Ar. strangely explained *μενέαινε* by ἐλιποθύμει.

492. **πολεμιστὰ μετ' ἀνδράσι**, *soldier among men*, recognized as a man of war. Cf. N 461 ἐσθλὸν ἐόντα μετ' ἀνδράσιν. **πολεμιστὰ** is used pregnantly, as a word of honour, like *αἰχμητής* below, A 290, etc.

494. **ἐελδέσθω**, in passive sense, *let war be thy desire*; a quite unique use. It might be supposed that there was an oxymoron in the use of **κακός** in this

connexion; but the adjective is so commonly used of πόλεμος that it is no more than an *epitheton ornans*. **εὐός**, see on 422.

497. Some read *περιμάρναο*, but the division is recommended by the bucolic diaeresis as well as by the general considerations mentioned in H. G. § 180 ad fin.

498. **κατηφείῃ**, cf. Γ 51 *δυσμένειν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶι*. So P 556. The origin of the word is doubtful; the old derivation from *κάτω-φάος*, with *downcast eyes*, though it gives the required sense, is impossible; nor is the connexion with *καθάπτεσθαι* more probable. Cf. X 293, Ω 253.

500. **νεῶν ἐν ἀγῶνι**, see on O 428, where the expression is more appropriate than it is here. Perhaps it conveys a rhetorical reproach: it is more shameful that he should be despoiled just when he has stormed the enemy's stronghold. The reading *νέων, in the gathering of young men*, mentioned in the scholia, is of course unacceptable.

501. **ἔχχο**, *hold thy ground*. This absolute use of the mid. recurs in the identical line P 559, but is elsewhere hardly found except in the ambiguous phrase οὐδ' ἔρ' ἔφαντο σχήσεσθαι (M 107, and see I 235).

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥίνας θ'. ὁ δὲ λαξ ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο.
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῇν. 505
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνέκτων.
 Γλαύκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἰόντι.
 ὠρίνθη δέ οἱ ἦτορ, ὃ τ' οὐ δύνατο προσαμῦναι.
 χειρὶ δ' ἐλὼν ἐπῖεξε βραχίονα· τεῖρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεύκρος ἐπεσσύμενον βάλεν ἰῶι
 τείχεος ὑψηλοῖο, ἀρῇν ἐτάροισιν ἀμύνων.

503. ὀφθαλμοὺς τε Q Lips. Vr. A. 504. ἔλκε Ar. P: εἶλκε Ω. || ποτὶ (Ar. ?
 Sch. T) CDHQST Lips. Vr. A. || ἔποντο: ἔχοντο Ar. 506. αὐτοὺς L. 507.
 λίπεν Ar. ADHJTU Mosc. 2 Par. c¹ d g (supr. on) h j: λίπον Zen. Ω. 509.
 προσαμύνειν U. 510. δ' ἐλὼν: λαβὼν δ' Vr. d: δ' ἔχων Cramer Ep. 291. 6. ||
 ἐπῖεξε Ar. Ω: others ἐπίαζε. || τεῖρε: πείρε H. || γὰρ: τε Vr. A. 511.
 ἐπεσσύμενος C¹. 512. ἀρῇν: ἀνήρ S.

503. ὀφθαλμοὺς ῥίνας τε, because open eyes and breathing are the two visible signs of life (so the scholia). Some have supposed that ῥίνας alludes to the 'pinching in' of the nose, which is a well-known sign of approaching death in the *facies Hippocratica* (as the dying Falstaff's nose was 'as sharp as a pen'); but this is too fanciful for H., and the symptom belongs rather to gradual dissolution than to a violent and rapid death.

505. The curious Zeugma in this line is without a parallel in H., and to a modern reader has almost a comic effect. It was natural enough to those who conceived the soul as actually escaping from the body through the wound.

507. Authority is fairly divided between λίπεν and λίπον: but the latter makes no good sense, as the meaning evidently is that the Myrmidons capture chariot and horses; there is nothing whatever in the narrative to explain how or why the horses could have broken away, as for instance in Z 39-41. On the other hand, there are formidable difficulties in the way of Ar.'s reading. He took λίπεν to be the 3rd plur. of a passive aor. ἐλίπην, of which there are no other traces in Greek (in the pass. sense H. always uses the mid. λυέσθαι), and understood it to mean either *since the chariots of their lords were deserted*, or, taking ἀνέκτων with λίπεν, *were deserted by their lords* (cf. Soph. Ant.

548 σοῦ λελειμμένη), a construction which is quite without analogy in H. There would be no difficulty as to sense or construction if we could read with Jortin (ap. Heyne) ἐπεὶ λίπον ἄρμα ἀνακτες, but we can say with confidence that if such a reading ever existed it had entirely disappeared before the time of Ar.; and it is one which could hardly have been misunderstood or corrupted. Bayfield's suggestion λίπεν . . . ἀνάκτωρ deserves consideration; the noun does not occur in H., but we have ἀνακτορήσι in ο 397.

508. The following episode with its explicit reference to the *τειχομαχία*, is of course at least as late as M: see Introd. As Heyne pointed out, the lines to be omitted are 509-31, if any.

510. ἐπῖεξε, either to relieve the tension of the inflamed part, or perhaps to vent his vexation at the wound—a not unnatural process. αὐτόν at the end of the line in no more than the anaphoric sense is terribly weak; the Florentine edition reads αὐνῶς as in E 352, and this is clearly preferable. It probably exists in some ms. (G?) though not quoted by collators. It is hardly possible to take αὐτόν as emphatic; 'he was himself suffering' (Monro).

511. For the double acc. ὃ μιν βάλεν see E 361 ἔλκος ὃ με βροτὸς οὐτασεν, and cf. Θ 405 ἔλκεα . . . ἃ κεν μάρπησι κερανός. The constr. ἐπεσσύμενον τείχεος is the same as in M 388, q.v.

εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
 εἰς ἣ ἐν Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείῃσι δόδυνῃσιν ἐλήλαται, οὐδέ μοι αἷμα
 τερσῆναι δύναται, βαρῦθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 ἐγγὺς δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλε,
 Σαρπηδὼν Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνῳ πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.”

513. εὐζάμενος P. || ἐκηβόλον ἀπόλλωνος Harl. a. 515. ἐν PRS: ἐνὶ Ω. ||
 δὲ cū: δέ τε GQ. || πάντοσ' Ar.: παντὸς others?: πάντ' ἐσακούειν Zen. . τινὲς
 πάντοσι Sch. T. 517. μοι: μιν Q Eust. 519. βαρῦθει: βρῖθει J: βαρύθει(i)
 L Lips.: βαρύνη Q: βαρύνει U (ne in ras.). || ὑπ' αὐτοῦ: ὑπ' αὐτῷ U:
 ὑπερθε H. 521. ὤριστος: ἄριστος U: ὡς ἄριστος Harl. a. 522. οὐ παιδὸς
 Ar. Q: ὡι παιδὶ Ω. 523. ἔλκος: ἄλκος C Harl. a. || ἄκεσαι U. 524. κοίμει(c)ον
 CGPQST Vr. A Harl. a, Lips. 526. αὐτὸς δ' J Vr. d. || νέκυι LP Lips. ||
 κατατεθνηῶτι Ar. A (supr. ei) H (supr. ei) JR Vr. A: κατατεθνηῶτα P Lips.:
 κατατεθνηῶτα L: κατατεθνηῶτι Ω.

515. ἐν is better than ἐνὶ of most MSS., as the shortening of ἦ (ἡφέ) is always doubtful; see on Φ 576. For πάντοσε where we should have expected πάντοθεν see notes on Δ 455, Λ 21; Zen. read πάντ' ἐσακούειν, i.e. παντί (Schol. B). ἀκούειν with dat. of the person whose prayer is heard, see 531 below, and Ω 335. It is precisely analogous to κλυθί μοι E 115, where see note, and cf. H. G. § 143. 3. The dat. as compared with the gen. gives the idea of hearing *with favour*.

518. ἐλήλαται is pierced, ἀμφὶ from side to side. ἐλαύνεσθαι is more regularly used of the weapon itself than of the thing pierced (Δ 135, E 400, etc.); cf. note on πεῖρειν, 405, where a similar ambiguity is remarked.

519. τερσῆναι, a pass. form, like τερσῆμεναι, § 98, as if from ἐτέρσην, an aor. of τέρσμαι, not occurring elsewhere; and not to be confused with the trans. τερσαίνω, which is found in H. only in 529. βαρῦθει here only; intrans. like μινύθω (see 392), φθινύθω, etc. αὐτοῦ is

another instance of the weak anaphoric use of the pronoun. The variant ὑπερθεν is perhaps preferable; cf. Δ 421 and the common phrase πόδας καὶ χεῖρας ὑπερθεν.

521. The variant of Harl. a suggests Brandreth's ὅς ἄριστος in place of ὤριστος, see note on Δ 288.

522. The gen. οὐ παιδὸς is sufficiently defended by N 110, where see note. The hiatus of the vulg. ὡι παιδὶ is inadmissible. Compare also note on Σ 171. For οὐδ' Heyne read οὐ, and for μοι in the next line με.

526. νέκυι is a disyll. also in 565, Ω 108; cf. πλῆθι X 458 and four or five other words in *Od.*; υ remains uncontracted in συν, δρυι, νηδυῖ (?) T 486 (van L. *Ench.* § 75). It is tempting to accept the variant νέκυν κατατεθνηῶτα; but the acc. is only twice found in this sense after ἀμφὶ (775, P 388), and the dat. is the regular case, I 70, 254, etc., while the compound ἀμφιμάχεσθαι takes the gen. (e.g. 533)—a case which is almost unknown to H. with the separate preposition, see on 825.

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἶμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ἦισιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,
 Πουλυδάμαντ' ἐπι Πανθοῖδην καὶ Ἀγήνορα διόν, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῇλε φίλων καὶ πατρίδος αἴης 540
 θυμὸν ἀποφθινύθουσι, σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν.
 κεῖται Σαρπηδὼν Λυκίων ἀγὸς ἀσπιστῶν,
 ὃς Λυκίην εἵρυστο δίκησί τε καὶ σθένει ὦι·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἀρης.
 ἀλλὰ, φίλοι, πάрсτητε, νεμεσσήθητε δὲ θυμῷ,
 μὴ ἀπὸ τεύχε' ἔλονται, ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.”

527 *om.* R. 528. αὐτίκ' ἔπαυσ' Q. 531. μέγας: ἄναξ S: μέγα U
 (c *add.* U³). 532. ὥτρυνε(N) AD. 534. βιβάσκων L. 540. ἐπαμύναι D Cant.
 Harl. u (κρείττον ἐπαμύνειν, *margin.*), Vr. A. 544. δὲ *om.* H Vr. A: τε Q.

531. For the dat. οἱ see on 515. **εὐξαμένοιο** is a change to the more common constr. with the gen., see *H. G.* § 243. 3 (d). The transition is rather harsh as the pronoun and participle are so close together; as a rule, when they stand in different cases they are in different lines. δ 646 ἢ σε βίηι ἀέκοντος ἀπήνρα is not really similar, as ἀέκοντος goes closely with βίηι, leaving σε to be construed with the verb (see however M. and R.'s note there). So in ξ 527 ὅττι ῥά οἱ βίῳ περικηδέτο νόσφιν ἔοντος the part. is gen. after βίῳ. It is needless to read εὐ with Düntzer; still less can we, with La Roche, take οἱ as dat. after εὐξαμένοιο, sc. Ἀπόλλωνι.

540. **θυμῷ** is perhaps 'acc. of respect,' as φθινύθειν is generally intrans.; so also A 491 (cf. however κ 485, π 204, where the verb must be trans.).

542. **εἵρυστο**, of the protection given to his country by a king, as I 396, cf. Ω 499,

Z 403. The addition of **δίκησι** shews that in this connexion the word really means no more than 'govern.' Schol. T well quotes a fragment of Aisch. *Ἰππολ.* γὰρ ἰσχύς συζυγοῦσι καὶ δίκαι, ποία ξυνωρίς τῶνδε καρτερώτερα;

543. For **Πατρόκλῳ**, Döderlein conj. Πατρόκλου, which is very likely right; as the text stands the spear must be the spear of Ares in a purely metaphorical sense, like the scourge of Zeus (M 37), unless indeed we can regard Πατρόκλῳ . . . ἔγχεϊ as in apposition by a sort of 'whole and part' figure. This however is not natural.

545. **μή F' ἀπό** Cobet, rightly no doubt. It is indifferent whether we take **μή** as dependent, 'lest they take,' or paratactic, 'let them not take,' the more primitive constr. In the former case **νεμεσσήθητε δὲ θυμῷ** will be parenthetical.

ὥς ἔφατο, Τρῶας δὲ κατακρήθην λάβε πένθος
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
 ἔσκε, καὶ ἀλλοδαπὸς περ ἐὼν· πολέες γὰρ ἄμ' αὐτῷ 550
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
 βὰν δ' ἰθὺς Δαναῶν λεληγμένοι· ἦρχε δ' ἄρα σφιν
 "Ἐκτωρ χωόμενος Σαρπηδόνοσ. αὐτὰρ Ἀχαιοὺς
 ὤρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
 Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ. 555
 "Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.

548. κατὰ κρήθεν Ar.: κατ' ἄκρῃθεν others. 553. ***μενος (χωῶ in ras.) U: μαχόμενος P. 554. μενοιτιάδαο JPRSTU Harl. a: μενοιτιάδω G. 556. αἶαντες PR. || φίλον: ἐν ἄλλω μένος A. 557. μετ' ἀνδράσιν P.

548. κατακρήθεν, a puzzling word. Ar. divided κατὰ κρήθεν, lit. *down from the head*, from head to foot: cf. *κακ κεφαλῆς* Σ 24. For κρη- as one of the numerous related stems meaning *head* cf. *κρή-δεμον*. κατὰ κρήθεν is clearly used in the literal sense in Hes. *Theog.* 574 (κατὰ κρήθεν δὲ καλύπτρην), *Hymn. Cer.* 182 (κατὰ κρήθεν κεκαλυμμένη), probably in λ 588 κατὰ κρήθεν χέε καρπὸν, and ἀπὸ κρήθεν (*Scut.* II. 7) is unambiguous; so that this interpretation is at least very old. Yet it is difficult to separate κατακρήθεν from κατακρης which is precisely identical in sense (see note on N 772), and was yet to the linguistic sense of the Greeks a derivative of ἄκρος (see Delbrück *Gr.* iii. p. 636). It would seem then that κατὰ κρήθεν was originally felt as two words, *from the head down*; but that as early as this passage confusion with κατ' ἄκρης had already come in.

549. οὐκ ἐπιεικτόν (also E 892, Θ 32) commonly explained *unyielding*, from (F)είκω. But Schulze (*Q. E.* p. 495) has plausibly suggested that *Feictós* here = Lat. *victus*, so that the meaning is *unconquered*. ἔρμα, *buttress*, as ἔρματα νηῶν A 486, B 154 (cf. note on Δ 117). So Theron is *ἔρεισμι* Ἀκράγατος Pindar O. ii. 6; cf. Soph. O. C. 58.

554. The variant Μενoitιάδαο is not acceptable here, as the stem πατρο- never has α (see Z 479). For the synizesis of -εω see on 72-73. λάσιον κῆρ, A 189, B 851.

555. The following passage, with another allusion to the *τειχομαχία*, must go with 509 ff. Köchly condemns 555-62, but we must carry on the athetesis

to 568. 555 = N 46, where πρῶτῳ is in place, for the words spoken to the Aiantes are the beginning of Poseidon's plan of action; here there is nothing to account for the word. ἀρείους 557 is probably a post-Homeric form; though the neuter in -ω recurs several times the masc. -ους is found again only in β 277, ι 48 (a suspicious line, see Menrad *Contr. et Syn.* p. 81), ω 464. 558 = M 438, where it is used not of Sarpedon but of Hector. 562 = O 565. The discrepancy in the application of the identical words in 558 and M 438 is certainly striking, but too much stress cannot be laid upon it; a reminiscence of the prominent part there played by Sarpedon in attacking the wall might easily suggest a phrase in the immediate context. The contradiction in fact is rather within the twelfth book than between that and this (see *Introd.* to M). The supernatural darkness in 567-68 is introduced only to be forgotten again, though it could not but change the whole character of the fighting. It is no more than a rhapsodist's cheap device to produce an effect of awe; we find similar attempts in O 668, P 368, perhaps by the same hand.

557. μετ' ἀνδράσιν, cf. 492 above. ἀρείους is best regarded as a nom., for it would be felt to be really co-ordinate with οἰοί in sense, though grammatically the constr. is not exact. It might be possible to take it as an acc. supplying ἐόντας. The acc. would then follow the dat. as in A 541-42 αἰεὶ τοὶ φίλον ἔστιν . . . φρονέοντα δικαζέμεν. This however is less simple. 'Ecquid ἀρειον?' van L.

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,
 Σαρπηδῶν· ἀλλ' εἴ μιν ἀεικισαίμεθ' ἐλόντες,
 τεύχεά τ' ὥμουιν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560
 αὐτοῦ ἀμυνομένων δαμασσίμεθα νηλεῖ χαλκῶι."
 ὥς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβαλον ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι 565
 δευνὸν αὔσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε κρατερῇ ὑσμίνῃ,
 ὄφρα φίλῳ περὶ παιδὶ μάχης ὅλοος πόνος εἴη. *predicate*
 ὥσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 βλήτο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
 ὃς ῥ' ἐν Βουδεῖῳ ἐν ναιομένῳ ἦνασσε
 τὸ πρὶν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας

558. ἐσήλατο Ar. A : ἐπήλατο J : ἐσύλα Thom. Mag. 335. 11. 559. εἴ Ar. O :
 εἰ Rhianos. 560. τεύχε' ἀπ' S. || ὥμοισιν Q. || ἀφελώμεθα DH (*supr.* οἱ) U
 Vr. b¹. || ἐταῖρον Q. 561. δακασίμεθα Q. 562. ἀλέξεσθαι R. 565.
 ΚΑΤΑΤΕΘΗΝΩΤΙ JPRT Mor. Vr. A : ΚΑΤΑΤΕΘΗΝΩΤΙ Ω. 567. ΚΡΑΤΕΡΗΝ ὙΣΜΙΝΗΝ S.
 568. ΠΑΡΑ S *supr.* 569. ΠΡΟΤΕΡΟΝ Bar. Mor. 571. ΕΠΗΓΕΥΣ AHSU Harl. a, Lips.

558. Ἀρίσταρχος καὶ οἱ ἀπ' αὐτοῦ δασύ-
 νουσι (i.e. read ἐσήλατο to shew that it
 was from ἄλλομαι), Λυσανίας δὲ ψιλοῖ,
 προσνέμων τὸ σ τῶι η'· σήλασθαι γὰρ φησι
 σημαίνειν τὸ ἀποσπᾶν καὶ σαλεύειν, ὃ δὲ
 σαλεύσας πρῶτος τὸ τείχος Σαρπηδῶν ἐστίν,
 ὃ δὲ εἰσπηδήσας Ἐκτωρ (Herodianos).
 It is needless to say that Ar. was right
 in rejecting this extraordinary expedient
 for reconciling the difference. He took
 the word to mean 'leapt upon,' without
 the idea of passing *thorough*. See *Lehrs*,
Ar. p. 307.

559. εἰ with opt. expresses a wish, as
 K 111, q.v. The edition of Rhianos had
 εἰ, which is hardly to be explained.

561. αὐτοῦ ἀμυνομένων, *defending*
the body (as opposed to the arms). For
 the gen. see 522; it is commoner with
 the mid. than with the act.; see I 531,
 M 155, 179, N 700. Ar. thought that
 αὐτοῦ might also be taken in a local
 sense, *there*: but this is too weak.

565. Cf. 526. σύμβαλον, perhaps we
 should supply φάλαγγας from 563, as
 T 55 τοὺς ἀμφοτέρους θεοὶ σύμβαλον, Γ 70
 ἐμ' ἐν μέσσωι . . καὶ Μενέλαον συμβάλετε
 . . μάχεσθαι. The act. of this aor. does
 not occur absolutely in H., in the sense

to join battle, though the mid. is thus
 used in T 335 and ξυμβλήμεναι, ξυμ-
 βλήτην (Φ 578, φ 15) are act. forms.
 In later Greek the act. is common
 enough (e.g. Aisch. *Cho.* 461 Ἄρης
 Ἄρει ξυμβαλεῖ δίκαι δίκαι, and often in
 Herodotos).

567-68. The repetition ὅλοην . .
 ὅλοος is disagreeable; Nauck conj. ἄλιος
 πόνος. For ὅλοη νύξ cf. the same phrase
 in λ 19 of the Kimmerian darkness.

568. περὶ with dat. as ε 310 περὶ
 Πηλεΐωνι θανόντι, ρ 471 ἀνὴρ περὶ οἷσι
 μαχεύμενος κτεάτεσσιν. The use, how-
 ever, is very rare, the gen. being the
 regular case of the object of a contest.
 In P 4, 133 the dat. is used of an object
 protected, and is therefore probably a
 true dative, whereas here it must be
 locatival. With μάχης πόνος cf. φυλό-
 πιδος ἔργον, 208.

572. Βουδεῖον was variously localized
 by the ancients in Phthia (Sch. A),
 Magnesia (Steph. Byz.), Epeiros (*Et.*
Mag.), Boiotia (Eust.)—all mere guesses,
 the first an obviously bad one.

573. τότε γε has no very clear refer-
 ence; taken with the context it seems
 to mean 'at the moment' when Achilles

ἐς Πηλῇ' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
 οἱ δ' ἄμ' Ἀχιλλῇ ῥήξήνορι πέμπον ἔπεσθαι 575
 Ἴλιον εἰς εὐπῶλον, ἵνα Τρώεσσι μάχοιτο.
 τὸν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος Ἐκτωρ
 χερμαδίῳ κεφαλῇ· ἡ δ' ἄνδιχα πᾶσα κεῖσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580 ^{ῥαίω}
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
 ἔθυσεν δὲ διὰ προμάχων ἱρῆκι ἐοικὼς
 ὠκέϊ, ὃς τ' ἐφόβησε κολοιοῦς τε ψῆρᾶς τε· *σφαρῶνς θ.έ. spha-ue*
 ὡς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσω καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
 καὶ ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱὸν *Itaimenes*
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ.
 ὄσση δ' αἰγανέης ῥιπῇ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφέηι πειρώμενος ἢ ἐν ἀέθλῳ. 590
 [ἦ καὶ ἐν πολέμῳ δήμων ὕπο θυμοραϊστέων.]

575. οἱ: ὁ D³. || πέμπον D. 579. νεκρῷ: γαίμῳ S. 585. κεχόλωτο
 G Cant. 586. ἔβαλε Lips. || σθενέλον (sic) Q: σθενέλεον U. 587. τένοντε
 (A *supr.*) GR. 588. ὑπὸ: ἀπὸ Vr. b. 589. ὄσση γ' J. || τέτυκτο GP.
 590. ἀφέηκε PQRS: ἀφακε Lips.: προσήι Vr. A. 591. θυμοραϊστέων R.

was leaving for Troy. Epeigeus, like Phoinix and Patroklos, is a 'retainer' who gives his services in return for protection against the avengers of blood. These 'broken men' are an important factor in early nation-making. It will be noticed that the blood shed is a kinsman's, and therefore cannot be commuted; the homicide must save himself by flight, as B 662. I 632-34 implies a later stage; see on Σ 498 (App. I, § 24). Ar. remarked *ὅτι οὐκ ἀπολελοῖται ἡ Θέτις τὸν Πηλέως οἶκον, ὡς οἱ νεώτεροι, ἀλλὰ συνώκει αὐτῷ*.

578-80=412-14. 582, cf. O 237.

586. Fick remarks that the first syllable of Ἰθαιμένεος cannot be short. We must therefore read Σθενέλον for Cθενέλαον.

587. τένοντας, perhaps rather τένοντε. The dual occurs in Δ 521, Ε 307, Κ 456, Ξ 466, Ρ 290, Χ 396, and as a variant in Τ 478. The only passage where the tradition is unanimous for the plural is γ 449. See note on Δ 521, and for the tendons of the neck, Κ 456. 588=Δ 505.

589. For the αἰγανέη cf. note on B

774, and for the spear-cast as a measure, O 358-59.

590. ἀφέηι is a doubtful form, as it is the only instance of this class of aor. subjunctives with a short vowel in the sing. (cf. ἀφήη, ἀνήη, θήη, etc.; in the plur. it is commoner, *H. G.* § 80). Schulze (*Q. E.* p. 278 n. 3) ingeniously suggests that we should write ἀφέη as indic. (like ἔσση, ἔβη), an old form supplanted by ἀφέηκε. Cf. Ψ 432 *ἴσσκον, ὃν τ' αἰζῆος ἀφέηκεν ἀνὴρ πειρώμενος ἤβης*—which further illustrates *πειρώμενος* here. So also *σθέneos πειρώμενος* O 359. Here it seems to imply casting for a man's own satisfaction in practice as opposed to a contest.

591. This awkward line has almost certainly been added, partly from Σ 220, by some one who did not see the antithesis of *πειρώμενος* and *ἐν ἀέθλῳ* above. The *αἰγανέη* is a hunting-spear not used in war and *πειρώμενος* distinctly excludes real earnest; while the constr. of *ὑπὸ, under the stress of* (cf. *H. G.* § 204. 3), is very harsh at such a distance from the verb. Fick rejects 590 as well, but

τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
 ὄλβωι τε πλούτῳι τε μετέπρεπε Μυρμιδόνεσσι.
 τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοῦς,
 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳι· 605
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ὦιχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Αἰνείας δ' ἐπὶ Μηριόνηι δόρυ χάλκεον ἦκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· ἄλίσσεται 610
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδ' ἐνισκίμφθη, ἐπὶ δ' οὐρίᾳχος πελεμήχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης. 613
 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε· 616

592. ἐχώρησαν: ἐχώσαντο S. 599. ΠΥΚΙΝΟΝ: ΔΕΙΝΟΝ Q, γρ. Lips. 604.
 ΘΡΑΣΥΝ: γρ. ΦΙΛΟΝ T. || ἱερεὺς JR Lips. 606. ΤΟΝ Ρ' ἔβαλεν κεφαλὴν ὑπὲρ
 οὐατος Sch. BT on Δ 461. 607. ἀπαὶ L. || ἐν τισιν ἐπέφερετο ΜΗΡΙΟΝΗΣ Δ'
 ἀνέπαλτο φίλον ΔΕ ΟΙ ἦτορ Ἰάνων, Sch. T (omitted by Maass). 608. ΜΗΡΙΟΝΗΝ S.
 609. ΤΕΥΞΑΣΘΑΙ GQRS Vr. b. || ὑπ' ἀσπίδα PQR. || προβιβῶντι U. 612. ἐνὶ
 σκίμφῃ GJ: ἐνὶ σκίφῃ Vr. A. || πολέμῳ JQU. 613 om. Ar. in his first edition,
 ab. in his second. || ὄφιι Mor. Bar. || ὄβριμος C. || After this D^mH^mGJF^mR add.

αἰχμὴ δ' αἰνείας κραδαιομένη κατὰ γαίης 614
 ὦιχετ', ἐπεὶ ρ' ἄλιον στιβαρὴς ἀπὸ χειρὸς ὄρουσεν. 615

this is needless (Schulze *Q. E.* p. 278); he raises a further objection against the synzesis of -ων, but this may represent -ᾶν, the regular Aiolic form; cf. note on -ων, 74.

595. ἙΛΛΑΔΙ, in the narrow sense, B 683, I 447.

598. κατέμαρπτε, just as he was catching him up. Compare the story of Abner and Asahel, 2 Sam. ii. 23.

600. ὦς, exclamative used subordina-
 tely, and so = 'when they saw how';
H. G. § 267. 3.

602. Cf. E 506 οἱ δὲ μένος χειρῶν ἰθὺς φέρον.

604-05, see E 77-78. Here also ὅς refers to the non-combatant father. 606-07 = N 671-72; 610 = N 184; 610-13 = P 526-29; 613 = N 444; 614-15 = N 504-05; 619 = N 254. It will be seen that 613 lay under grave suspicion in ancient times. 614-15 are obviously a needless repetition of the preceding lines.

609. ὑπασπίδια, see N 158; προβιβῶντος, O 307.

“Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἔοντα
ἔγχος ἐμόν κατέπαυσε διαμπερές, εἴ σ’ ἔβαλόν περ.”

τὸν δ’ αὖ Μηριόνης δουρικλυτὸς ἀντίον ἦῤδα·

“Αἰνεῖα, χαλεπὸν σε καὶ ἴφθιμόν περ ἔοντα 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσσην ὀξείῃ χαλκῶι, ἢ αὖτις πρὶν

αἰψά κε καὶ κρατερός περ ἔων καὶ χερσὶ πεποιοῦσ

εἶχος ἐμοὶ δοίης, ψυχὴν δ’ Ἀἰδὶ κλυτοπόλῳι.” 625

ὥς φάτο, τὸν δ’ ἐνέειπε Μενoitίου ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἔων ἀγορεύεις ;

ὦ πέπον, οὗτοι Τρῶες ὀνειδείους ἐπέεσσιν

νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.

ἢ ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ’ ἐνὶ βουλῇ· 630

τῷ οὐ τι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

617. ΚΕΝ : ΜΕΝ Mor. Bar. 618. ΠΕΡ : ΓΕ P : ΔΗ Harl. a *supr.* 618–20 *om.*
S Vr. d : 620 *om.* H^t. 622. ΤΕΤΥΞΑΙ Lips. 623. ΚΑΙ : ΜΗ P. 624. ΚΕ
om. R : ΤΕ S. 625. ΔΩ(Ι)HC GU Harl. a, Par. a e f j (*supr.* οι), ἐν ἄλλῳι A :
ΔΩCIC Lips. 626. ΕΝΕΝΙΠΕ(Ν) HJST Vr. b : ΕΝΕΝΙΠΕ G. 628. ΟΥΤΙ DGPO.
629. ΚΑΘΕΞΕΙ : ΚΑΛΥΨΕΙ Mor. 631. ΟΥ ΤΙ : ΟΥΤΟΙ P : ΟΥ JT.

617. ὀρχηστήν, a taunt directed at Meriones' agility, and containing perhaps a special allusion to his Cretan origin ; for Crete was celebrated for the sword-dance (see on Σ 590). Compare Patroklos' banter in 745 ἢ μάλ' ἐλαφρὸς ἀνὴρ, ὡς ρεῖα κυβιστᾶν. The thought of the war-dance is doubtless at the bottom of the expression, as in Hector's words δῆμωι μέλπεσθαι "Αρῇ H 241 (though these contain no disparagement). See also Ω 261 ψευσταὶ τ' ὀρχησταὶ τε, χοροῖτυπῆσιν ἄριστοι.

618. διαμπερές, for good and all, cf. K 89, 331, O 70, Π 499, X 264. Εἴ . . περ, if indeed, if only. This is of course not to be confused with the somewhat commoner sense of εἴ περ, 'even if.' In the latter use the particles are always together, in the former, since περ emphasizes the clause rather than the single word, they are generally separated ; but this is by no means an invariable rule ; compare A 580 εἴ περ γάρ κ' ἐθέλῃσι, if indeed he wish, N 464, etc. (In A 391 καὶ εἴ κ' ὀλίγον περ ἐπάρη, περ is to be taken with ὀλίγον, even if it touch but a very little.)

620. *ce* for σοι, attracted by the strong influence of the growing acc. cum infin. construction ; the remarkable point being

that the acc. is so far separated from its infin. and is so close to the adj. which naturally requires a dat.

623. καὶ ἐγὼ, I too, in allusion to εἴ σ' ἔβαλόν περ above. As so often it is indifferent whether we take εἰ βάλοιμι as an independent wish, or as a regular conditional protasis.

625. See note on E 654.

626. ΕΝΕΝΙΠΕ, see on O 546.

629. ΤΙΝΑ, many a man. γαῖα καθέξει as κάτεχεν φυσίφος αἶα Γ 243.

630. The sense of this line is clear enough though the expression is not very accurate ; in might of hand lie the issues of war, [not in words] ; the time for words is in the council. A formally balanced antithesis would require for the second member ἐν ἔπεισιν δὲ (τέλος) βουλῆς, but this would lose in vigour something of what it gains in accuracy. In fact, τέλος ἐπέων, 'the sum of words,' is in itself little more than a periphrasis for ἔπεα, cf. 83 μῦθον τέλος, just as θανάτωι τέλος = θάνατος often. The dislocation of the sentence, such as it is, is clearly due to the prevalence of the feeling for the external form of the favourite chiasmic arrangement (dat.-gen. —gen.-dat.) over that for the internal form of the antithetic thought.

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 οὔρεος ἐν βήσσησι, ἔκαθεν δέ τε γίνετ' ἀκουή·
 ὥς τῶν ὄρυντο δοῦπος ἀπὸ χθονὸς εὐρυοδείης, 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' ἐνποιοιτάων,
 νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφηγούουσιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα διὸν
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κοινύησιν
 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλουν, ὥς ὅτε μύϊαι

632. ἦρχεν PRU. 633. ὀρυμαγδός CGHJPR. || ὄρωρε(ν) DGU Harl. a b, Par. a e f g j, ἐν τισιν A, γρ. T: ὀρώρει Ar. Ω. 634. γίνετ' L. || ἀκουή: αὐτή Aph. 635. ὄρυντο DQRS. 636 om. Ut. || ῥινοῦ: ἐν τισι ῥινῶν Seh. A. || τ' om. Par. j: see the note of Did. below. 638. σαρπηδόνη διῶι Ar. U.¹ 640. εἴλυτο: εἴρυτο D.

633. τῶν is taken up after the parenthetic simile by τῶν in 635. ὄρωρεν has not much authority. ὀρώρει, if right, can only be taken as coming from a present *ὀρώρω, analogous to other present forms with perf. stem (e.g. γεγωνεῖν M 337), which has some support in the forms ὀρώρεται, ὀρώρηται (H. G. § 27). It is more probable, however, that it is a mere itacistic error for ὀρώρηι (see note on Δ 483), and this Bekker, followed by most edd., has introduced into the text. Ar. appears to have understood τῶν δὲ ὀρυμαγδὸς ὀρώρει ὥς (ὀρυμαγδὸς ὄρωρε) δρυτόμων ἐν βήσσησι. But this is clearly not Homeric.

634. ἀκουή is a word which recurs only in the *Od.* in the phrase (ἐβη) μετὰ πατρός ἀκουήν β 308, etc. It means *hearing*; the phrase ἔκαθεν γίνετ' ἀκουή is thus the counterpart of τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν Δ 455 (q.v.). The 'hearing' being regarded as a power going out from the ear, the hearer hears to a distance, his hearing comes to the source of sound from a distance. See also on 515 above.

635. εὐρυοδείης, here only in *Il.*; three times in *Od.* In sense it is substantially the same as εὐρεῖα χθών. Cf. εὐρύγλαιαν, εὐρύχορον, εὐρύπορον of the sea. Plut. *Mor.* 485 c quotes a lyric verse εὐρύδου γ' ὅσοι καρπὸν αἰνύμεθα χθονός.

636. ἀμεινον <ἀν> εἶχε, φησὶν ὁ Ἀρισταρχος, εἰ ἐγγέγραπτο "βοῶν εὐποιοιτάων" ἔξω τοῦ τέ σπινδάσμου, Did. i.e. the noise of bronze and of the leather of shields. Ar.'s reading—for which it is clear that

he could find no authority—avoids the obvious difficulty of a distinction between leather and shields, for it is hard to see what other leather than that of the shields is in question; and indeed ῥινός means a shield in Δ 447, Θ 61 (see also M 263). Schol. T can hardly be right in thinking that ῥινοῦ means the rough unworked λαισῆια as opposed to the carefully-worked ἀσπίδες (βόες εὐποίηται). Ar. suggested as an alternative ἐξ ἐπαναλήψεως νοητέον λέγεσθαι τὸ αὐτὸ ὡς "πυκνοὶ καὶ θαμέες" (μ 92) καὶ "πόλεμον τε μάχην τε" (Π 251) (An.). This would be more satisfactory if there were not a third term co-ordinated with the two by τε. Clearly χαλκοῦ includes weapons of offence, and must not be restricted to the metal facing of the shields. After all the difficulty is insignificant, for the slight redundancy of expression in the text is easily pardonable. For βοῦς in the sense of *shield* see H 238.

637 = Ξ 26, q.v.

638. Ar. read Σαρπηδόνη διῶι: οὐδὲ ὁ πᾶν γινώσκων καὶ συνήθης τῷ Σαρπηδόνη ἡδύνατο γνωρίσαι αὐτόν (Nikanor). Such a use of φράδμων cannot be supported; and the text is perfectly simple, φράδμων being *observant, shrewd*; cf. Ω 354 φραδέος νόου ἔργα τέτυκται, Hes. *Theog.* 626 Γαίης φραδμοσύνησιν, *by the cleverness of Gaia.* On ἄν . . ἔγνω see H. G. § 324.

640. εἴλυτο, *was wrapped up*, a rather bold metaphor to express 'was hidden.'

641. For the simile compare B 469 ff. (471 = 643 here). περιγάρεας, *overflowing with milk*.

σταθμῶι ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 ὧς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον. οὐδέ ποτε Ζεὺς
 τρέφεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῶι
 πολλὰ μάλ' ἀμφὶ φόνωι Πατρόκλου μερμηρίζων,
 ἣ ἤδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέωι Σαρπηδόνι φαίδιμος Ἑκτωρ
 χαλκῶι δηιώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλῃται, 650
 ἣ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοάσσοτο κέρδιον εἶναι,
 ὄφρ' ἥς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαὐτίς Τρώας τε καὶ Ἑκτορα χαλκοκορυστήν
 ὦσαιτο προτὶ ἄστν, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἑκτορι δὲ πρωτίστῳ ἀνάλκιδα φύζαν ἐνώρσεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρώας φευγέμεναι· γνῶ γὰρ Διὸς ἰρὰ τάλαντα.

642. **ΞΙ**: ἐπὶ G. || βρομέουσι U Lips. Vr. A: βρεμέωσι Harl. a, Cramer *Epim.* 50. 17. || **εὐγλαγέας** Athen. xi. 495: πολυγλαγ[γ]έας Ap. *Lex.* 55. 1. 646. αὐτὰς P. || **ἐφράζετο** S. 648. καὶ κείνον Ar. Ω: κάκεινον DGJLQSU Harl. a b. 650. **ΔΗ(Ι)ΩΣΕΙ** CQU. 651. **ὀφέλλειεν**: ὀφέλλει δὴ G. 653. **ποδώκεος** ατακίδαο Q. 654. **ἐξαυθεῖς** C. 655. **ἔλῃται** Q (*supr.* οἶτο). 656. **ΦΥΖΑΝ** QS Lips. (*supr.* **εὐμὸν**) Vr. b, Cant. Mor. Bar. Vr. A: **εὐμὸν** Ω. || **ἐνώρσεν** S (Lips. *supr.*) Cant. Mor. Bar. Vr. A: **ἐνάκεν** Ω. || **ΦΥΖΑΝ** ἐνάκεν ἢ κατὰ τινὰς **εὐμὸν** ἐνώρσεν Eust. 657. **ἔτραπε** P Lips. Vr. d. 658. **γὰρ**: δὲ R.

650. For the subj. **ΔΗΙΩΣΗ**, **ἔλῃται** followed by the opt. **ὀφέλλειεν**, see *H. G.* § 298 ad fin. **δηιώσῃ** may represent an original **δηιώσει(ε)**, but the change of **ἔλῃται** to **ἔλοιτο** would be more violent. **ὀφέλλειεν** (also β 334) for the regular **ὀφέλλειεν** (*H. G.* § 39. 3) is unique in H. It is possible that the later (but not Homeric) distinction of the pres. **ὀφέλλειν** and **ὀφέλλειν** has reacted on the aor. The subject of the verb is evidently Patroklos.

653. The use of **ὄφρα** is to be compared with Δ 465 **λελιημένος ὄφρα τάχιστα τεύχεα συλῆσει**, Z 361 **θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω**, where see notes. The word has passed through the stage of introducing an object-clause till it is weakened to the modern 'that,' and really takes the place of the infinitive. Van L. however regards it as final, taking 656 to explain ὦδε, as though Ἑκτορι δὲ . . ἐνώρσεν = Ἑκτορι ἐνόρσαι. This is no doubt possible—perhaps best;

but we should have expected **μέν** for **δέ** in 656.

656. **ΦΥΖΑΝ** **ἐνώρσεν**, though not strongly supported, seems preferable to the vulg. **θυμὸν ἐνήκεν**, which as Heyne suggests may have been wrongly taken from the line above; cf. O 62, 366. But it is going too far to call the vulgate 'intolerable' with van L. The use of **θυμὸς** in H. is elastic enough to permit of such a phrase; cf. 691. **θυμὸν ἐνώρσεν** is probably a transitional form which was altered to **ἐνήκεν** on the analogy of **μένος**, **θάσος**, etc. **ἐνήκεν**.

657. **ἔτραπε**, sc. **δίφρον** or **ἵππους**.

658. **τάλαντα**, see Θ 69. Here the word practically means little more than *will*. The backward and forward movement of the battle, which Hector perceives, answers to the fluctuations of Zeus' will, which themselves are typified by the figure of a balance swinging up and down.

ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλημένον ἦτορ 660
 κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ' ἔντε' ἔλοντο
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665
 καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

659. ἀλλὰ φόβηθεν DPR: ἀλλ' ἐφόβηθεν Ω. 660. βεβλημένον QU
 Cant. Bar. Mor. Lips. Par. c e g: βεβλημένον DG: βεβλαμμένον AC Par. a:
 βεβλαμμένον S Harl. d, Par. d f: βεβλημένον H: δεδαίγμένον JPR T Mosc. 2,
 Harl. a, Par. h j, γρ. A: δεδαίγμένον ἢ βεβλημένον Eust. 661. γὰρ: δὲ P. ||
 ἐπ': ἄμ' Q Mor. Vr. d, A. 663. ὥμοισι Q. 666. ἀπόλλωνι D. || καὶ τότ' ἄρ'
 ἐξ Ἰδης προσέφη Ζεὺς ὃν φίλον υἱόν Zen. (athetizing at the same time 666-83).

660. Both the reading and interpretation of this line involve difficulties. Why do the Lykians only now perceive that their king is stricken? The fight over his body has been going on for more than 100 lines; yet the wording of the sentence implies that the sudden change is due not to the flight of Hector, as we should expect, but to the recognition of Sarpedon's fall. Two theories seem possible: (1) The lines belong to an earlier recension of the story, in which the fight over the body was described only summarily in 661-62; 659 originally followed immediately after Sarpedon's fall (perhaps after 505), all the intervening lines being later expansion. (2) 661-62 are a later addition; βασιλῆα in 660 is Hector, not Sarpedon (Paley). In favour of (1) it may be urged that of the intervening lines we have already had on other grounds suspected a large portion as a later addition (see on 508, 555); while the rest from 569 on is quite colourless; the short battle-pictures relating the deaths of unimportant warriors are of a type which could easily be made to order, and in fact shew a suspiciously large proportion of borrowed lines (see e.g. the note on 604-05). If this solution is adopted, as I think it should be, then we must read either δεδαίγμένον or βεβλημένον: the balance of authority is rather in favour of the former, but the latter best explains the variant βεβλαμμένον. If on the other hand we adopt (2), the last form is right. βεβλαμμένον ἦτορ might indeed mean 'brought to a stop in his life,' but the phrase is unique and by no means natural. βλάβω is commonly used (a) in the

literal sense, of impeding; (b) in the metaphorical, of divine interference causing mental blindness—O 724 βλάβω φρένας Ζεὺς, X 15 ἐβλάψας μ' ἐκάργε, cf. I 507, 512, ψ 14, and note on O 484. In this sense of course Hector is βεβλαμμένος in heart, for Zeus has sent panic upon him. We must then separate πάντες from Λύκιοι, and take it to mean *all the (Trojan) army*. This is not satisfactory; and though Hector might perhaps be called a βασιλεὺς (cf. Δ 96 Ἀλεξάνδρῳ βασιλῆϊ, T 84 Τρώων βασιλεῦσι), as a matter of fact the title is never applied to him; least of all should it be used here, where, after the (*ex hypothesi*) ambiguous πάντες, it cannot but be referred to the king of the Lykians. It is of course this ambiguity which is held to explain the addition of 661-62; but it is much easier to suppose that 506-658 are a later addition, and that βεβλαμμένον is a mere corruption of βεβλημένον (note the transitional variants βεβλαμένον, βεβλημένον).

661. ἐν νεκύων ἀγύρει, lit. *in the gathering of the corpses*, a bold and vigorous expression. ἀγυρίς recurs only in the phrase ἐν νηῶν ἀγύρει, Ω 141, and in γ 31=ἀγορή. αὐτῷ emphatic, *their lord*.

662. Note that εὔτε=*at the time when*; we cannot translate 'had fallen since.' There is a sudden slaughter. ἔριδα . . ἐτάνυσσε, see on H 102, N 358.

666. See on 431. The saving of Sarpedon's body at least is indispensable; after all the fighting over it, we must hear what becomes of the body itself. Zen., who entirely expunged 431-61, contented himself with an athetesis of

“εἰ δ’ ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσι,
 χρῖσόν τ’ ἀμβροσίῃ, περὶ δ’ ἄμβροτα εἴματα ἔσσουν· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 θήσουσ’ ἐν Λυκίης εὐρείης πτόνι δῆμῳ,
 ἔνθα ἔ ταρχύσουσι κασιγνήτοί τε ἔται τε
 τύμβωι τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675
 ὥς ἔφατ’, οὐδ’ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ’ Ἰδαίων ὁρέων ἐς φύλοπιν αἰνῆν,
 αὐτίκα δ’ ἐκ βελέων Σαρπηδόνα δῖον αἰέρας,
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῇσι
 χρῖσέν τ’ ἀμβροσίῃ, περὶ δ’ ἄμβροτα εἴματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πτόνι δῆμῳ.

668. μελέων Q Harl. a, Vr. A. || σαρπηδόνη Ar. P Par. c². 670. χρῖσον δ’
 (A supr.) JQST Lips.: χρεῖσον τ’ Syr. || ἀμβροσίῃ H. 671. κραιπνοῖσιν
 ἔπεισαι Q. 672. διδυμάοσι· τοί PR. 673. ἑκκουσι(ν) λυκίης DGPR Vr. b,
 γρ. A. || ἑκ(ς)ουσι· εὐρείης λυκίης ἐν π. δ. Q Lips. 674. ταρχύσῳι Vr. b:
 ταρχύσῳι Vr. A.: ταρχύσουσι JR Lips. 677. Ζηνύδοτος καὶ τοῦτον περιήρμηκε An.
 680. χρῖσεν δ’ (A supr.) HJRST Lips.: χρεῖσεν τ’ Syr. 682 om. Lips. ||
 διδυμάοσι· τοί HPR. 683. ἑῆκαν λυκίης εὐρείης ἐνὶ π. δ. Q.

666-83, combined with alteration of 666 (he thought that Apollo was on the battlefield). The passage contains, however, some internal difficulties. The narrative in 676-83 is clear, but the same can hardly be said of the preparation for it in 667-75. ἐλεῶν ἐκ βελέων (668) is far less natural than ἐκ βελέων αἰέρας (678); and in 667, 669 two cleansings are sharply distinguished, though there is no apparent reason for them, and in 679 we hear of one only. This rather suggests that originally Apollo as god of Lykia intervened on his own account to carry off the king of his land—676 may have superseded τὸν δὲ ἰδὼν ἐλέησε ἀναξ Διὸς υἱὸς Ἀπόλλων or the like—and that 666 ff., with the preparatory scene in 431 ff. were added by a poet who thought that Zeus ought to take the initiative on behalf of his son.—Zen. raised a general objection to the whole passage, παράλογον γὰρ τὸν ἀπενθῆ τοιαῦτα διακονεῖσθαι—the bright Apollo should not be defiled by dealings with corpses. This seems to have im-

pressed Ar. (μήποτε Ζηνύδοτος ὀρθῶς ἠθέτηκε τοῦτους, Did.), but it applies only to the later Apollo, not to the Homeric.

668. Ar. read Σαρπηδόνη, but the acc. is regular, see K 572, Σ 345, Φ 122, Ψ 41. For ἐλεῶν Bentley conj. ἔλκων, but this word is used only of enemies. Some take ἐκ βελέων as attributive to αἶμα, the blood coming from the wounds, which is not satisfactory. But the variant ἐκ μελέων, cleanse from his limbs is well worth consideration.

670. For ambrosia as a purifying agent see Ξ 170.

671-75. See on 454-57. διδυμάοσιν, cf. Ξ 231 Ὕπνω, κασιγνήτῳ Θανάτῳ. 676-77 = O 236-37, 679-83 = 669-73.

677. This is the only hint to indicate that the gods are on Ida rather than Olympus (see on 431). It may well have been added after the introduction of the Διὸς ἀπάτη, though even thus the presence of Apollo on Ida is not less unexpected than that of Hera before. Zen. expunged the line.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἤε περ ἀνδρός·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι.] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θάνατόνδε κάλεσαν;
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἑχέκλον 695
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
 αὐτὰρ ἔπειτ' Ἑλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
 τοὺς ἔλεν, οἱ δ' ἄλλοι φύγαδε μνῶντο ἕκαστος.
 ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν·
 εἰ μὴ Ἀπόλλων Φοῖβος ἐνδμήτου ἐπὶ πύργου 700
 ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο

686. ΠΗΛΗΪΑΔΕΩ DHJQST Harl. a. || ΕΦΥΛΑΞΕΝ JT Harl. a. 688. Αἰεὶ U Vr. A. ||
 τε: γε Syr. Bar. Mor. || τινὲς κρείσσω An. || ἀνδρός A (γρ. ἀνδρῶν) HQTU Syr.
 Lips. Harl. a, Vr. b A: ἀνδρῶν Ω. 689-90 om. AD Syr.: ἐν τισὶ τῶν ἀντιγράφων
 οὐ κεύνται Eust. 690 om. H¹. || τότε Aph., cf. P 178: ποτε Par. c syrpr. by
 mss. 1. || ἐποτρύνει CJTU: ἐποτρύνει H. || μαχέσασθαι Harl. a. 691. ἐνήκε(n)
 DGSU Syr. Harl. a, Vr. A, Mosc. 2. 693. θάνατόν γε Q. 694. ἀντίνοον
 Q Lips. || ἕχεκλον: ὀπίτην JTU Harl. a, Lips., γρ. ἕχεκλον Harl. a, Lips.
 697. ἔλεν Zen. 699. ἔγχεσι P. || οὐίεν AHU. 702. ἐπ' ἢ ὑπ' Eust.: ὑπ' Mor.

684. It will be seen that this line is hardly consistent with the will of Zeus in 648-51.

685. ἀάσθη, see note on ἀάσατο A 340.

686. ἔπος, the μῦθον τέλος of 83-96.

688. For the gnomic τε see H. G. § 332. ἀνδρός, vulg. ἀνδρῶν. The change to the plur. was evidently made to avoid ambiguity when the following couplet was interpolated.

689-90 are a mere interpolation from P 177-78. ἐποτρύνει μάχεσθαι is the reading of mss.; it cannot be construed, but under the circumstances it is not worth while to correct it to ἐποτρύνει μαχέσασθαι, which is given by all mss. in P 178. It is not easy to see how the change came about.

692=E 703; cf. Virgil *Aen.* xi. 664 *Quem telo primum, quem postremum aspera virgo Deicis?*

697. ἔλεν, Zen. ἔλες. But for the

change from apostrophe to narrative cf. 586. φύγαδε μνῶντο, *turned their thoughts to flight*; a pregnant expression like μή τι φόβονδ' ἀγόρευε, E 252.

698. The following passage (to 711) is athetized by Payne Knight and others, probably rightly, as the idea of an actual assault upon the wall is quite unprepared, and seems hardly consistent with the attitude of Hector in 713. There are several lines which appear elsewhere and may be borrowed; 698=Φ 544; 699=A 180 (where, however, see note); 703, cf. E 437; 705-06=E 438-39; 710-11=E 443-44. The passage in E describing Diomedes' repulse by Apollo was evidently before the poet of these lines. Compare also the similar wording of T 445-48.

699. ὑπὸ χερσὶ is elsewhere used only with a passive, or a verb of quasi-passive meaning (πεσεῖν, etc.).

702. ἀγκῶνος, either the salient angle

Πάτροκλος, τρίς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσω.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα
 σῶι ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερῶχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”
 ὡς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Ἔκτωρ δ' ἐν Σκαιῇσι πύλῃσι ἔχε μώνυχας ἵππους·
 δίζε γὰρ ἡὲ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι. *Αν. παρ. διὰ σφ. εἰλεῖν*
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων 715
 ἀνέρι εἰσάμενος αἰζηῶι τε κρατερῶι τε,
 Ἀσίῳι, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,

703. ὤπεστυφέλιξεν J. 704. χεῖρεσιν GQ: χεῖρεσι τ' S. 706. ΔΕΙΝΑ Δ':
 ΔΕΙΟΝ PR. || ἔπεα ΠΤΕΡΟΕΝΤΑ ΠΡΟΣΗΥΔΑ ACH Cant. Harl. a: ΠΡΟΣΕΦΗ ΕΚΑΕΡΓΟΣ
 ΔΙΟΛΛΩΝ Ω, γρ. A Harl. a. 707. ΧΑΖΕΟ: ΦΡΑΖΕΟ Vr. d. || ΝΥ ΤΟΙ: ΝΥ ΠΩ
 Ar. Par. a (*supr.* τοι and coi): ΝΥ ΤΟΙ ΠΩ P: ΤΙ ΠΩ R. 708. ΠΕΡΘΑΙ P Harl. a.
 709. ΟΥΔ': ΟΥΧ H. || ὅπερ JQR Lips. Vr. A. 710. ΑΝΑΧΑΖΕΤΟ G. || ΠΟΛΛΟΝ:
 ΤΥΤΘΟΝ Zen. H. 711. ΑΛΕΥΟΜΕΝΟΣ (A *supr.*) GH. 712. Δ' ΕΝ: ΔΕ Q. 713.
 ΑΥΘΙΣ CPQ Cant. Bar. 715. ΠΑΡΕΣΤΗ P. 716. ΕΙΣΑΜΕΝΟΣ Ar. Ω: ΕΞΕΙΣΑΜΕΝΟΣ
 Q King's Lips. . ΕΙΘΟΜΕΝΟΣ Par. a f (the variant implied by Did.). 717. ΕΝΝ JT.

of the tower itself, or the re-entering angle where the tower abutted on the main wall. Or the reference may be to a construction such as that of the walls at Hissarlik, where the lower part is on a comparatively easy slope, the upper vertical; the angle where the two joined may be the *ἀγκών*.

704. ΝΥΣΣΩΝ seems here to imply no more than a blow from the hand. Elsewhere it means a *stab* with a pointed instrument.

708. ΠΕΡΘΑΙ, a non-thematic aor. for ΠΕΡΘ-σ-σθαι, related to *ἐπερσα* as *δέχθαι* to *ἐδεξάμην*, *ὄρθαι* to *ὄρσα*; see H. G. § 40. The variant ΠΕΡΣΑΙ is also possible; it is *not* fated for *thee* to sack etc. Van L. would read Τρώων ΠΕΡΘΕΣΘ', needlessly (*Ench.* § 211. 9).

710. ΠΟΛΛΟΝ, Zen. τυτθόν as E 443. Ar. thought the difference justified because Diomedes had the words of Athene to urge him on, whereas Patroklos has the words of Achilles to hold him back.

711. Perhaps we should accept the variant *ἀλευόμενος* (future) as elsewhere (E 444).

713. ΔΙΖΕ, *doubted*, only here and in an oracle, Herod. i. 65; no doubt from *δφι-*, connected with *δύο*, *δῖς*, in the sense *to be of two minds*; cf. *δοιή* (I 230 with note), *διστάζειν*. It is probably not related to *δίζημαι* where the root is *ζη-* and *δι-* is reduplication.

717. This Asios, who is not heard of again, is of course not to be confused with Asios, son of Hyrtakos, in M and N. It appears from this that Hekabe was herself daughter of Dymas; whereas the later tradition (traceable as far back as Euripides) made her daughter of Kisseus and sister of Theano. So Virgil calls her Cisseis (*Aen.* vii. 320). Apollodoros names Sangarios for her father (see next line), while we have choice between no less than six claimants to the position of her mother. No wonder the Emperor Tiberius wrote a dissertation *Quae mater Hecubae fuerit*.

αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
 δς Φρυγίῃ νάεισκε ῥοῆις ἐπὶ Σαγαγάρϊοιο·
 τῶι μιν εἰσιάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδὲ τί σε χρῆ.
 αἴθ’ ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·
 τῶ κε τάχα στυγερῶς πολέμου ἀπερωήσειας. ^{δὲν κ’ αὐτῷ}
 ἀλλ’ ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 αἶ’ κέν πῶς μιν ἔλῃς, δώῃ δέ τοι εὖχος Ἀπόλλων.” ⁷²⁵
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Κεβριόνη δ’ ἐκέλευσε δαΐφρονι φαίδιμος Ἐκτωρ
 ἵππους ἐς πόλεμον πεπληγμένον. αὐτὰρ Ἀπόλλων
 δύσεθ’ ὄμιλον ἰών, ἐν δὲ κλόγον Ἀργείοισιν
 ἦκε κακόν, Τρῳσὶν δὲ καὶ Ἐκτορι κῦδος ὅπαζεν. ⁷³⁰
 Ἐκτωρ δ’ ἄλλους μὲν Δαναοὺς ἔα, οὐδ’ ἐνάρϊζεν,
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἵππων ἄλτο χαμᾶζε
 σκαίῃ ἐγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον ^{βόε δαυτῷ· καὶ μὲν αὖτις}
 μάρμαρον ὀκρίοντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν· 735
 ἦκε δ’ ἐρεισάμενος, οὐδὲ δὴν ἄζετο φωτός,

718. δ’ ἐκάβης Bar. 719. φρυγίῃ G Syr. Harl. a, King’s Par. a f j. 720.
 προσεφώνεε φοῖβος ἀπόλλων G. 721. ἔκτωρ JR Syr. 724. ἔφεπε: ἔπεχε PR.
 725. ἔλοις C Bar. Vr. d. || δοῖν Q: θῶιοι Bar. 726. αὖτις C. || ἄν (ἀν) πόνον
 CJQR Lips. Cant. Vr. A. 728. ἐπ πόλεμον Vr. d. 731 om. S. || ἐνάρϊζε(ν)
 J Cant. Harl. a, Lips. Mosc. 2. 732. ἔφεπε: ἔπεχε GPR, ἐν ἄλλω A. 735.
 ὀκρύοντα J Harl. a, Vr. d A. 736. ἄζετο: χάζετο H (Par. j suppr.).

723. **στυγερῶς**, i.e. with grievous results to yourself; so φ 374 τῶ κε τάχα στυγερῶς τιν’ ἐγὼ πέμψαιμι νέεσθαι, after a couplet closely resembling 722. Compare also μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἔκειαι, ρ 448.

724. **ἔφεπε**, see note on E 329.

735. **μάρμαρον ὀκρίοντα**, M 380. Bentley conj. ὀκρίονθ’, ὅν οἱ, which is adopted by most edd., and is no doubt right if the line is genuine. The second part, however, is unusual, as it appears to describe a stone of small size, whereas those cast by heroes are elsewhere of heroic dimensions.

736. **ἄζετο** is the ms. reading, with one exception; **χάζετο**, which most edd. adopt, is doubtless only a conjectural emendation, and has not even the merit of giving good sense; after three lines and a half have been describing Patroklos’ vigorous attack it will not do to say that ‘he did not long yield before his foe.’ Nothing is explained by a

reference to the equally obscure A 539 **μινυθα δὲ χάζετο δουρός** (q.v.); and we must either accept the ms. reading or find some better emendation than this. So far as sense is concerned, we have no need to go beyond the ordinary sense of ἄζομαι, *to fear* (the gods), *to have a scruple* (with infin., Z 267, or μή, Ξ 261). The only difficulty is the gen. in place of the acc., and this is explicable, because ‘his foe’ is not the direct object of the verb; the sense is not ‘he did not long dread his foe,’ but *he was not long in awe for his foe*. ἄζομαι is used solely of terror or reverence of a religious nature (except perhaps ρ 401; cf. ἄγιος, ἀγνός); the word therefore here refers to the *divine* panic inspired by Apollo; the supernatural awe thus due to Hector has no long hold of Patroklos, and does not make him hesitate in his onslaught. The use of the gen. may be compared to that with οἶδα when meaning ‘to know about’ (see A 657), and with the double

οὐδ' ἀλίωσε βέλος, βάλε δ' Ἑκτορος ἡνιοχῆα *but he struck*.
 Κεβριόνην, νόθον υἷδν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνὶ ἔχοντα, μετώπιον ὀξείῃ λαῖ.
 ἀμφοτέρας δ' ὀφρύς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740
 ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτήρι ἐοικῶς αἶνε
 κάμπες' ἀπ' εὐεργέος δίφρου, λίπε δ' ὅστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφη, Πατρόκλεις ἵππευ·
 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστᾶι. 745
 εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν, κορέννυμι
 νηὸς ἀποθρῶισκων, εἰ καὶ δυσπέμφελος εἴη, *sc. τῆς νηὸς*

738. **πριάμοιο** : **μεγάθυμον** C (**ἀγακλῆος** marked as a proper name). 742.
ἄρ' om. Vr. A (**ὅδ' ἄρ' νευτῆρι**) *Et. Mag.* 146. 51. 744. **προσέφη** T¹ Lips. Vr. A¹. ||
ἱππέες Vr. A¹. 745. **ὥς** : **ὅς** G (**ὅς**) JPQRST Harl. a (*Lips. supr.*). 747.
κορέειν S. || **βέν** R^{1m} with ref. to **τήθεα** : i.e. **βένεα**. 748. **δυσπέμφελος** **εἶεν** Zen.

constr. of **μέμνημαι** (*H. G.* § 151 d) ; or it may be ablatival, *had no awe* (to keep him) *from his foe*, as with **λείπεσθαι**, **διώκεσθαι**.

737. **ἀλίωσε**, so **οὐχ ἥλιωσε τοῦπος**, *Soph. Trach.* 258 ; cf. **Διὸς νόον** . . **ἀλιῶσαι** ε 104, 138.

739. **μετώπιον** (cf. A 95) on the analogy of **μεταμάζιον** should mean *between the eyes* ; see note on E 19. It is hardly possible to say whether the word is a neuter used adverbially, or a masc. accus.

740. **σύνελεν**, **συνέχεε καὶ εἰς ἐν συν- ἤγαγεν** Schol. T. But the use is a curious one. The compound recurs in H. only in ν 95 **χλαῖναν μὲν συνελών**, *gathering up*, and there seems to be no parallel use in later Greek. **ἔσχεν** intrans., as **ἔσχεθε** 340.

741. The ‘falling out of the eyes’ is anatomically impossible as the result of such a blow ; at most the eyeballs would be burst. Such errors are not common in H.

742. See note on M 385.

743. The synizesis in **εὐεργέος** is very doubtful in so ancient a passage. Various conjectures have been proposed ; Christ’s **εὐφρεγέος** with the metathesis which we find in **ρέξω = Φρέγῳ** is ingenious. He also suggests **εὐπλεκέος**, van L. **εὐ Φερκτοῦ**, Nauck **ἐνξέστου**, Menrad **εὐέργου** (**εὐεργος** in pass. sense is found in Herod. and Theokr. ; **εὐεργός** in act. in *Od.*).

745. **ὥς**, see note on 600. **κυβιστᾶι**

may imply only ‘taking a header.’ It is possible, however, that the metaphor is in this line not from diving, but from tumbling, as in Σ 605 ; from **Κεβριῶνες**’ skill in tumbling on land Patroklos concludes that he would make a good diver at sea *as well* (καί).

747. **τήθεα**, a **ἄπαξ εἰρημένον** in Greek, though the form **τήθον** occurs in Aristotle, where it is said to mean some ascidian. We can only say that **τήθεα** are some sort of food obtained by diving in the sea ; the recognized translation ‘oysters’ will do as well as any other. **διφᾶν** is another rare word meaning *to seek* ; it occurs in Hes. *Opp.* 374 and occasionally in later Greek ; e.g. **ἐρεβοδιφῶσιν** Aristoph. *Nub.* 192. The scholion of An. is interesting ; (**ἡ διπλή**) **ὅτι ἄπαξ εἶρηκε τήθεα**. **ἔστι δὲ εἶδος τῶν θαλασσίων ὀστρέων**. **πρὸς τοὺς χωρίζοντας· φασὶ γὰρ ὅτι ὁ τῆς Ἰλίου ποιητῆς οὐ παρεισάγει τοὺς ἥρωας χρωμένους ἰχθύσιν, ὁ δὲ τῆς Ὀδυσσεύς· φανερὸν δὲ ὅτι εἰ καὶ μὴ παράγει χρωμένους, ἴσασιν, ἐκ τοῦ τὸν Πάτροκλον ὀνομάζειν τήθεα**. **νοστήον δὲ τὸν ποιητὴν διὰ τὸ μικροπρεπὲς παρητήσασθαι** (‘declines’ to introduce them). **καὶ μὴν οὐδὲ λαχάνους παρεισάγει χρωμένους· ἀλλ’ ὅμως φησὶ “δμῶες Ὀδυσσεύς τέμμενος μέγα κοπήσοντας”** (ρ 299).

748. **δυσπέμφελος**, *sc. πόντος, stormy*, as Hes. *Theog.* 440 **γλανκὴν δυσπέμφελον**, *Opp.* 618 **ναντιλῆς δυσπεμφέλου ἱμερος**. But in *Opp.* 722 **μηδὲ πολυζέινου δαιτὸς δυσπέμφελος εἶναι** it probably means *fastidious*, hard to please, a sense which

ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶι.
 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν." *α-κυβερέτης* 750
 ὡς εἰπὼν ἐπὶ Κεβριόνηι ἥρωϊ βεβήκει
 οἶμα λέοντος ἔχων, ὃς τε σταθμοὺς κεραῖζων
 ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·
 ὡς ἐπὶ Κεβριόνηι, Πατρόκλεις, ἄλσο μεμαῶς.
 "Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε. 755
 τὼ περὶ Κεβριόναο λέονθ' ὡς *δηρινθήτην*,
 ὦ τ' ὄρεος κορυφήσι περὶ καταμένης ἐλάφοιο,
 ἄμφω *πεινάοντε*, μέγα φρονέοντε μάχεσθον·
 ὡς περὶ Κεβριόναο δῦω μήστωρες ἀντῆς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἐκτωρ, 760
 ἔεντ' ἀλλήλων ταμέειν χροῖα νηλεῖ χαλκῶι. *τέμνειν*
 Ἐκτωρ μὲν κεφαλῇφι ἐπεὶ λάβεν, οὐ τι μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ *σύναγον* κρατερὴν ὑσμίνην.
 ὥς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιν 765
 οὔρεος ἐν βήσσησι βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε ταυύφλοιόν τε κράνειαν,

749. ὦς: ὅς J Mor.: γρ. ὅς καὶ ὅστις ὅπερ κάλλιον Harl. a. 750. κυβιστᾶρες
 A¹ (T.W.A.) PTU: κυβιστᾶρες J. 754. ἄλτο U² Bar. 755. αὖθ': αὖ PQR
 Lips. Vr. A. 756. *δηρινθήτην* Par. j and *av.* Eust. 757. ὦ τ': ὦστ' Q.
 762. οὔτι PQRS Lips. King's: οὐχὶ Ω. || μεθείει CS Bar. Vr. d: μεθείει H.
 765. ἀλλάλοισιν QS Mosc. 2. 766. *ζαθέην* Bar. Mor. || *πολεμιζέμεν* DJPQ Vr. b.

explains Zen.'s reading *δυσπέμφελοι* εἶεν·
 οἷον εἰ καὶ δυσάρεστοι εἶεν οἱ συνεσθίοντες,
 Ἀπ.

752-54. Heyne, and others after him,
 have objected with some force to this
 simile that it is out of place as preceding
 a second lion-simile; and that Patroklos
 should not be compared to a lion wounded
 in ravaging the folds, but to one attack-
 ing the huntsmen.

754. *μεμαῶς*, the *a* is elsewhere found
 long only when followed by *o* (*μεμαῶτες*
 B 818, where see note, *μεμαῶτε* N 197).
 The other passages all have -ᾶω- (about
 eighty-five times in H.). We may com-
 pare *τεθνηῶτα* by *τεθνεῶτι*. See *H. G.*
 § 26. 1. The *a* is naturally short (*μα*=*μη*,
 weak form of *μον*-*μεν*-). The *ā* in *μεμα-*
ώτε may be due to metrical necessity,
 and in *μεμαῶς* here to the analogy of
 that form. But see Schulze *Q. E.* p.
 366 note, where he assumes another root
μᾶ: *μᾶ*, cf. *μαίμαι*.

756. *δηρινθήτην*, here only; but
δηρίσασθαι P 734 (?), θ 76, and *ἀδήριτος*

P 42. On this analogy no doubt is
 founded the variant *δηρινθήτην* (*δηρινθήτην*
κατὰ τινος, μάλιστα δὲ *δηρινθήτην* *δίχα*
τοῦ ν, Eust.); but there seems to be
 no analogy for such an aor. from an
 -i- stem. The usual form of the verb
 is *δηρίσασθαι*, and mss. are notoriously
 untrustworthy with regard to the inser-
 tion of *ν* before a dental (see on E 697).
 For the double stem cf. *τίνω* beside *τίω*,
θίνω, *δύνω* beside *θίνω*, *δύνω*. *δηρίσασθαι*
 (with *ι*) is found in Pindar *O.* xiii. 44,
 while Ap. Rhod. ii. 16 has *δηρινθήται*.

762. Compare O 716 with note. οὐ τι
 has good support here.

766. Nauck gets rid of the short form
 of the dat. by reading *βήσσησι βαθύν*
 (for *βαθύν* as fem. see *H. G.* § 116. 4).

767. *ταυύφλοιον*, with *smooth bark*.
ταυυήκεας, elsewhere (like *παναήκης*)
 only of edged weapons, here = *with*
slender points. The idea of 'stretching
 out' may give rise equally to the mean-
 ings 'long,' 'thin,' and 'smooth.' The
 two last generally suit the compounds

αἶ τε πρὸς ἀλλήλας ἔβαλον ταυνήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενῶν,
 ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δῆλουν, οὐδ' ἕτεροι μῶνONT' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρῇφι θορόυτες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κούρης 775
 κείτο μέγας μεγαλωστί, λελασμένος ἵπποσυνῶν.
 ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μετενίσσετο βουλυτόνδε, νύκτωρ ἔπειτα ἐνενίχῃ 780
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν.
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν

768. **ΤΑΝΗΚΕΑΣ** Q Ambr. Cant. Mosc. 2. 772. **ΔΟΥΡ'** ἐπεπήγει (A *supr.*) CHJS Harl. a, Vr. b A. 774. **ἘΣΤΥΦΕΛΙΞΑΝ** Ar. Ω: ἐστυφέλιξε(ν) DGQST Harl. a d, King's Par. e h j. 775. **Δ' ἘΝ** Ar. GPR Par. j: δὲ Ω. 778. **ΜΑΛ'**: μὲν A. 779. **ΜΕΤΕΝΙΣΣΕΤΟ** DG (Harl. a *supr.*): μετενίσσετο CT. 780. **ῥ' om.** S. 781. **ΜΕΛΕΩΝ** Q. || ἦρωες R.

of *ταυν*-indifferently, but are preferable to the first, which has, however, taken sole possession of *ταναός*. 'Long-barked,' the traditional interpretation of *τανύφλοιος*, is meaningless. See notes on Γ 228, Θ 297.

776. **ΜΕΓΑΣ ΜΕΓΑΛΩΣΤΙ** (also Σ 26), the adv. seems to have little force except as an emphatic reduplication of *μέγας*, and is to be compared with *οἰόθεν οἶος* H 39, *αἰνόθεν αἰνώς* H 97. For the plur. **ἵπποσυνῶν**, *feats of horsemanship*, see note on I 700. So Ψ 307 *ἵπποσύνas ἐδίδαξαν*.

777. See A 84-86. With the explanation there given, if the theory of the expansion of the original *Μῆνις* be right, there is no longer any reason to say that we have 'two noons on the same day.' The narrative of Δ and II, with the short *μάχη ἐπὶ ταῖς ναυσὶν* from O, does not require more than two or three hours, at least for a poet; and the expression here gives room for even more; for it does not indicate a point of time, but a period, 'so long as the sun was high in heaven,' i.e. till some time not long after noon. But the development of the story at this point is involved in many difficulties, for which see *Introd.*

779=258. The time indicated is not evening (we do not reach sunset till

Σ 239), but early afternoon; see Frazer in *C. R.* ii. p. 260. The time is fixed, at least for Attica, by Aristoph. *Aves* 1498 ff. where *βουλυτός ἢ περαιτέρω* is consistent with *σμικρόν τι μετὰ μεσημβρίαν*. It is common in many places, as Frazer shews, to stop the day's ploughing at or soon after midday; hence the German *Morgen* as a measure of land=*a day's work* (see on K 351). For similar names for the time of day taken from agricultural or pastoral operations see note on Λ 62, Λ 86, μ 439; and cf. Hesiod *Opp.* 581 ἥως . . πολλοῖσιν ἐπὶ ζυγὰ βοῦσι τίθησιν. Horace's *Sol ubi . . iuga demeret bobus fatigatis* (C. iii. 6. 41) and Milton's *What time the laboured ox In his loose traces from the furrow came*, are of course familiar.

780. **ὑπὲρ αἶσαν**, *beyond measure*, i.e. beyond expectation; cf. Γ 59. The phrase is to be distinguished from *ὑπὲρ Διὸς αἶσαν* P 321, *ὑπὲρ μοῖραν* T 336, *ὑπὲρ μόρον* T 30, Φ 517, *ὑπέρμορα* B 155 (where see note). These all mean 'contrary to destiny,' but they are never used of anything which is actually said to have happened; they are applied either to the future or to unrealized possibilities in the past. Z 487 is the only passage where *ὑπὲρ αἶσαν* seems to be used for *ὑπὲρ Διὸς αἶσαν*.

Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλυντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θοῶι ἀτάλαντος Ἀρηϊ,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνε· 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἴοντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἥερί γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790
 στῇ δ' ὀπιθε, πλήξεν δὲ μετάφρενον εὐρέε τ' ὤμω
 χειρὶ καταπρηνεί, στρεφεδίνην δὲ οἱ ὄσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλινδομένη καναχὴν ἔχε πόσσιν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μίανθησαν δὲ ἔθειραι 795
 αἵματι καὶ κούνησι. | πάρος γε μὲν οὐ θέμις ἦεν
 ἱππόκομον πῆληκα μαίνεισθαι κούνησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον

782. τρώων τ' Vr. b A. 783. δέ: δ' ἐν Vr. d. || κακὰ τρωσὶ(n) S Vr. A. ||
 κατάφρονέων J. || ἐπόρουσε P. 784. ἐπόρουσε JRT Mosc. 2. 788. τοι om. D:
 οἱ T. 789. ἔοντα Vr. d. 791. πλῆξεν τε Mosc. 2. || μεταφρένω PR. ||
 εὐρέα PS. 792. στρέφε· δίνην QR: στρεφεδίνην Harl. a (glossed παραχθέντες
 ἐστράφησαν). 794. ὑφ': ἐφ' S. 795. τριφάλεια QR. || δέ: δὲ οἱ Lips.

784-86. Compare E 436-38 and 702-05 above. The passage is a fine climax in preparation for the catastrophe, and contrasts strongly with the meaningless exaggeration of carnage in A 747—and perhaps 810 below.

789. The position of δεινός produces an effect almost unique in the *Iliad*. It is a fine instance of the self-restraint of the Greek artist that so simple and easy a way of producing a cheap sensation should have been banished except from the few points where it is really justified. Compare βάλλ'· αἰεὶ δὲ κ.τ.λ. A 52.

792. καταπρηνεί, cf. χερσὶ καταπρηνέσι O 114. But the contraction -ει is not a form of the old epic dialect (see Menrad *Contr.* pp. 71-75). There is no probable correction; the word may indicate that the interpolation introducing the reference to Achilles' armour begins with this line (see *Introd.*). στρεφεδίνην is a word of extraordinary formation, which appears to postulate a noun στρεφεδίνη (or -δίνος) in the sense of 'whirling.' Quintus has στρεφεδίνεον (with which compare the reading of Harl. a). There appears to be no really

archaic word of which this might be regarded as a mistaken imitation, and it remains as a proof that the Greek language in its most vital period was capable of forming compounds beyond the lines of its regular development. As to the meaning of the word, it may be either 'Patroklos' eyes grew dizzy,' or 'Apollo's eyes rolled' in fury. Of these the latter is rather the preferable as the effect upon Patroklos follows in 805. The variant στρέφε· δίνην is grammatically possible, but not attractive. Agar (*J. P.* xxvii. 171) meets the difficulties boldly with χερσὶ καταπρηνέσιν· ἐδίνην-θεν δέ.

795. The variant δέ οἱ for δέ is noticeable; it is very doubtful if ἔθειραι ever had an initial F (X 315 is the only other evidential passage, cf. T 382), and it is quite possible that we ought in fact to read δέ F'(oi) ἔθειραι, where Foi = Πατρόκλοι as in 801.

798. ἀνδρὸς θείοιο, a unique phrase. θεῖος is used as an *epith.* organs of Odysseus often, of Achilles in T 279, 297, and of other heroes N 694, E 230, O 25, 333, T 145. With ἀνήρ it seems

ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦν κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 βριθὺν μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἄσπις σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτῃ φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
 στῇ δὲ ταφῶν· ὅπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοῖδης Ἐυφωρβος, ὃς ἡλικίην ἐκέκαστο ^{καὶ ἄνδρα}
 ἔγχει θ' ἵπποσύνην τε πόδεσσί τε καρπαλίμοισι·
 καὶ γὰρ δὴ τότε φῶτας ἐέκοσι βῆσεν ἀφ' ἵππων, 810

800. **ῥι**: ἐν S. 801. **πᾶν**: ἐν τισι τῶι Did. || **χεῖρεσσ'** Vr. A. || **ἔαγῃ** P Vr. A.
 803 *om.* G. 804. **εἴωρακα** J. 806. **δουρὶ**: χαλκῶι Harl. a. 807. **μεσσηγὺς**
 G (Upr. ras.) Syr. and ap. Eust. || **σχεδὸν οὐτασε** Zen. || **λάβε** R. 808. **ἡλικίην** Vr. A.
 810. **ὃς τότε** Ar. HPQR Syr. King's: **ὃς ποτε** Ω. || **βῆσεν** . . ἢ **βῆσαν** Sch. U.

to be more than this, and to refer to his divine parentage. It is only in virtue of his divine birth that he can wear divine armour without the nemesis which comes on Hector (800).

801. The change from **οἱ**=Hector to **οἱ**=Patroklos is violent, as P. has not been mentioned for seven lines. **οὕτω** (sc. Aristarchos) **πᾶν δέ οἱ, ἐν δέ τισι τῶι** (τὸ?) **δέ οἱ**, Did.; **ὅτι τὸ πᾶν ἀντὶ τοῦ δλον**, An.

802. **κεκορυθμένον**, sc. **χαλκῶι**, which is always added elsewhere. The heaping up of epithets is remarkable.

803. **τερμιόεσσα**, a word recurring only in τ 242 (and Hes. *Opp.* 537) **τερμιόεντα χιτῶνα**. It probably means *fringed*. As applied to the shield it may be=**θυσανόεσσα**, adorned with pendants round the edge; or more probably it refers to the (leather?) apron which is often represented as hanging from the lower edge of the shield in vase-paintings. But in neither case is the word applicable to the old Mykenaeen shield. **θυσανόεσσα** belongs only to the aegis (see on B 447); pendants and apron alike are incompatible with the shield reaching to the feet. The author of this interpolation evidently conceived Patroklos as carrying the small round buckler, and therefore also of necessity a **θώρηξ** (804). The shield carried on the shoulder by a **τελαμών** can only have fallen to the ground through a blow on the back if the wearer leant his head so

far forward that the strap could slip over it. But the interpolator probably adopted the **τελαμών** from the older Epos without reflecting that it was not needed with the round buckler.

805. **ἄτῃ**, *stupor*; this purely physical sense is hardly found again (cf. Ω 480), but it must have existed before the moral connotation had been developed.

807. **σχεδόθεν βάλε**, with a cast from close at hand. Zen. read **σχεδὸν οὐτασε**, i.e. with a thrust; but this contradicts 812, 819.

808. This is the Euphorbos who subsequently inhabited the body of Pythagoras, the *Panthoides iterum Orco demissus* of Horace, *Carm.* i. 28. 10.

810. **ὃς τότε**, the vulg. **δήποτε** is a combination not found in H. except A 40, where **ποτε** belongs to **εἰ**: whereas **ὃς τότε** is common, especially in *Od.* (forty-seven times against fifteen in *Il.*). **τότε** is explained by **πρῶτ' ἐλθὼν**, **πῶς** on his first appearance in the war. Ar. is said to have explained the couplet as referring to a sham fight for practice (**διδασκόμενος**) which, oddly enough, would seem to require **ποτε**, not **τότε**: **ὅτι σύνθηες ἦν τοῖς ἀρχαίοις ἀρματομαχείν, ἐσφαιρωμένοις** (tipped with 'buttons') **δῶρασι χρωμένους, καὶ ἀνατρέπειν ἐκ τῶν ὀχημάτων**, An. Such an idea is ludicrously out of place in the midst of so grim a description; the intention evidently is to make out that Euphorbos, though he has not been heard of before, is no unworthy victor.

- πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,
 οὐδὲ δάμασσ'· ὁ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε
 Πάτροκλον, γυμνὸν περ ἐόντ', ἐν δηϊοτήτι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 "Ἐκτῶρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον
 ἄψ' ἀναχαζόμενον βεβλημένον ὀξεῖ χαλκῶι,
 ἀγγίχιμόλῳν ῥά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
 δούπησεν δὲ πεσῶν, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβιήσατο χάρμηι,
 ὦ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πῖεμεν ἄμφω· 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
 "Ἐκτῶρ Πριαμίδης σχεδὸν ἐγγχεῖ θυμὸν ἀπηύρα,

812. τοι: τις J. || πρῶτον PR. 813. αἰεῖς CG. 816 om. H^t. 817.
 ἄψ δ' H Syr. 820. ῥά: δέ H Syr. 824. ὦ: τῷ G. || ἐν κορυφῇσι P. ||
 μάχεσθαι LQ Syr. 825. πινέμεν G.

He has killed (or at least dismounted) twenty enemies as a first lesson in the art of war, a feat which closely resembles Nestor's in *Λ* 748-49. For the gen. *πολέμοιο* see *H. G.* § 151 d.

815 evidently refers to 793-804; it can well be dispensed with. Possibly 814 should go with it, for we expect to hear that the spear is plucked out after a thrust, not after a cast.

817. This line is used here, as *Λ* 585, of the wounded warrior; usually it refers to the successful assailant, who is more properly said *κῆρ' ἀλεείναι*. The variant *ἄψ δ'* is no doubt a reminiscence of the six other places where the line recurs with the connecting particle, rather than an intimation that 813-16 were ever omitted.

820. The poet has evidently forgotten that when last we heard of Hector he was holding on to Kebriones' head, face to face with Patroklos (762-63).

823. *ἀκάμαντα*, the epithet is elsewhere in *H.* applied only to the river Spercheios and to the sun. The fierceness of the boar is not exaggerated when

he is made to fight the lion: a Mahratta proverb says 'a boar will drink between two tigers'; compare also *P* 21-22, and Hes. *Scut.* 168 ff., where a fight between boars and lions is represented on the shield.

825. *ἀμφί* with gen. recurs in *H.* only *θ* 267, though the case is common with the compound *ἀμφιμάχεσθαι*; see note on 526, and *H. G.* § 184. *πῖεμεν* with *ι* only here and *π* 143, σ 3; in all other cases the aor. has *ι* (thirty-three times). It is easy here to adopt the variant *πινέμεν*, but Schulze (*Q. E.* p. 360) would read *πῖμεναι*, from a non-thematic aor. **ἐπῖν*, of which we have imper. *πίθι*, and subj. *πίομαι* used as fut., like *ἐδομαι* beside *ἐδμεναι*.

826. For *τ'* Brandreth and van L. read *F'*.

827. *Ar.* and mss. accent *πέφνοντα*, apparently regarding it as a present. But Herodianos and Tyrannio preferred the regular aor. accentuation, and the sense requires that tense. *πολέας πεφνόντα*, as Paley remarks, answers to *ἀκάμαντι*, both implying the hitherto unconquered combatant.

καί οἱ ἐπενχόμενος ἔπεα πτερόεντα προσηύδα·
 “Πάτροκλ’, ἣ που ἔφησθα πόλιν κεραϊζέμεν ἀμύν, 830
 Τρωιάδας δὲ γυναικας ἐλευθέρον ἦμαρ ἀπούρας
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 νήπιε· τάων δὲ πρόσθ’ Ἐκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχρῃ δ’ αὐτὸς
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835
 ἦμαρ ἀναγκαῖον· σὲ δέ τ’ ἐνθάδε γῦπτες ἔδονται.
 ἂ δαίλ’, οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
 ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ’ ἰόντι·
 ‘μή μοι πρὶν ἵεναι, Πατρόκλεις ἵπποκέλευθε,
 νῆας ἐπὶ γλαφυράς, πρὶν Ἐκτορος ἀνδροφόνοιο 840
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
 ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθε.”
 τὸν δ’ ὀλιγοδρανέων προσέφη, Πατρόκλεις ἵππευ·
 “ἦδη νῦν, Ἐκτορ, μεγάλ’ εὖχεο· σοὶ γὰρ ἔδωκε
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν 845
 ῥηιδίως· αὐτοὶ γὰρ ἀπ’ ὤμων τεύχε’ ἔλοντο.
 τοιοῦτοι δ’ εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
 πάντῃς κ’ αὐτόθ’ ὄλοντο ἐμῶι ὑπὸ δουρὶ δαμέντες.

829. πτερόεντ’ ἀγόρευε(ν) DGHRTU. 830. κεραϊζέμεν : κεραϊζέμεν Ω. ||
 ἀμύν : ἄμυν Harl. a : ἀμῖν Cant. : αἰμῖν D sup. : ἐμῖν P. 834. πολεμι-
 ζέμεν Syr. 835. φιλοπτολέμοισι J Vr. A. || ὃ : ὅς HP Syr. 837. οὐδέ τι
 τοι D : οὐ τοι Vr. d. 838. τοι ACHPR Harl. a : κοί (coi) Ω. || μένειν R. ||
 ἐπέτελ’ J : ἐπέτελλεν PQR Cant. Harl. a, Vr. A. 840. ἐπὶ : ἀνὰ (ἀνα)
 DGJSTU. || πρὶν γ’ GPRSTU Syr. || ἀνδροφόνοιο : ιπποδαμοιο Syr. 842.
 ce Ar. Ω : κοί DQ Syr. King’s. || δὲ : δ’ οὐ Harl. a, Vr. A. 843. προσέφη Q.
 844. ἔκτωρ D. 848. κ’ : δ’ R. || αὐτόθ’ : αὐτὶκ’ Q Cant. Vr. A. || δαμάντες J.

830. κεραϊζέμεν, mss. κεραϊζέμεν, but the fut. is imperatively required (see δέξω 832). In this matter the mss. have little authority ; but the corruption must be an early one. The correction was made by Bekker. See note on N 644.

833. For the use by the speaker of his own name in proud self-consciousness see H 75.

834. ποσσὶν ὀρωρέχεται, stride, cf. τρις μὲν ὀρέξατ’ ἰών N 20, τανύοντο δὲ μώνυχες ἵπποι II 375.

836. ἀναγκαῖον, like δούλιον, ἐλευθερόν (831) ἦμαρ, the day of compulsion ; cf. ω 210 θυμῶς ἀναγκαῖοι. ἀναγκαῖον is said to have been a Boiotian name for prison (Et. Mag.).

840. πρὶν rather than πρὶν γ’, see on E 288.

841. See B 416, where this threat is actually made, but under circumstances very different from those imagined by Hector. The irony of Hector’s sarcasm and its falseness is heightened when we find the same tone in Achilles’ words to Hector himself when he lies dying in X 331–36. The two passages are closely parallel throughout ; note that 855–58 = X 361–64. In both cases the dramatic effect of the contrast between the victor’s taunt and the solemn prophecy of the dying man is extraordinarily fine. αἱματόεντα is proleptic, like ῥωγαλέον in B 417.

ἀλλά με μοῖρ' ὅλοή καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺν δέ με τρίτος ἐξεναρίζεις. 850
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
 οὐ θην οὐδ' αὐτὸς δηρὸν βέηι, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν. θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο."
 ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
 ψυχὴ δ' ἐκ ῥεθέων παταμένη Ἀϊδόσδε βεβήκει,
 δὺν πότμον γόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·
 "Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;

850. ἐξεναρίζεις Q (U¹?). 851. τοι: coi PR. 852. βέηι: βίη U:
 Βαίη C Vr. A. 856. εἰδόσδε κατἄλθεν Athen. xi. 507. 857. ἀνδροτῆτα
 G King's: ἀδροτῆτα Cant. Mor. 858. τεθνηῶτα Ar. JPRT Mor.: τεθ-
 νειῶτα Ω.

849. The singular ἔκτανεν shews that
 μοῖρα and Λητοῦς υἱός are to be joined
 in a sort of hendiadys, 'fate by the hand
 of Apollo'; compare Ζεὺς καὶ Ἀπόλλων
 above. There is therefore no reason to
 take offence at τρίτος in the next line.
 But many critics, from Heyne onwards,
 have suspected 849-50 as mere repeti-
 tion. The latter at least could be well
 spared.

852. βέηι, see note on O 194. We
 should of course read βέε'(αι), or βίε'(αι)
 if βίωμαι is the right form.

854. δαμέντ' clearly for δαμέντι, which
 Ar. accordingly wrote ἐκ πλήρους. Others
 took it to be for δαμέντα, but we can
 only explain this by some such violent
 means as an 'ellipse of θανείν.' See
H. G. § 376. 3. For the dying man's
 power of prophecy Schol. A quotes
 Artemo of Miletos ἐν τῷ περὶ οὐνείρων,
 "ὅταν ἀθροισθῇ ἡ ψυχὴ ἐξ ὅλου τοῦ
 σώματος πρὸς τὸ ἐκκριθῆναι, μαντικωτάτη
 γίνεται." καὶ Πλάτων ἐν ἀπολογία Σω-
 κράτους (39 c) "καὶ γάρ εἰμι ἐνταῦθα ἐν
 ᾧ μάλιστα ἄνθρωποι χρησμοειδοῦσιν, ὅταν
 μέλλουσιν ἀποθανεῖσθαι." See also Cic.
Div. i. xxx. 63.

856. ῥεθέων· ὅτι πάντα τὰ μέλη ῥέθη
 "Ὅμηρος προσαγορεύει, οἱ δὲ Αἰολεῖς μόνον
 τὸ πρόσωπον, An. The word is of doubt-
 ful origin, and we have no information
 about it but this. It recurs X 68, 362,
 and in the sing. =face, Soph. *Ant.* 529,
 Eur. *H. F.* 1204. There is no reason

but tradition to shew that it means
limbs here; *mouth* would suit equally
 well and explain how it came to mean
face; cf. the double meaning of *os*. So
 Ap. Rhod. uses ῥεθέων = face, ii. 68.

857. ἀνδροτῆτα, see note on B 651.
 The word recurs only in X 363, Ω 6.
 Here and in Ω there is some slight
 evidence for ἀδροτῆτα or ἀδροτήτα. The
 former can be only another way of
 spelling ἀνδροτῆτα. Neither ἀδροτῆτα,
ripeness, nor ἀρετήτα, Bekker's con-
 jecture, is at all likely. Still less can
 Clemm's λιποῦσα δροτῆτα (=ἀνδροτῆτα,
 on the analogy of Hesych. δρώψ· ἀνθρω-
 πος), with the forbidden caesura, be
 accepted. We have in fact no choice
 but to acquiesce in the ordinary reading.
 As to the meaning of the word Ar.
 pointed out (on Ω 6) οὐδέποτε ἀνδροτῆτα
 εἶρηκε τὴν ἀνδρείαν, ἀλλ' ἡγορήν, and on
 this ground athetized Ω 6-9. Schol. B
 shews what he thought the word did
 mean: ἀνδροτῆτα οὐ τὴν ἀνδρείαν, ἀλλὰ
 τὴν ἀνθρωπότητα, τὴν ἀνδρὸς φύσιν. ἀν-
 δρείαν γὰρ οὐ καταλείπει, ἀρετὴν οὖσαν
 ἰδίαν. This is too metaphysical for
 Homer, but it is likely enough that
 between ἡγορή and ἀνδροτῆτα there may
 have been the vague difference of con-
 notation which separates 'manliness'
 from 'manhood'; the former being
 specialized in the direction of physical
 courage, the latter retaining the vaguer
 sense.

τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο 860
φθήῃ ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;”

ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
εἴρυσσε, λὰξ προσβάς, τὸν δ' ὑπτιον ὥσ' ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

861. φεῖν JS: φεαίν(ι) Q Cant. Harl. a: φεήν ἡγουν φεαίν Eust. 863.
προβὰς OGQRSU Lips.: προβιβὰς Vr. A. 864. ἐπ' ἡ μετ' Eust. 867. ἄβροτο
LT. || τινὲς <προσ>γράφουσιν ἡματι τῶι δτ' ἔγμμε θέτιν λιπαροκρήδεμνον Sch. T.

861. It might seem most natural to join φεῖν with ὀλέσσαι, *be first to lose his life*. But the constr. with the infin. instead of the part. is unknown

in H., and is so rare in later Greek as to oblige us to join φθήῃ τυπεῖς, taking ὀλέσσαι as consecutive, *so as to lose*.

INTRODUCTION

THE Seventeenth Book offers to the analyst a very difficult and complicated problem. The weakness of the narrative as a whole is patent. A continual want of clearness and grasp of the situation culminates in the four successive 'false starts' of 366-423. The larger part of the book is taken up with resultless combats; it is not till the heroes send Antilochos to bring Achilles the news of Patroklos' death and start off bearing the body to the camp that any advance is made with the main story. Only two famous episodes occur in the book—the 'elegiac' account of the mourning of Achilles' horses over the body of Patroklos (426-58), and the prayer of Aias, 'Give but light, and slay us, if thou wilt.' The latter of these is found amid surroundings which forbid us to regard it as very ancient; the former, beautiful though it is, betrays a sentimental tone foreign to the oldest Epic, and is moreover bound up inextricably with one of the most languid and uninteresting battle-scenes in the *Iliad*. The futile tactics of Automedon (459-65) may perhaps be regarded as shewing the unnerving effects of grief, though we should have expected to find this stated if it was in the poet's mind. But the following fight, in which heroes of the first class, like Hector and Aineias, the two Aiantes and Menelaos, are brought together only to walk away again after a couple of spear-casts, of which only one takes effect, and that upon the otherwise unknown Aretos, is a near approach to bathos.

The opening episode, the duel of Euphorbos and Menelaos, coheres closely with the end of II; indeed it really begins with II 864, the last four lines of the book being designed to clear the ground by removing Hector for a time. But we saw reason in II for suspecting that Euphorbos had originally no hand in the death of Patroklos. This supposition is confirmed when we examine the end of the duel in this book. Hector is expressly summoned back by Apollo for the sake of Euphorbos, whom Menelaos is despoiling (80-86). Hence when Menelaos finds that he must retreat (91), we naturally suppose that the *τεύχεα καλὰ* to be abandoned are Euphorbos's, the *κλυτὰ τεύχεα* of 85. But in the sequel it appears that they are those of Patroklos; from this point the arms and body of Euphorbos are completely forgotten (see particularly 108, 113), and the body of Patroklos alone is contended for through the rest of the book. The most reasonable

conclusion seems to be that II 864-P 124 are a single episode due to the hand which introduced Euphorbos and Apollo in II 787 ff. In the original form of the story Hector alone slew Patroklos, and immediately proceeded to take his armour.

But of this original fight over the body very little can have come down to us unaltered. With the appearance of Glaukos in 140 we again come to a later stratum, which has itself been much disturbed by the intrusion of the idea of the change of armour. Hector's sudden retirement from the field in order to put on Achilles's armour shocked even the ancient critics (see note on 186). Some minor difficulties in the sequel of the Glaukos episode (to 232) are mentioned in the notes. By the excision of 186-228 the worst of them are avoided.

With 268 (see note there) we find incidental mention of a supernatural darkness sent by Zeus, which never seems to make any difference to the fighting. We have come across it before in O 668, II 567; in both cases it is mechanically introduced, and can be at once cut out. So here—268-73 can go without any loss to the context. In 368 the *ἀήρ* may be the same as this darkness—the passage is suspicious on other grounds—but it may mean only the dust-cloud raised by the fighters, for where the fighting is slack there is no dust (370-73). In 644—which has doubtless led to the interpolation of 268-73—the latter interpretation is decidedly preferable.

From 274 the narrative proceeds smoothly—though 356-65 are very weak—till we reach 366, a line which seems to promise some new development. But, after an account of the darkness, we only hear of the slackness of Nestor's sons, to be again pulled up by a line (384), which, though it contains an untrue statement, once more promises some new episode. Again we are disappointed to find nothing but a general account of the situation. Twice again the same thing happens; the apparently introductory lines 400 and 412 only lead up to the statement that Achilles knew nothing of Patroklos's death, and to very vague descriptions of the spirits of the combatants. All these short sections contain strange expressions and other difficulties which are referred to in the notes. It is only the fifth introduction, 424, which actually leads to a new episode, that of the horses, which has been already touched upon. This comes to an impotent conclusion in 542, and we return once more to Patroklos, who has meanwhile been forgotten.

The concluding section of the book, from 543, seems to be all of a piece. The mention of Phoinix in the opening announces it as very late, and the language, especially towards the end, entirely confirms the impression (see notes on 724, 727, 732-33, 739). The word *γυμνός* in 711 clearly implies the change of armour; but the whole passage appears to be so late that we need not speak of interpolation here.

The logical conclusion seems to be that we have a narrative which has developed by successive stages from a comparatively short combat over the body of Patroklos between Hector on the one side and Aias and Menelaos on the other. If any remains of the original fight have survived, they can only be sought in 125-39, 233-365, mixed up in any case with later additions. The false starts in 366-423 are presumably relics of various

continuations of the main fight which have now been welded together to form an introduction to the Ὀπλοποιΐα in the next book. Whether or no the body of Patroklos was rescued at all in the original story it is no longer in our power to say. We have reached a gap in the story of the Μῆνις which can only be filled by useless guess-work.

ΙΛΙΑΔΟΣ Ρ

Μενελάου ἀριστεία.

οὐδ' ἔλαθ' Ἀτρέος υἱὸν ἀρηΐφιλον Μενέλαον
 Πάτροκλος Τρώεσσι δαμείς ἐν δηϊότητι.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
 ἀμφὶ δ' ἄρ' αὐτῶι βαῖν' ὥς τις περὶ πόρτακι μήτηρ
 πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5
 ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος. ~~ταύτην~~
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔειπεν,
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.
 οὐδ' ἄρα Πάνθου υἱὸς ἐνμμελὴς ἀμέλῃσεν
 Πατρόκλοιον πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
 ἔστη, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον·
 “Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 χάζεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
 οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων

1. οὐδ' : οὐκ PR. 7. οἱ : οὐ Zen. || δόρυ τ' : δόρατ' GQ : δούρατ' H.
 8. τοῦ γ' : τοῦ τ' S. || ἀντίον QR Vr. b d. || ἔλεθ(ι) Q Cant. Lips. Vr. b d.
 9. ἐνμμελὴς P. 12-13 om. Q. 12. διοτρεφές H. 14. κλειτῶν Harl. a.

4. Compare E 299 ἀμφὶ δ' ἄρ' αὐτῶι βαῖνε λέων ὡς ἀλκί πεποιθώς, 300-1 being =7-8 below. The point of the simile lies only in the affectionate care of the mother for her young; we can hardly read into it that she is warding off the attack of a beast of prey.

5. εἰδυῖα for *ιδυῖα*: the short form can be restored (see on A 365) everywhere but here and Hes. *Theog.* 887. The diphthong is of course due to the influence of the masc. *ειδώς*. See *H. G.* § 26. 3. The form may perhaps serve to indicate the lateness of the whole passage, but not to condemn the line (van L.) or couplet (Fick). The ex-

pansion of *πρωτοτόκος* in οὐ πρὶν εἰδυῖα τόκοιο is thoroughly Homeric (see note on Θ 527), and the line is not in the least like an interpolation. *κινυρή*, *οὐκτρόφωνος* διὰ τὸ πολὺ τῆς στοργῆς Eust., rightly no doubt. The word does not recur in H. except in Zen.'s reading of I 612, *κινυρίζων*.

7-8 = E 300-1, where see notes.

9. Πάνθου, read *Πανθόου*: so also 23, 40, 59. See note on O 522. *ἐνμμελὴς*, in this passage (also 23, 59) of the sons of Panthoos, and γ 400 of Peisistratos son of Nestor; elsewhere only in gen. and restricted to Priam.

Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
 τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρῆσθαι,
 μή σε βάλλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.
 οὔτ’ οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
 οὔτε συνὸς κάπρου ὀλοόφρονος, οὗ τε μέγιστος
 θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
 ὅσσον Πάνθου υἱὲς ἐυμελῆαι φρονέουσιν.
 οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο 25
 ἧς ἦβης ἀπόνθη’, ὅτε μ’ ὄνατο καὶ μ’ ὑπέμεινε
 καὶ μ’ ἔφατ’ ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κίοντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.
 ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα

16. ἄρασαι R. 20. παρδάλιος Ar. Ω: πορδάλιος ADJSU Ambr. Mor.
 Harl. a, King's Par. a c f¹ h. 21. μέγιστος: μάλιστα PR. 22. ἐνὶ: παρ R. ||
 περὶ: μέγα Lips. Cant. 23. εὐμελείου R. || φορέουσιν AJPTU Ambr. fr. Mosc.,
 ap. Eust. and γρ. Lips. 25. ἀπόνθη' CR. || ὑπόμεινε R. 27. ἔ: τέ Ar.
 Par. c¹ d g: με C¹. 28-159 lost in D (2 leaves). (So La R.; who however
 cites it on lines 30, 37.) 29. ΘΗΝ: ὀη S. || μευ: μὲν P¹R.

16. με ἔα, read μ' ἔαε with Payne Knight. Cf. X 339. The tone of Euphorbos' speech evidently implies that Patroklos' armour is still on his body.

19. Ζεῦ πάτερ, not a mere expletive to give force to his words, but a rhetorical artifice to express contempt; he ignores the presence of Euphorbos, and affects to address his remarks to a third party.

20. παρδάλιος, see note on N 103. On the Homeric use of οὖν see H. G. § 349. Here it is evidently nearly allied to the ironical ἄρα.

21. μέγιστος, predicative. But the variant μάλιστα is perhaps to be preferred: ὅς (οὗ, etc.) τε μάλιστα is a very favourite ending to a line. For the wild boar's strength and courage see on II 823.

22. σθένει βλεμεαίνει, Θ 337; it is pretty clear that the added περί means *exceedingly* (H. G. § 186), though Hoffmann thinks it implies 'his strength forms the centre, the kernel, of his fury.' This is hardly likely. Here again we are tempted to read μέγα in conjunction with μάλιστα in the preceding line; cf. E 399 ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων. The sons

of Panthoos are Euphorbos, Hyperenor, Polydamas.

24. οὐδέ μὲν οὐδέ B 703, M 212. The slaying of Hyperenor by Menelaos is mentioned in E 516, but in a merely cursory manner, with nothing to explain the allusion here. Of course we may take ἔφατο (26) to mean *thought*, but even then we should have expected to find in E some indication of the means by which Hyperenor shewed his contempt; unless Menelaos means to assume it for rhetorical purposes here.

25. ἀπόνθητο, cf. A 763 Ἀχιλλεὺς οἷος τῆς ἀρετῆς ἀπονῆσεται. ὄνατο, *made light* of me; a form found here only. It is probably to be regarded as an imperf. of *δυναμαι*, a by-form of *δυναμι*; cf. *δυναται* ἀτιμάζεται, μέμφεται, Hesych.; unless indeed we ought to read *ὄνωτο* with Brandreth, or *ὀνόσατ'* ἡδ' ὑπέμεινεν with P. Knight. It would seem that there has been some confusion in form owing to the neighbourhood of the similar but perfectly distinct *ἀπόνθητο*.

27. πόδεσσι γε οἷσι, not on his own feet, but on those of others (carrying his body). Paley compares Eur. *Bacchae* 968 φερόμενος ἦξεις.

στήνῃς· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30
 ἐς πληθὺν ἰέναι, μὴ δ' ἀντίος ἴστασ' ἐμεῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νῆπιος ἔγνω."
 ὥς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσηύδα·
 "νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἥ μάλα τίσεις 35
 γνωτὸν ἐμὸν, τὸν ἔπεφνες, ἐπυνχόμενος δ' ἀγορεύεις,
 χήρωςας δὲ γυναῖκα μυχῶι θαλάμοιο νέοιο,
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 ἥ κέ σφιν δειλοῖσι γόου κατὰπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τεύχε' ἐνείκας 40
 Πάνθωι ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δῆνη.
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδήριτος, ἥ τ' ἀλκῆς ἥ τε φόβοιο."

30. ἔγωγ': ἐγὼ G. 31. ἰέμεναι H. || ἔμοιο PQ. 32. τι: τε R. 34.
 διοτρεφές HR. || μάλα: τάχα P, ἐν τισὶ τῶν ὑπομνημάτων Sch. T. 35. τὸν
 om. R: ὃν J Harl. a. 37. ἄρρητον AD(?)JQTU. 38. κέ: καί CP. 40. ἐν:
 ἐνὶ Lips. 41. ἔτι: κατ' ἑνία τῶν ὑπομνημάτων ἐπὶ Did. 42. ἀδήριτος P. ||
 ἥ τ' . . ἥ τε Nikanor A. οὐτ' . . οὔτε GHS Harl. b, Par. a: ἡδ' . . ἡδὲ Ar. Ω.

32. The thought evidently is, 'be wise before you have come to harm; even a fool is wise *after* the event.' Cf. Hesiod *Opp.* 218 παθὼν δέ τε νῆπιος ἔγνω, Plat. *Symp.* 222 B κατὰ τὴν παροιμίαν ὥσπερ νῆπιον παθόντα γινώσκει. The word παθέειν has evidently at once suggested the proverb here and involved the slight change of παθὼν to ῥεχθὲν. The clause πρὶν . . παθεῖν belongs strictly to ἰέναι, μὴ δ' . . ἐμεῖο being parenthetical.

34. τίσεις, lit. *thou shalt pay me back my brother*, i.e. his blood-price—in kind.

36. θαλάμοιο νέοιο, see note on Z 242. In the 'common house' system, which may be alluded to, the family grows by the addition of new chambers, not of new houses.

37=Ω 741. Interpreters are divided in both places between ἄρρητον and ἀρητὸν (ms. testimony is indifferent). The former occurs ξ 466 ἔπος ἄρρητον= *unsproken*; from this to the sense *unspeakable* is an easy step, see note on Ξ 195-96 and cf. ἀσπετος. If we read ἀρητὸν it should mean *prayed for*, like πολυάρητος ζ 280, τ 404. But out of this no reasonable sense can be got, in spite of the desperate efforts of the scholiasts (εἰς τοῦτο αὐτοὺς κατέστησας ὥστε εὐχὴν ἡγεῖσθαι τὸ θρηνεῖν τὸν ἑαυτῶν παῖδα, καὶ ἔχειν ἐξουσίαν σχολάζειν γόοις καὶ θρήνοις, Schol. A). Others therefore

take it in the sense '*prayed against*,' i.e. *accursed*. This sense occurs in the compounds ἐπαρή and καταράσθαι, but not in the simple ἀρή and ἀράσθαι, which merely mean *prayer*, *pray*, whether for good or ill. We have therefore no right to import it into the adj.; because an ill may be prayed for against some one else it does not follow that *prayed for*= *prayed against*. At best we might say that the sentence means *thou hast brought on his parents the woe for which thou hast prayed* (against them). Any derivation from ἀρή (ἀρης? see M 334), *mischievous*, is excluded by the ἄ.

42. The constr. of ἀλκῆς and φόβοιο is not quite clear. It is possible to join them with πόνος, *the struggle for victory or flight* (battle for life or death, as we say), but it is perhaps more natural to take them with the neg. adjectives. Nikanor connected them directly with ἀπείρητος, *without trial of victory or defeat*, ἀδήριτος being parenthetical. But the relation is in any case a vague one, and we may combine both, *the struggle shall not be untried or unfought of life or death*. For ἀδήριτος cf. note on Π 756.—ἥ τ' . . ἥ τε seems to be equivalent to εἴτε . . εἴτε. The combination recurs only in I 276, A 410 [T 177] and is of doubtful authenticity (see *H. G.* § 340). On the other hand

ὥς εἰπὼν οὕτησε κατ' ἀσπίδα πάντοσ' εἴσῃν·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶι 45
Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
ἄψ δ' ἀναχαζόμενοι κατὰ στομάχοιο θέμεθλα
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖνι χειρὶ πιθήσας·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἄκωκῇ.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶι· 50
αἵματι οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοίαι
πλοχμοὶ θ', οἷ χρυσῶι τε καὶ ἀργύρῳ ἐσφῆκωντο.
οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳ ἐν οἰοπόλῳ, ὃ θ' ἄλις ἀναβέβροχεν ὕδωρ,

44. χαλκός Ar. A (H *supr.*) PQRT (e *corr.*), γρ. Eust.: χαλκόν Ω. ||
ἀνεγνάμφῃ HL. 45. ἀσπίδι ἐνὶ ST Vr. d: ἀσπίδι ἐν ACHJ (ἐκ) U fr. Mosc. ||
ὠρνυτο Q Bar. Mor. 51. χαρίτεσσι μέλαιναι Zen. 52. ἐσφῆκοντο JS Lips.:
ἐσφῆκωνται CP. 54. ἀναβέβροχεν Zen., γρ. Eust.: ἀναβέβρυκεν fr. Mosc.
Par. h: ἀναβέβρυχεν Ω.

ῆδ' . . ῆδέ, though approved here by Ar., is never found again; it must be taken as=ῆμεν . . ῆδέ. It makes little difference to the sense whether the conjunctive or disjunctive form or the negative οὐτ' . . οὐτε is adopted.

43-46=Γ 347-50.

47. εὔμεθλα, cf. Ξ 493. στομάχοιο (dimin. of στόμα), throat, as Γ 292. 48 = A 235.

51. Χαρίτεσσιν ὁμοίαι, brachylogy or compendious comparison, cf. β 121 ὁμοῖα νοήματα Πηνελόπειῃ and Φ 191. Zen. is said to have read χαρίτεσσι μέλαιναι (ἀδιανόητον ποιῶν, as An. says). Μακεδόνες καὶ Κύπριοι χάριτας λέγουσι τὰς συνεστραμμένας καὶ οὐκ μυστίνας ἄς φαμεν στεφανίτιδας, Schol. A. Notice the peculiar effect produced by the asyndeton.

52. See Helbig *H. E.* 242; the hair is pinched into locks by little spirals of gold or silver such as have been found lying beside the skull in graves in Etruria, in Greece (Olympia, Boiotia, Mykene), and Hissarlik. The habit is therefore both very ancient and widely spread. Cf. also B 872, and Virgil's *crines nodantur in aurum*, *Aen.* iv. 138.

53. Cf. § 163, where Odysseus compares Nausikaa to a φοῖνικος νέον ἔρνος, and Swinburne's 'Thy tender body as a tree Whereon cool wind hath always blown, Till the clean branches be well grown.' Hehn, who—on very weak grounds—

holds that the wild olive alone was known in early Homeric days, sees in this mention of cultivation proof of the lateness of the passage.

54. οἰοπόλῳ, see note on N 473. We must take ἀναβέβροχεν as perf. of ἀναβρέχω, referring ὅ to ἔρνος, a shoot which water moistens abundantly. This may have been corrupted to the vulgate ἀναβέβρυχεν by the analogy of ὑπόβρυχα, which probably is not connected with βρέχω. ἀναβέβρυχεν is quite impossible as a perf. of βρέχω, and the short form of the root, if we assume a pres. *βρύχω, is practically unexampled (*H. G.* § 25. 3). The same reason forbids us to read ἀναβέβρυκεν and refer to βρώ, *teem* (56), which in late Greek=*make to gush forth* (e.g. St. James iii. 11 μή τι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν; cf. mod. Gk. βρύσις=*spring*), though this sense is exactly what is required. Zen., the only authority for ἀναβέβροχεν, probably took it to mean 'a shoot which drinks in water abundantly'; for he supported his reading by a reference to μ 240 ἀλλ' ὅτ' ἀναβρόζειε θαλάσσης ἀλμυρὸν ὕδωρ. For ὃ ε' ἄλις read δ' ἄλις with Bentley. Fick omits the line and thus gets rid of the awkward collocation of ὕδωρ with καλὸν τηλεθάον, which of course belong to ἔρνος; but there is no reason for the interpolation.

καλὸν τηλεθάον· τὸ δέ τε πνοιαί δονέουσι 55
 παντοίων ἀνέμων, καὶ τε βρύει ἄνθει λευκῶι·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν ἐυμελίην Ἐύφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 ὥς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκι πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἣ τις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει
 δηϊῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆς 65
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὗ τιμι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσαστο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ Ἔκτορ' ἐπῶρσε θοῶι ἀτάλαντον Ἀρηϊ,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντη·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75

56. ἄνεοι J. 58. ἐξέστρεψε P. || γαῖης JTU Vr. d and ap. Eust. 62.
 ἀρπάσει CQ Lips. 63. τῆς τ' R. 64. λαφύσσει G: λαφύσει S. 65. τὸν γε:
 τόνδε C: τὸν τε U. || τ' om. CPQRU. 66. ἰύζουσιν Q. 67. χλωρὸν δέος:
 δριμύς χόλος Par. a (γρ. χλωρον δέος sic) and ap. Eust. || μάλα . . (69)
 ἐλθέμεναι om. Q. 70. φέροι Q: φέρει Vr. A. 72. θοῶι: εὐῶι Vr. b.
 73. Μέντη: τινὲς γρ. Πείρωι Sch. T. 74 om. T. 75. ἔκτωρ U. || θέεις:
 νοέεις Ap. Lex. 20. 6.

55. For the supposed benefit of wind cf. ἀνεμοστροφὲς ἔγχος A 256, and Catull. lxii. 39 *ut flos in septis secretus nascitur hortis—quem pulcent aurae, firmat sol, educat imber*.

58. *βόρου*, the trench in which it is planted, cf. Virg. *Georg.* ii. 50 *scrobibus mandat mutata subactis*.

63–64 = A 175–76.

66. *ἰύζουσιν*, so o 162, and *λυγμός* Σ 572. It is applied to the dogs only by 'zeugma,' i.e. the dogs are virtually forgotten.

70. *φέρει* where later Greek would require the aor. indic., see note on E 311.—For the short syll. before *ρεῖα* see note on 462. According to the later legend Panthoos was priest of Apollo

(*Panthus Othryades, arcis Phoeibique sacerdos*, *Aen.* ii. 319).

73. The Kikones have another leader in B 846. Cf. a 105 *ειδομένη ξελίωι*, Ταφίων ἡγήτορι Μέντη. Hence some wrote Πείρωι, that being the name of a Thracian in Δ 520.

75. *ἀκίχῃτα* in a vague sense, *what cannot be caught*; cf. the proverbial *τὰ πετόμενα διώκειν*. Acc. to Nikanor τὸ ἀκίχῃτᾶ φασὶ Ποσειδώνιον τὸν Ἀριστάρχου ἀναγνώστην τοῖς ἐξῆς προσνέμειν, καὶ τὸν Ἀριστάρχον ἀποδέχεσθαι. It appears therefore that it had been usual to read θέεις ἀκίχῃτα, διώκων ἵππους, taking ἀκίχῃτα as adv. This same Poseidonios, Ar.'s 'reader,' is mentioned again on Z 511 (see App. Crit.) as an authority

ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος ἀρήϊος Ἀτρέος υἱὸς
 Πατρόκλωι περιβάς Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοῖδην Ἐυφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας.
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρεε δ' αἷμα κατ' οὐταμένην ὠτειλὴν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶι,
 ὄξεια κεκληγῶς, φλογὶ εἵκελος Ἡφαίστοιο
 ἀσβέστωι· οὐδ' υἱὸν λάθεν Ἀτρέος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 “ὦ μοι ἐγών· εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μὴ τίς μοι Δαναῶν νεμεσῇσεται, ὅς κεν ἴδῃται.
 εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μὴ πῶς με περιστείωσ' ἓνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;

82. αὖτις C. || ἀμ: ἀν JPQRS Cant. Lips. 86. ἔρρεε P: ἔρρει Ω. ||
 οὐταμένης ὠτειλῆς Q Cant. 89. λάθ' Lips.: ἔλασ' Q. 90. δ' ἄρα:
 μάλα Mor. 90. From this point Lips. is in another hand—Lips. 91. ἐγὼ P. ||
 κάτα: κλυτὰ H. 93. μοι: με Q Vr. A. 94. καὶ: κατὰ J. 95.
 περιστῆς Ar. CU (η over ει): περιστῆς Mor. 97. ταῦτα: πάντα Mor.

on the division of words. For the employment of professional readers cf. Cic. *ad Att.* i. 12, Plut. *Alex.* liv., *Crass.* ii. Possibly Ar. may have employed Poseidonios to illustrate his lectures by recitation.

76-78=K 402-04; 82=N 239; 83, see Θ 124; and for ἀμφὶ μελαίνας A 103. It is clear that 76-78 are interpolated from K, where they are far more suitable to the context.

86. κατὰ with acc. *down along*; but it is a question if we should not prefer the gen. (see App. Crit.), *down from*. Compare Ξ 518, and see Δ 140 ἐξ ὠτειλῆς.

89. ἀσβέστωι οὐδ' must be read as three syllables by synizesis. This, how-

ever, is intolerably harsh, especially with a colon between. Bentley conj. ἀσπέτωι, Barnes more probably οὐδ' οὐα λάθ'.

90. See A 403. The following speech is formed on a regular scheme repeated in full in Φ 552-70 and X 98-130, and in a rather briefer form A 404-10. There come first two hopeless alternatives, introduced by εἰ μὲν κε . . . εἰ δέ κε, and both rejected in the formal line 97, the final resolve being taken in words implying desperation.

92. τιμῆς, recompense to be obtained; see note on A 159.

93. μὴ νεμεσῇσεται, subj. as Σ 8; H. G. § 278 b.

96. ἄρει: ἀγῆ H. Stephanus, joining it to the preceding line.

ὀππότε ἄνῃρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,
 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται 100
 "Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοήν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντε ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιέμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη." 105
 ἕως ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' "Ἐκτωρ.
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δέ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἠυγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δὲ ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλαιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·

98. ἐθέλῃς JT: ἐθέλοι GR: ἐθέλει CP¹Q Mor. 99. πῆμα: κύμα C.
 103. αὖτις C. || ἰόντε Zen.: ἰόντες Ar. Ω. || ἐπιμνησώμεθα JT. 104. πως:
 περ C. 105. φέρτερον CGHJQSTU Harl. a d, King's Par. e h j: φόρτατον
 . . γράφεται δὲ καὶ φέρτατον, *El. Mag.* 798. 47. 106. ὄρμαινε Vr. A. 109.
 εὐγένειος R. 110. διένται ar. Schol. A (see Ludwig). 111. ἔγχεϊ Cant. Mor.
 112. δὲ ἔβη JT: δέ τ' ἔβη Ω.

98. πρὸς δαίμονα, *deo invito* as 104; opposed to ἐκ θεόφιν 101 and σὺν δαίμονι A 792. The only other instance in H. of πρὸς with acc. = *against* also occurs in this book; πρὸς Τρώας 471.

99. κυλίσθη, see on A 347. To avoid the contracted τιμᾷ Fick reads *τινι*.

100. μ' = μοι as Z 165, etc.; κ' Brandreth.

101. ἐκ θεόφιν, cf. ὁρμηθεὶς θεοῦ θ 499. ἐκ is very commonly used of the divine source; cf. θεῶν ἐκ κήδεα πέσσει Ω 617, θεῶν ἔξ ἔμμορε τιμῆς ε 335, ἐκ Διὸς ἡείδεις X 280, etc.

103. ἰόντε, so Zen. The hiatus being permissible in the caesura, the dual obviously deserves the preference.

105. φέρτατον, a sort of meiosis for 'least ill'; ὡς ἐν κακοῖς τοῦτ' ἂν εἴη φέρτατον, Schol. A. Cf. κύδιον ἀχέων, Aisch. *Supp.* 14. The variant φέρτερον is apparently an emendation to express

'better than our present disasters.' Perhaps the poet means to suggest an etymology from φέρω, as if 'most bearable' of evils.

106-07 = A 411-12; 108, cf. A 461; 109, cf. A 547, Σ 318.

108. This is the scene which most nearly approaches that of the well-known Rhodian pinax in the British Museum, representing Menelaos and Hector actually fighting over the dead body of Euphorbos. See note on A 37.

112. παχνοῦται, lit. *is chilled*, frozen; so Hes. *Opp.* 360 ἐπάχνωσεν φίλον ἦτορ, Aisch. *Cho.* 83 πένθεσιν παχνουμένη. It is the opposite of *λαίνεσθαι* (Ψ 598). δὲ ἔβη has ms. authority, and has been independently conjectured; the vulg. δέ τ' is a mere stopgap to save the hiatus.

114 = A 595.

116. μάχης ἐπ' ἀριστερά, see N 765.

117 = N 767.

θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἡὔδα·

“Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῇ προφέρωμεν
γυμνόν· ἀτὰρ τά γε τεύχε’ ἔχει κορυθαίολος Ἔκτωρ.”

ὥς ἔφατ’, Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινε.

βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.

Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα, 125
ἔλχ’, ἔν’ ἀπ’ ὅμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῷ,
τὸν δὲ νέκυν Τρωϊῆσιν ἐρυσσάμενος κυσὶ δοίῃ·

Αἴας δ’ ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον.

Ἔκτωρ δ’ ἀψ’ ἐς ὅμιλον ἰὼν ἀνεχάζεθ’ ἐταῶν, 130
ἐς δίφρον δ’ ἀνόρουσε· δίδου δ’ ὅ γε τεύχεα καλὰ
Τρῳσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.

Αἴας δ’ ἄμφι Μενoitιάδῃ σάκος εὐρὺ καλύψας

ἑστήκει ὥς τις τε λέων περὶ οἷσι τέκεσσιν,

ὦι ρά τε νῆπι ἄγοντι συναντήσονται ἐν ὕλῃ

ἄνδρες ἐπακτῆρες· ὁ δὲ τε σθένει βλεμεαίνει, 135

πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·

ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.

119. **θέων** S. 126. **ἔν’ ἀπ’**: ἵνα τ’ P. || ὁμοιοι Q. 129. **ἀνεχάζεθ’** S.
131. **αὐτῷ**: ἀνδρῶν Mor. 133. **ἑστήκει** Ar. Ω: εἰστήκει CH²L²R, γρ. Harl. a.
134-36 *om.* Zen. Chia. 134. **συναντήσονται** AGH Cant. Vr. b, fr. Mosc. .
συναντήσονται Ω. 135. **ἐπακτῆρες** Mor. 136. **καλύπτων** Ar. Ω: καλύπτον
CHP²QRU¹ (or U²?) (Harl. b *supr.*) King’s Par. h. 137. **περὶ**: ἐπὶ Harl. a.

118. **φόβον**, here apparently *fear*, not *flight*.

122=P 693, Σ 21. It is to be presumed that Menelaos takes it for granted that Hector will have seized the armour immediately upon his retiring. But the line is clearly interpolated here. We ought to hear first that the armour is actually taken. The real antithesis to **νέκυν** **περ** is the live man, not the mere armour.

125. Here it is clear that Patroklos has not been previously despoiled of his armour, as related in the suspected lines at the end of II.

132. **καλύψας**, for the constr. cf. E 315 *πρόσθε* δὲ οἱ πέπλοι φαινοῦ πτύγμα κάλυψεν.

134-36 παρὰ Ζηροδότῳ καὶ ἐν τῇ Χίαι οὐκ ἦσαν, Did. The objection made to them was that it is the lioness, not the lion, who leads the cubs. Zen. no doubt

held that **λέων** was of common gender in H., the form **λέαινα** not being found; but that we must then omit the lines containing masc. pronouns. So also Σ 318, Φ 483, where see note. For the variant *συναντήσονται* see note on K 183.

135. **ἐπακτῆρες**, *huntsmen*, ἀπὸ τοῦ ἐπάγειν τοὺς κύνας, Schol. A; cf. τ 435, 445 (ὥς ἐπάγοντες ἐπήσαν, of men and dogs).

136. **ἐπισκύνιον** τὸ ἐπάνω τῶν ὀφθαλμῶν μέρος, ἥτοι τὸ τοῦ δέρματος συνοφρύωμα τοῦ μετώπου. . . Ιστοῦρηται τοῦτο ἐπὶ τῆς ἀληθείας· φασὶ γάρ, ὅταν ἐμπέσῃ λέων ἔχων σκύμνους, μαχόμενον αὐτὸν πρὸς τοὺς κυνηγούς κατανεύει καὶ καλύπτει τὰ φάη, ὅπως μὴ θεωρῶν τὰ ἐπιφερόμενα βέλη δειλιάσας καταλίπηι τὸ τέκνον. So also Pliny *H. N.* viii. 16. 19 *quum pro catulis feta dimicet, oculorum aciem traditur defigere in terram, ne venabula exravescat*. **κάτω** recurs only in ψ 91.

Ἄτρεΐδης δ' ἐτέρωθεν ἀρηΐφιλος Μενέλαος
ἐστήκει μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν, 140
Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῶι ἠνίπαπε μύθωι·

“Ἔκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο·

ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξην ἐόντα.

φράζεο νῦν ὅππως κε πόλιν καὶ ἄστν σαώσῃς

οἷος σὺν λαοῖσι τοῖ Ἰλῖωι ἐγγεγάασιν·

145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν

εἰσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν

μάρνασθαι δῆιοισι μετ' ἀνδράσι νωλεμέσ αἰεὶ.

πῶς κε σὺ χεῖρονα φῶτα σαώσῃας μεθ' ὀμίλον,

σχέτλ', ἐπεὶ Σαρπηδόν' ἅμα ξείνον καὶ ἑταῖρον

150

κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,

139. ἐστήκει Ar. AH¹JQTU Cant. Mor. Vr. b d A; ἐ*στήκει Harl. a (supr. ei);
εἰστήκει Ω. 141 om. A^t. 142. ἔκτορ ὦ G; ἔκτωρ PQ Vr. d. || ἐδέου Vr. A.
143. c' om. S. || φύλῃσιν P; φ*·········· R. 144. καώσεως Ar. AQ, fr. Mosc.
145. cὺν λαοῖσι: γὰρ cὺν γαμβροῖσι H. 146. γε om. C. || γρ. μαχεσόμενος
Harl. a. 148. διήοισιν ἐπ' Ar. (Did. on I 317). 149. ὀμίλον Ar. Ω:
ὀμίλου Zen. 151. ἀργείοισιν: οἰωνοῖσιν S Harl. a.

139. πένθος ἀέξων is an Odyssean phrase (λ 195, ρ 489, ω 231).

142. The synizesis of ἐδέεο is rare, and the few other instances which occur in the *Iliad* are of doubtful authenticity. See *H. G.* § 378*, van L. *Ench.* p. 298, and note on N 818. In Δ 264 (=T 139) read ὄρσο for ὄρσευ. For εἶχευ Ω 290 see note there. All other instances occur before vowels, where we can write -ε' for -eo. Here Fick reads μάχης ἀρ' ἐδέεο πολλόν (rather ἄρα δέεο), but there is no obvious reason why this should have been changed. But the *Od.* contains some nine cases where -eu cannot well be avoided; so it is best to acquiesce in the text, as another indication that the language of this passage is late, and similar to that of the *Od.* rather than *Il.* There were those who held that a dactyl was admissible in the 6th foot; see note on Ω 269.—For the phrase itself see note on N 310.

143. φύξην, a curious word recurring in Greek only in Lykophron and the other imitative pedants. A more correct form would be φυξήλος (Hesych.) from φύξα like σιγήλος from σιγα-, ἀπατηλός from ἀπατα-, cf. the Homeric κατα-ρηγλός from ριγέ-ω. φυξήλον is accord-

ingly read by van L. But this misses the sting of the fem. term. -is ('Ἀχαιῖδες, οὐκέτ' Ἀχαιοί).

144. ἄστν seems here used in its primitive sense *dwelling, home* (vas=to dwell); while πόλις is the citadel, πόλις ἀκρη. But there is no clearly marked distinction, cf. ζ 177, θ 525. In ξ 472-73 πόλις ἀστν and τεῖχος go together. καώ-··········, not σαώσεις, in spite of Ar., see *H. G.* § 326. 4.

145. Cf. Z 493. Here Nauck reads λαοῖς, οἱ κ.τ.λ., to save the F of *Filii*.

147-48. See I 316-17.

149. μεσ' ὀμίλον, *amid the press*, like μετὰ πληθύν B 143. Here also van L. reads καθ' ὀμίλον. According to the scholia it would seem that Zen. read μεθ' ὀμίλου, which he must have taken to mean *from amid the press*. This gives much better sense, but Greek knows no such use of μετὰ with the (abl.) gen. Maass conjectures that Zen.'s reading was μετὰ μῶλον, but for this there is no ground. δι' ὀμίλου (van L.) is more likely.

151. Ἀργείοισιν note the variant οἰωνοῖσιν, as γ 271, cf. E 488. Evidently Glaukos knows nothing of the rescue of the body by Apollo.

ὅς τοι πόλλ' ὄφελος γένητο, πτόλεΐ τε καὶ αὐτῷ,
 ζῶδς ἐὼν· νῦν δ' οὐ οἱ ἀλαλκέμεναι κύνας ἔτλης.
 τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
 οἴκαδ' ἔμην, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
 εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
 ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οἱ περὶ πάτρης
 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
 αἰψά κε Πάτροκλον ἐρυσαιμέθα Ἴλιον εἴσω.
 εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
 ἔλθοι τεθνηὼς καὶ μιν ἐρυσαιμέθα χάρμης,
 αἰψά κεν Ἀργεῖοι Σαρπηδόνας ἔντεα καλὰ
 λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
 τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
 ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
 στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,
 οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Γλαῦκε, τί ἦ δὲ σὺν τοίοις ἐὼν ὑπέροπλον ἔειπες ; 170
 ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

152. **ΤΟΙ**: **ΤΙΣ** JR *Lérs.* || **ΠΟΛΕΪ** JLR Vr. A. 153. **ΚΥΝΑΣ**: **ΚΥΩΝ** Zen.
 (ἀλογον δέ, An.). 154 *om.* R. 155. **ἔμην**: **ἴτω** Dion. Sid. (Schol. T: ἴω ms.).
 157. **ἐπέρχεται** J: **εἰσέρχεται** GPQ. 158. **ἔθεντο**: **ἔχουσιν** JT Cant. Harl. a,
 Vr. b (γρ. **ἔθεντο**) A. 160. **ΠΟΤΙ** S. 161. **ἔλην(ι)** Q (*supr.* οἱ) RS fr. Mosc. ||
ΤΕΘΝΗΩΣ (τεσνηϊώς) Ar. AHJP²QT Vr. b, Cant. fr. Mosc.: **ΤΕΘΝΕΙΩΣ** Ω. ||
ΧΑΡΜΗ(Ι) PS. 163. **Κ'** *om.* S: **δ'** Ar. *Lex.* 65. 6. 171. **ΠΕΠΟΝ** Zen. Ω:
ΠΟΠΟ (Ar.) ACJGT Vr. d, fr. Mosc.

155. **ἔμην** is best taken as 1st plur.,
we will go home. It is possible to make
 it an infin., *if any of the Lykians will*
hearken to me to go home, then (δέ in
apod.) shall sheer destruction, etc. Ar.,
 thus joining **ἔμην** with **ἐπιπείσεται**, sup-
 plied **καλῶς ποιήσει** as an implied apodosis,
 taking **Τροίῃ δὲ** independently. *If any*
will hearken to me to return, well; and
destruction, etc. **πεφίσεται** from root
 φα(ν) of **φαίνω** only here; cf. 244 **ἡμῖν**
δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος. Else-
 where it is fut. pass. of ***φένω** to *slay*
 (e.g. O 140); **πέφανται**, E 531, is equally
 ambiguous in form. **φάε** (ξ 502) is from
 the same short form of the root.

158. **ἀνδράσι**, dat. as after simple
 verbs of fighting. **ἔθεντο** as Ω 402
θήσονται περὶ ἄστυ μάχην.

163. **λύσειαν**, cf. on A 13. **αὐτόν**,
 the body, as opposed to the arms.

164-65. Cf. Π 271-72.

171. **ὦ πέπον**, so Zen. (οὐ κακῶς Did.);
 ὦ πόποι Ar. The reading of Zen. is
 decidedly preferable, as ὦ πόποι is out
 of place except at the beginning of a
 speech; see on N 95.

172. Of this verse Aristonikos says
 μεμείωκε τὴν ἔμφασιν, καὶ τὰ τοιαῦτα
 εἰσθεν ἀθετεῖν ὁ Ἀρίσταρχος, but there is
 no obelos appended in A. It appears,
 therefore, that he was without definite
 information, and concluded that Ar.
 must have obelized it in accordance
 with his usual practice of so treating
 lines which appeared needlessly to limit
 a general expression.

νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες,
 ὅς τέ με φῆις Αἴαντα πελώριον οὐχ ὑπομείναι.
 οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
 ἢ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 ἢ τινὰ καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
 σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος."
 ὥς εἰπὼν Τρῶεσσιν ἐκέκλετο μακρὸν αὖσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω
 καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς."

173. **CEU** : **ce** Zen. T (γρ. **Νῦν** δέ **ceυ**) U. 174. **ὅς** : **ὥς** U (*supr.* ἢ **ὅς** U²). ||
με φῆις Alexio : **μ' ἔφης** Ptol. Ask. 175. **οὐ τι** JRS Harl. a, Vr. A. || **ἐγὼν** G.
 176. **αἰγιόχοιο** : **ἡ** περ ἄνδρὸς CJQT Bar. Mor. Harl. a, Vr. b A, γρ. H.
 178. **ὅτε** : **τότε** Aph. || **ἐποτρύνει** Q King's. || **μάχεσθαι** QR King's Par. f :
μαχέσθαι P Par. c d g : **ἐποτρύνει μαχέσθαι** ἢ **ἐποτρύνει** μαχέσθαι Eust. 181.
μάλα : **μέγα** G. 186. **ὄφρ' ἂν ἐγὼ** δύω κατὰ τεύχεα Πηλεΐωνος *Et. Gud.* 154. 1.

173 = Ξ 95, q.v. The line is perfectly in place here, as **Νῦν** δέ has a proper reference to the preceding imperf. **ἐφάμην**. Here also Zen. read **σε** or **σε'**.

176–78. See II 688–90. For **ὅτε** mss. generally have **ὅτε**, Aph. **τότε**. **ὅτε** δέ follows ἄλλοτε μὲν A 568, but elsewhere we have only **ὅτε** μὲν followed by ἄλλοτε δέ (A 64, Σ 599, T 49). Here it virtually means 'even as sometimes.'

179. **ἔργον**, as **ἔργον μάχης** Z 522, *my handiwork in battle*.

181. **ἀλκῆς** with **μεμαῶτα**, see note on N 197. It is of course possible to join it with **σχῆσω**, *I will make to cease from his valour for fighting*, etc.; but this is less probable in view of the order of the words. There remains also the possibility of regarding ἀλκῆς as belonging both to **μεμαῶτα** and **σχῆσω**. The infin. **ἀφείλετο** is unique, in the sense of *making to cease from defending*. Paley compares Eur. *Or.* 263 **σχῆσω σε πηδᾶν δυστιχῆ πηδήματα** (**μή** or **μή οὐ** being the common constr. in Attic).

186. We here, for the first time in this book, come upon the idea that Patroklos has been wearing the armour of Achilles; and it is in a passage which is for many reasons suspicious. In the first place, it is somewhat startling to find

Hector, after his great promises, and his appeal to Glaukos to stand by his side and watch, suddenly leaving the field of battle: *προσεδόκησεν ἂν τις αὐτὸν δυσωπηθέντα τοὺς λόγους καὶ κινηθέντα ἐπὶ τῷ πράγματι οἷς αὐτὸς ἐπηγγεῖλατο ἐμμενεῖν. ὁ δὲ ἐπιλέλησται μὲν ὦν αὐτὸς εἶπεν, ἡμέλγηκε δὲ τῶν ὀνειδῶν, περὶ δὲ τὸ κοσμεῖσθαι γίγνεται*, Schol. A. Nor is it explained why the idea of changing his armour should have thus occurred to him, just after he has sent off Patroklos' spoils to the city. After the passing allusion in 214 we hear nothing more of what we should suppose to be the startling effect of the change; the Greeks do not seem to notice it at all. The **μέγα κράτος** which Zeus gives him does not avail him much; for he does not succeed in gaining the body, his chief aim, but only hangs upon the Greeks in their successful retreat. The word **μετασπών** in 190 is doubtful, and probably copied from the *Od.* There can therefore be little doubt that this is an interpolation by the author of the *ὁπλοποιία*. The original narrative is probably resumed in 229, which joins on to 185 without leaving a perceptible gap (Hentze).

187. See X 323, where also the line is

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ
 δῆλτον ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστν φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμειβεν.
 ἦτοι ὁ μὲν τὰ ἂ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνε
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ὦι παιδὶ ὅπασσε
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν· 200
 "ἂ δελίλ', οὐδὲ τί τοι θάνατος καταθίμῳς ἐστίν,

¶ 190 *om.* R. 191. *ποτὶ* S. || *πηλείωνος* PR Bar., *ἐν ἄλλωι* A. 192.
πολυδακρύου ADU: *πολυδακρύτου* Ω. 193. *ποτὶ* R. 194. *τεύχε'* ἔδυνε G.
 199. *τεύχεσι λαμπόμενον μεγαθύμου πηλείωνος* H (=214). 200. *ποτὶ* S. ||
μῦθον Q (*surpr.* *θυμὸν*). 201. *οὐδέ τι*: *οὐκέτι* S, γρ. *οὐκέ* Harl. α.

probably interpolated. τὰ . . βίην, the usual double acc. after verbs of robbing; O 343, Z 70, etc.

190. *μετασπών*, *catching them up*. This sense may be derived from the primitive sense of *ἔπειν*, *to handle*; in aor. *to lay hands upon* in the sense of attaining an end. But in ξ 33, the only passage where this aor. part. recurs, this sense is hardly so suitable—*συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπών* (sc. *κύνας*); the sense required is not *overtaking* the dogs, but rather, on the analogy of the other uses of *μεθέπειν*, *getting them under control*, by *kicking* them. If this explanation is right it would seem that the word here is copied and misunderstood, being taken for an archaic form of *μετασπόμενος* (e.g. N 567). But the act. and mid. of this verb seem never to be interchangeable. Nauck marks the line 'spurious?' without giving reasons, but probably as made up from τ 301 and ξ 33. It could certainly be well spared.

192. The vulg. *πολυδακρύου* is of course metrically impossible (v): *πολυδακρύου* is defensible (*δάκρυον* by *δάκρυ*), but no doubt Bentley is right in reading *πολυδάκρυος*, cf. 544 *ὕσμινη ἀργαλή πολυδάκρυς*. The same change should perhaps be made in Tyrt. 11. 7 "Ἀρῆος

πολυδακρύου ἔργ' αἰδήλα, but *πολυδακρύου* seems to have stood in the Homeric text in Euripides' time, see τὸν *πολυδάκρυον* "Αἶδαν *Herc.* 427 (with W.-M.'s note), where again MSS. have *πολυδάκρυτον*, against the metre. So also Ap. Rhod. has *πολυδάκρυον*, ii. 916.

193. Observe ὁ μὲν . . ὁ δέ used to express the opposition of clauses, not of persons (δῶκε μὲν τὰ ἄ, ἔδρνε δέ, κ.τ.λ.) τὰ ἄ, *ἐφά* P. Knight.

195. οἱ with *πατρί*, *to his father*; as Δ 219, etc.

196. *παιδὶ ὅπασσε*, the hiatus may be due to the probably original length of the -ι of the dat. So we have *βασιλῆϊ* 'Ακάστωι ξ 336, *μητρὶ* ἔειπε π 469, and in other parts of the line *πατρὶ ἐμῷ* Ψ 278, *ἄσιν ἀμφὶς* E 723 (and other instances in van L. *Ench.* p. 80).

197. *γηράς*, probably a present part. from the non-thematic conj. of *γηράω*, of which *ἐγήρα* is the imperf. (in H 148, ι 510, ξ 67). So also *γηράντεσι* Hes. *Opp.* 188 (where it seems to be equivalent to *γηράσκοντας*, 185). Schol. T compares *βροντάς* in Korinna. Cobet *M. C.* 436 regards these forms as aor., which is improbable. Compare *γηράναι* (or *γηράναι*) Aisch. *Cho.* 908, Soph. *O. C.* 870 (with Jebb's critical note).

ὥς δὴ τοι σχεδὸν εἶσι, σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐννέα τε κρατερὸν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
 εἴλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 τῶν ποιητῶν ὃ τοι οὐ τι μάχης ἐκ νοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”
 ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων,
 “Ἐκτορι δ' ἥρμοσε τεύχε' ἐπὶ χροῖ, δὴ δέ μιν Ἄρης 210
 δεινὸς ἐνυάλιος, πλησθεν δ' ἄρα οἱ μέλε' ἐντὸς
 ἀλκῆς καὶ σθέneos. μετὰ δὲ κλειτοὺς ἐπικούρους
 βῆ ῥα μέγα ἰάχων, ἰνδάλλετο δὲ σφισι πᾶσι
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.

202. ὥς PR: ὅς Ω. || εἶσι Ar. (A *supr.*) PR: ἐστι Ω. || ἄμβροτα Mor. 206.
 εἶλες G. || αὐτὰρ U. 207. ὃ τοι: ὅτι GH Cant. Vr. b A. || νοστήσαντα Vr. A:
 νοστήσαντος Vr. b. 209. κυανέοισιν PQ. 210. χροῖ R. 211. πλησεν Vr. d.
 212. κλητοὺς H: κλυτοὺς L. 213. σφισι: σφιν PR. 214. μεγαθύμῳ
 πηλεΐωνι Ar. AU Harl. d, Par. e: πηληϊάδῳ ἀχιλλῆος Zen.

202. ὥς, *how*, seems better than the vulg. ὅς, and εἶσι than ἐστι: cf. μ 368 ἀλλ' ὅτε δὴ σχεδὸν ἦα.

204. ἐννέα, also Φ 96 (see note), Ψ 252, and P 670 ἐννείης, all of Patroklos; and θ 200. The der. is quite uncertain.

205. This line is clearly inconsistent with the passage athetized at the end of Π, where it is Apollo who takes the arms ἀπὸ κρατός (793) and ἀπ' ὤμων (802). That passage therefore is later even than this probable interpolation. It is not clear why it should be οὐ κατὰ κόσμον to take off the armour of a slain foe—perhaps because it is of divine origin.

207. For the use of ὃ as a pure conjunction cf. Θ 362 οὐδέ τι τῶν μέμνηται, δ οἱ κ.τ.λ., I 493 τὰ φρονέων δ μοι κ.τ.λ., Ψ 545 τὰ φρονέων ὅτι οἱ. Here the preceding plural clearly shews that the original use of the particle, as the acc. of the relative pronoun, is forgotten. It will be noticed that the above are all late passages; the other instances seem to be confined to the *Od.* (Cf. *H. G.* § 270). The negative belongs in the first place to νοστήσαντι, which we have to render by the principal verb, *thou shalt not return for Andromache to receive at thy hands*. For the use of the dat. with δέχεσθαι see on A 596.

209 = A 528 q. v. The line is evidently inappropriate here, as Zeus only nods to himself.

210. ἥρμοσε, sc. Zeus; see note on Γ 333 and T 385. Though in all these cases the intrans. use of the verb is possible, yet the trans. being equally possible is recommended by ε 247 πάντα ἥρμοσεν ἀλλήλοισιν. This sense, too, as illustrating the active interest of Zeus, suits the context better. In later Greek the verb is commonly used both trans. and intrans.; for the latter cf. Pind. *P.* iv. 80. The scholia remark that the divine armour appears to fit Peleus, Achilles, Patroklos, and Hector equally well. As it probably included no breast-plate, this would not be difficult.

211. ἐνυάλιος is here only in H. a mere epithet of Ares. The meaning of the word, as of the evidently cognate Ἐνυὼ and Ἐννεύς (I 668 only), is quite unknown, and it is probably not Greek (Thracian?).

214. For μεγαθύμου Πηλεΐωνος Ar. read the dat. and must therefore have taken ἰνδάλλετό σφισι to mean *he resembled in their eyes*. But this does not suit the use of the word in the other passages where it occurs; Ψ 460 ἄλλος δ' ἥνιοχος ἰνδάλλεται, γ 246 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράσθαι, τ 224 αὐτὰρ τοι ἐρέω, ὥς μοι ἰνδάλλεται ἦτορ. In all these ἰνδάλλεσθαι is equivalent to *φαλεσθαι*, and can be exactly translated by *appears* (in τ 224 ἦτορ is acc. of relation, *as appears to me in my heart*).

ὠτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215
 Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἄστεροπαῖόν τε Δεισήμενιά θ' Ἴπποθόον τε,
 Φόρκυν τε Χρομίον τε καὶ Ἕννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220
 οὐ γὰρ ἐγὼ πληθύν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἡγεῖρα ἕκαστον,
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 τὰ φρονέων δώροισι κατατρίχῳ καὶ ἐδωδήι 225
 λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
 τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ ἐσσωθήτω· ἢ γὰρ πολέμου ὀδυσσεύς.
 ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμψης

215. ὠτρυνεν Zen. (?) || ἐποιχόμενος : παριστάμενος Q Vr. A . παριστάμενος
 Vr. b. 216. μέσθλην R. || θερσίλοχόν : ὀρσίλοχόν QS Bar. Mor. 217.
 δεισήμενιά : θησήμενιά Vr. A . θησήμενιά QS. || ἱπποθόον Mor. : ἱππό ὄν (sic) J.
 219 om. D¹JPR¹ Lips. 222. ὑμετέρων : ἀμφοτέρων Q. 223. μοι : μὴ P
 p. ras. 224. ὑπ' : ἀπ' GH fr. Mosc. 229. τεθνηῶτά Ar. (A *supr.*) HJT Cant. :
 τεθνεῶτά PR : τεθνεῶτά Ω.

In this case therefore we must translate *he appeared* (shewed himself—or perhaps, to express the intensive verb, *made his appearance*) *to them all shining in the armour of Achilles*. It is true that we should have expected a more marked effect from the donning of the famous arms; but that is a difficulty inherent in the interpolation of the change of armour, and not peculiar to this passage. In later Greek the word is used in both senses: *to resemble*, Plato *Rep.* 381 E θεοὶ τινες περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι, Theokr. xxii. 39 ἀργύροι ἰνδάλλοντο : *to seem*, Plato *Theaet.* 189 E τοῦτο γὰρ μοι ἰνδάλλεται διανοουμένη, Ar. *Vesp.* 188 ὥστ' ἐμοί' ἰνδάλλεται ὁμοιότατος κλητῆρος εἶναι πωλίῳ. It is probable therefore that the double reading and interpretation of the passage go back to a respectable antiquity. Ap. Rhod. always uses the word as = φαίνεσθαι, and therefore no doubt read the gen. here (Seaton in *C. R.* xix. 6).

216–18. These names are mostly taken from the Catalogue, B 848–64. The

mention of Glaukos among those who are urged on is strange. On the form Φόρκυν see 312.

220. περικτιόνων, a word which occurs only in passages belonging to the ὅπλοποιά (Σ 212, T 104, 109), and in β 65.

221. γάρ introduces a long sentence (to 226) giving in anticipation the reason for the advice in 227; *H. G.* § 348. 2. πληθεύν, *mere* numbers, as retinue, or to enhance the magnificence of Troy.

226. θυμὸν ἀέξω, *raise your courage*. A similar picture of the economical difficulties of the war is to be found in Σ 290 ff. δῶροισι, by the exaction of gifts and food for the allies; λαούς, *my own folk*. This idea seems hardly consistent with the primitive poem, to which the vast number of the allies as compared with the native Trojans is strange. The only allies known to the Μῆνις and the other older portions of the *Iliad* are the immediately neighbouring tribes of the Troad itself, Dardans, Leleges, and Kilikes.

228. ὀδυσσεύς, see on A 502, N 291, X 126.

Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἷξῃ δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἕξω ἐγὼ· τὸ δέ οἱ κλέος ἔσsetαι, ὅσσον ἐμοί περ."
 ὥς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς 235
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο·
 νήπιοι, ἧ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπήυρα.
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 "ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὗ τι τόσον νέκυσ περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθησι,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

230. ἐρύσει G Vr. b d. || εἷξει GH Vr. b d A. 231. τῷ(ι) Ar. (A *supr.*)
 GU Vr. A Par. j, γρ. T: τῶν Ω. 232. ἕξω: ἄξω Q Vr. A. 234. δέ:
 γάρ HPR. || σφισιν: σφιν PR Harl. a. || ἔλπετο (Ar. ? MSS. 'Ἀριστοφάνης) Ω:
 ἔλπετο DHU Bar. Mor.: ἔελε ar. Sch. T. 236. ἀπᾶρα G. 238. νῶϊν
 CQTU fr. Mosc. 241. κορέσει AHPQS: κορέσει Harl. a: κορέσῃ Mor. Bar.:
 κορέν L.

230. εἷξῃ οἱ, *constr. ad sensum*, ὅς κε
 being virtually equivalent to εἰ κέ τις,
 and the Epic style being always im-
 patient of a long-continued relative
 construction. The variant εἷξει is per-
 haps possible, the clause being taken as
 a parenthetic expansion, not an essential
 part of the protasis. Cf. I 324.

231. τῷ, vulg. τῶν, but the dat. is
 the only Homeric constr. How a suit
 of armour could be halved it is not easy
 to see; a similar difficulty arises on Ψ
 809. And the offer to divide seems
 singularly out of place at the moment
 when Hector has just clad himself in
 the spoils. In the older form of the
 story, of course, the latter difficulty did
 not occur.

233. βρῖσαντες as M 346 ὦδε γὰρ
 ἔβρισαν Δυκίων ἀγοί.

235. ἐρύειν future (but see 287); ἔλ-
 πομαι in the sense of *hope* always takes a
 fut. infin., though in the sense of *suppose*
 it may go with aor. or present.

236. νήπιοι, interjectional nom., see
 A 231. ἀνήυρα, sc. Αἴας. πολέσσιν,
 the dat. with verbs of robbing is rare;
 cf. α 9 τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.

237. For εἶπε with the simple acc.
 see note on M 60. It occurs twice again
 in this book.

239. αὐτῷ περ, *by ourselves at any
 rate*, if we do not get help. This seems
 to give a better sense than the alter-
 natives, 'we, whatever may happen to
 others,' or 'we, even without the
 corpse.'

240. νέκυος, ὅτι ἀδελφὸν πότερον περὶ
 νέκυος Πατρόκλου ἢ περὶ Πατρόκλου τοῦ
 νέκυος γεγονότος, An. (i.e. whether Πα-
 τρόκλου depends upon, or is in apposi-
 tion with, νέκυος). In Ω 108 we have
 Ἐκτορος ἀμφὶ νέκυι, which is in favour
 of the first alternative; but see note
 there.

241. κορέει, not κορέσει, is the correct
 fut.; see on Δ 29. κορέσειν would be
 right as aor., cf. κορέσειεν II 747; this
 is the only case of the act., all other
 aor. forms being mid. Compare also
 Θ 379. For ὅς κε with fut. see on Α 175.
 The naïve confession of fear is not un-
 worthy of the Homeric hero, and indeed
 heightens the glory of the subsequent
 success.

"Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245
 ὥς ἔφατ', οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κύδος ὀπηδεῖ.
 ἀργαλέον δέ μοι ἐστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωϊῇσι κυσὶν μέληθηρα γενέσθαι." 255
 ὥς ἔφατ', ὅξυν δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,
 πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα·

244. δ' ἡμῖν S. || δ' om. DGPR Cant. : τ' L. || αὖ L. 249. ἀτρεΐδῃ D
 Harl. a, Cant. Vr. b A. || καὶ μενελάῳ : ποιμένι λαῶν S Harl. a, Vr. A. 250.
 ἕκαστα Harl. a, ἐν τισι Did. : ἕκαστοι Vr. b, Harl. b, Par. c d g¹. 251. λαῶν H.
 252. ἕκαστα Harl. a. 253. ἄφελός τε P. 256. ὥς φάτο τοῦ δ' ἤκουσεν H.

244. Evidently a spurious line originating in the addition of the word "Ἐκτωρ as a gloss; for the last half of the line see Δ 174. Without the line the sense is clear and simple; with it the construction is very doubtful. We might transl. *Hector wraps a cloud of war about everything*, but such an expression is not Homeric at all. The alternative is to take "Ἐκτωρ in apposition with νέφος (cf. Δ 347). This too is a bold expression; but it seems to have been before Pindar when he wrote (*N.* x. 9) γαῖα δ' ὑπέδεκτο . . μάντιν Ολκείδαν, πολέμοιο νέφος (*N.* ix. 38 φόνον παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας is of course different), and led up to Lucretius' *Scipiades, belli fulmen*. The harshness lies not so much in calling Hector a νέφος as in saying that he wraps everything about. The awkwardness is diminished if (with one ms.) we read "Ἐκτωρ δ' ἡμῖν. An interesting note on cloud-metaphors in Greek will be found in W.-M. *Her.* ii. p. 236: cf. *δωρὸς χειμῶν Soph. Ant.* 670.

245. For the non-Homeric ἦν read εἴ with Brandreth.

250. δῆμια adverbial, 'at the public cost'; cf. B 404, Δ 259 γερούσιον ὄνον, Δ 343. The king has free gifts from

his people, and in return offers hospitality to the chiefs; cf. I 73 πᾶσά τοι ἔσθ' ὑποδείξῃ. See also on δημοβόρος A 231, and note on B 547. The change of person from the 2nd to the 3rd is strange; so is the addition of a relative clause to the formal line 248, and Menelaos' use of his own name. The latter difficulty may be escaped by adopting the variant Ἀτρεΐδῃ Ἀγ. ποιμένι λαῶν: we do not elsewhere find Menelaos associated with his brother as a public host. Hence Düntzer would reject 249-51, but there is hardly justification for this, though 251 looks very like 'padding.'

251. ἐκ Διός, cf. Hes. *Th.* 96 ἐκ δὲ Διὸς βασιλῆς, and note on 101.

252. Cf. διασκοπιᾶσθαι ἕκαστα K 388. ἕκαστον: πάντας Bentley.

254. αὐτός, without being named. νεμεσιζέσθω with acc. c. *ἐν ἡμῖν*, as B 296; and so νεμεσιζέσθω, α 119, σ 227. 255 = Σ 179, cf. N 233.

256. ἀξύν, only here of hearing; the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance; Δ 455. But the converse use, of sound, not of hearing, is of course the common one.

τὸν δὲ μετ' Ἴδομενεὺς καὶ ὁπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφοντι.
 τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἴποι, 260
 ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν ;
 Τρῶες δὲ προύτνυαν ἀολλῆες, ἦρχε δ' ἄρ' Ἐκτωρ.
 ὥς δ' ὅτ' ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἡϊόνος βοῶσιν ἐρευγομένης ἀλὸς ἕξω, 265
 τόσσοι ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἕνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκῆρεσιν. ἀμφὶ δ' ἄρα σφι

259. ἀνδρεΐφοντι GHT. 260-61 ἀθ. Zen. 260. ΤΙΣ ΚΕΝ ἦσι: τίς ἄν ἦσιν ἐν Par. h: τίς χ' ἦσιν ἐν Par. a f, ἐν ἄλλω A: τίς κεν ἦσιν ἐν Par. TU fr. Mosc. Vr. d (ἐἦσιν): τίς ἄν ἦσι Eust. || εἴπη HPS Mor. fr. Mosc. Vr. A. 264. βεβρύχῃ Aph.: βεβρύχει PR. || ποτὶ ῥόον CH: ποτὶ ῥόον D: ποτὶ ῥόον P: ποτὶ ῥόον T. 265. ἡϊόνος J Mor. Bar., γρ. Harl. a, Eust.: ἡϊόνες Ω. 266. τρώων ἰαχὴ γένετ' G. 267. μενοιτιάδῃ Mor. 268. φραχθέντες: ἀρῆντες Zen.

258-59 = H 165-66. Ἐνυαλίῳ ἀνδρεΐφοντι, B 651.

260-61. This couplet was athetized by Zen. with good reason. The phrase, like that at the beginning of the Catalogue (B 488), is one which would appear to imply that an extraordinarily large number came to the rescue; but this there is no reason whatever to suppose. οὐνόματ' εἴποι neglects the *F*, though Bentley's *ὄνομα* is perhaps sufficiently supported by Γ 235, ζ 194, in both of which *ὄνομα* refers to the names of a number of people. μετόπισθε seems to mean 'in the second rank,' behind the leaders; but we should not expect to hear the names of such. The variant τίς χ' (or ἄν) ἦσιν ἐν φρεσὶν, which would involve another violation of the digamma, seems to be due to a natural wish to mend the rhythm.

263. The scholia say that Solon burnt his poems in despair of their ever bearing comparison with this fine simile. They tell the story equally of Plato, and with more reason, as Solon's poems survived. The ancients held that the simile referred to the Nile; but for this there is no authority. διυπετής (see on II 174) is used of any river.

264. βεβρύχει, *roars*, of waves also ε 412, and of the wave-beaten rock μ 242; also of wounded warriors N 893, II 486. There is no pres. in use in H. Aph.'s βεβρύχῃ is perhaps right.

265. ἡϊόνος of J and Eust. (ιστέον ὅτι οὐ μόνον πληθυντικῶς γράφεται ἡϊόνες βοῶσιν, ἀλλὰ καὶ ἐν γενικῇ ἐνικῇ ἄκραι ἡϊόνος) is recommended by the very similar Δ 425 ἀμφὶ δέ τ' ἄκρας κυρτὸν ἰὸν κορυφούται. ἄκραι is a subst. also in Ξ 36, ι 285; ἄκρον perhaps in Ξ 293, Γ 229, γ 278. The epithet, when a mere epithet, is not to be separated from its substantive by the end of the line; see on N 611. Here, if we read ἄκραι ἡϊόνες, we must translate by *the shores echo to their farthest points*, or the like. ἐρευγομένης, cf. ε 402-03 ῥόχθῃ γὰρ μέγα κύμα ποτὶ ξερὸν ἡπείρουο δεινὸν ἐρευγόμενον, 438 κύματος ἐξαναδὸς τὰ τ' ἐρεύγεται ἡπειρόνδε. The verb perhaps expresses only the idea of *roaring*, Lat. *rug-io*; see O 621. ἕξω, beyond its own limits, on to the land. Bentley's conj. εἰσω (into the river) is hardly needed.

268. φραχθέντες, cf. N 130 φράξαντες δόρυ δουρί, O 566 φράξαντο δὲ νῆας ἔρκει χαλκείῳ. Zen. ἀρῆντες, which is equally Homeric; cf. M 105 and II 211 στίχες ἀρθεν. But this passage (to 273) can hardly be genuine. The interference of Zeus, however kindly meant, seems to have been singularly ill-judged; for the Achaeans, for whose benefit the darkness is intended, are the first to beg for its removal; see 645-47. The fact is that the darkness from which Aias prays to be delivered is a purely natural phenomenon, due to the dust-clouds arising

λαμπρήσιν κορύθεσσι Κρονίων ἥερα πούλυν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο.
 μίσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 Τρωϊήσιν· τῷ καὶ οἱ ἀμυνέμεν ὤρσεν ἐταίρους.
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοῦς·
 νεκρὸν δὲ προλιπόντες ὑπέτρσαν, οὐδέ τιν' αὐτῶν 275
 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,
 ἀλλὰ νέκυν ἐρύοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280
 ἴθυσεν δὲ διὰ προμάχων συὶ εἵκελος ἄλκην
 καπρίῳ, ὃς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζήνους
 ῥηϊδίως ἐκέδασσεν ἐλιζάμενος διὰ βήσσας·
 ὥς υἱὸς Τελαμῶνος ἀγανοῦ, φαίδιμος Αἴας,
 ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285

269. **ΠΟΥΛΥΝ** J Cant. and *ap.* Eust. : **ΠΟΥΛΗΝ** S : **ΠΟΛΛΗΝ** Ω. 270. **ἤχθαιρε** DGQSU : **ἔχθαιρε** PR : **ἔχθαιρε** Ar. 271. **τόφρα** Q. 273. **καί** : **κέ** S : **κεν** Cant. || **ἐταίρους** : *ἐν ἄλλωι ἀχαιοῦς* A. 277-577 lacuna in A ; supplied by *man. rec.* A. 279. **ἔργ' ἐτέτυκτο** ADGHJQ (**ἔργε' ἐτ.**) U Vr. b A. 280. **τῶν δ' Ῥ.**

from the struggle on the sandy plain. We have elsewhere found traces of a desire to produce a striking effect by such supernatural darkness, in places where the effort sadly damages the picture ; see notes on O 668, Π 567. The gain to the story from the excision of the six lines is very obvious.

269. **ΠΟΥΛΥΝ** is the regular Homeric form, though weakly supported here ; cf. Θ 50, K 27 and note on E 776 (Platt in *J.P.* xix. 42).

272. **ΜΙΗΣΕΝ**, with all other derivatives from the same stem, is elsewhere unknown to H. The addition of **Τρωϊήσιν** to the gen. **δῆϊων** is hardly a Homeric construction ; the most similar instances are E 741 *Γοργεῖη κεφαλῇ δεινοῖο πελώρου*, B 54 *Νεστορέηι παρὰ νηϊ Πυλαιογενέος βασιλῆος*, where the order of the words is more natural. The adj. may have been added as a gloss, the rest of the line being filled up in a manner which hardly suits the lines immediately preceding, where Zeus' help is given in another way. But the whole couplet is probably a feeble attempt to round off the preceding interpolation.

277. **ἐρύοντο**, *began to draw away*. **καὶ τοῦ** is strange, and can hardly be right, though no variant is recorded ; we should rather expect *καὶ τότ'*, *now again* ; as before, when Menelaos left the body, the desertion is only momentary. The text is explained by joining *καὶ* with *Ἀχαιοί*, *the Achaeans in their turn* ; but the order of words is harsh.

278. **ὦκ' ἐλέλιξεν**, read *ὦκα Φέλιξεν*, and see note on A 530.

279-80 = λ 550-51 : 280, cf. B 768. The *F* of *Φέργα* is neglected in 279, and cannot easily be restored, as is the case also in B 751, A 703 (both late passages), Δ 470, ξ 228, 344, ρ 313. Various conjectures have been proposed, Bentley *περὶ δ' ἄλλα*, Heyne *Αἴας ὃς εἶδος τ' ἦδ' ἐπλετο ἔργα*, but none of these carries conviction, to say the least, and we have another piece of evidence for the lateness of the book.

283. **διὰ βήσσας** is best taken with *ἐκέδασσε*. **ἐλιζάμενος**, *twining to bay*.

285. **ῥεῖα** goes with *ἐκέδασσε*, parallel to *ῥηϊδίως ἐκέδασσε* above. For **μετεισάμενος** see note on N 90, and for *φάλαγγας*.

οὐδὲ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστν πότι σφέτερον ἐρύειν καὶ κύδος ἀρέσθαι.
 ἦτοι τὸν Λήθιοι Πελασγοῦ φαίδιμος υἱὸς
 Ἴππόθοος ποδὸς εἶλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντε, 290
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἰεμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήϊου·
 ἤρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῆι, 295
 πληγέϊσ' ἔγχει τε μεγάλῳ καὶ χειρὶ παχεΐῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἔξ ὠτειλῆς
 αἱματόεις. τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιῳ πόδα μεγαλήτορος ἦκε χαμᾶζε
 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηγῆς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσσης ἐριβόλακος, οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυθᾶδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἔκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·

289. ἔλκε PR. 290. ΤΕΝΟΝΤΕ AHSU fr. Mosc.: ΤΕΝΟΝΤΑΣ Ω. 292. ΙΕΜΕΝΩΝ Ar. Ω: ΙΕΜΕΝΩ(Ι) DH¹PU Par. a f: ΙΕΜΕΝΟΝ G: ΙΕΜΕΝΟΣ Harl. a.
 293. ἀπαΐξας PR. 295. ἤριπε T. 301. ΛΑΡΙΣΗΣ DT. 302. ὀρειπὰ Zen.?
 (cf. Δ 478): ὀρεπτά GJLQR'S Par. d f, Lips. Vr. A. 304. αὐτ': αὐ C: ἀντ' Vr. A.

γας οὐ cf. φάλαγγες ἐλπόμενοι II 281 with note. But here we can of course take Τρώων as antecedent.

289. For Hippothoos see B 840-43.

290. ΤΕΝΟΝΤΕ, vulg. τένοντας. But the dual is regular; see on Δ 521, II 587. Compare the manner in which Achilles drags the body of Hector, X 396-97. ΤΕΛΑΜΩΝΙ, with the baldric of his sword or shield detached for the purpose. The word may mean a strap generally, but the regular word for that is ἱμάς (e.g. Φ 30), and τελαμών is elsewhere used only in the special sense.

291-92=O 449-50, where see note.

294. αὐτοσχεδίην, M 192. ἤρικε, see on N 411.

297. παρ' αὐλόν is susceptible of two quite different explanations. (1) The spear-head sometimes ended in a hollow tube into which the shaft was fixed; that this was called αὐλός appears from the epithet δολιχαυλός in ι 156. The meaning will then be the brain ran out along the socket of the spear-head. The

Mykenaeen spear-heads all have such sockets, though those from Hissarlik are of a different type (see Schuchh. pp. 63, 211 and note on N 162). (2) αὐλῶπις probably implies that the opening in the front of the helmet was called αὐλός: see App. B, vii. 7. This also gives good sense, the brain ran out past the vizor. But the former is to be preferred, as the scholia say. Another alternative which they give, according to which αὐλός means the jet of blood, has nothing to recommend it here, though the word occurs in that sense in χ 18 αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν αἷματος ἀνδρομέοιο. Another explanation, per convium galeae (Heyne, the socket in which the crest was fixed) implies an untenable explanation of αὐλῶπις.

299. ἦκε κεῖσθαι go together, let fall and lie. Cf. Δ 493, Φ 120.

301. For this line and the difficulties which it caused to Strabo see note on B 840.

302-03=Δ 478-79; 305=N 184, etc.

ἄλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίου μεγαθύμου Ἰφίτου υἱόν,
 Φωκίων ὃχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 οἰκία ναιετάεσκε πολέσσ' ἄνδρῃσιν ἀνάσσω,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη 310
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθῶι περιβάντα μέσσην κατὰ γαστέρα τύψε,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς 315
 ἦψυ· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶι.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκύν θ' Ἴπποθόον τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.
 ἔνθά κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν 320
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν
 κάρτεϊ καὶ σθένει σφετέρωι· ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε δέμας Περίφαντι εὐκῶς
 κήρυκ' Ἠπυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι

306. μεγάθυμον G. 307. φωκείων αρ. Eust. || κλητῷ Vr. A. 308.
 ναιετάεσκε JQ: ναιετάεσκ' U: ναιετάασκε Ω. || πόλεσσιν J: πόλεσιν D: πολέεσσ' U.
 || ἄνδρα(ς)ιν PR. 314. δέ: δέ οἱ H. || ἔντεα Q. 316 om. T. 317. μέγα
 TU: μέγ' Ω. || ἐρύοντο H: εἰρύατο G: ἐρύσαντο fr. Mosc. 318. φόρκυνά
 LRU Vr. A. || θ' om. A fr. Mosc. || λύνον τε δὲ Lirs. 320. ἀναλκίη(ι) ADHQ
 (S suppr.) U. 324. κήρυκι Ω.

306. *Cxedion*, see B 517-18, and note on O 515. Note that the variant *μεγάθυμον* is forbidden by 'Wernicke's law.'

310. *ἀνέσχε* by the side of the commoner *διέσχε* (E 100, etc.) seems to mean *stuck out*.

312. *Φόρκυνα* is the natural form of the acc., though we have *Φόρκυν* in 218, 318. In both places it has been proposed to read *Φόρκυνα* for *Φόρκύν τε* (θ'), but the analogy of *ἔρυν*—*ἔριδα*, *κόρυν*—*κόρυθα* and a good many others (*H. G.* § 97) shews that this is needless. Phorkys is leader of the Phrygians, B 862.

314. On this line see App. B, iii. 2 (e). Pausanias in his excursus on the *γύαλα* (x. 26. 6) says "Ὅμηρος Φόρκυνα τὸν Φρύγα οὐκ ἔχοντα ἀσπίδα ἐποίησεν, ὅτι αὐτῷ γυαλοθώραξ ἦν. The absence of the shield is seemingly only a deduction *a silentio*, but it shews that Reichel's

difficulty as to the compatibility of the Mykenaeen shield with the cuirass was not unfelt in ancient times. Another difficulty mentioned by Schol. T reads like a sentence out of *Ueber Homerische Waffen*: *παράδοξον τὸ διὰ τῆς ἐπιφανείας τοῦ σώματος προχυθῆναι ἔντερα, τὸ δὲ διὰ τοῦ θώρακος πολὺ θαυμασιώτερον*. See note on N 507.

314-15=N 507-08; 316-17=Δ 505-06; 319-20=Z 73-74.

321. *ὑπὲρ Διὸς αἶσαν*, see notes on B 155, II 780.

322. *αὐτός*, Bentley *αὐτῆς*, *again*: cf. 72.

324. *κήρυκ'*, so Turnebus and Barnes; but this is probably meant by *κήρυκι* of mss. Writing *ἐκ πλήρους*, which is universal in Latin, was common in Greek also, as our mss. even now shew, and was expressly adopted by Ar. in many cases; see App. Crit. on Δ 441, 450, X

κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσαισθε
 Ἴλιον αἰπεινήν; ὥς δὴ ἴδον ἀνέρας ἄλλους,
 κάρτεϊ τε σθένει τε πεποιθότας ἡγορήει τε
 πλήθει τε σφετέρωι, καὶ ὑπὲρ Δία δῆμον ἔχοντας. 330
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι
 νίκη·ν· ἀλλ’ αὐτοὶ τρεῖτ’ ἄσπετον οὐδὲ μάχεσθε.”

325. φρεσὶ *A*. 326. διὸς υἱὸς: ἐκάεργος *Vr. d*. 327. εἰρύσαισθε *DH*:
 εἰρύσασθε *AJS Mor. Vr. b A*: ἐρύσασθε *T*. 330. ὑπὲρ Δία: ὑπερδέα *Ω (-εα*
C Vr. A). || ἔχοντες *J*. 331. ὑμῖν *AS*. || Ζεὺς *om. L*. || μὲν *om. AJLPQRT*.

470, and note on II 854. The last may indicate that he always wrote the elided *ι* of the dat. in this way. Instances from mss. will be found in the App. Crit. on Δ 259, E 5, Δ 544, Ψ 693, etc., and curiously enough, one with this very word is found in an inscription (*C.I.G.* 2156) κηρυκι ἀθανατων ερμη στησαμ με (=στησάν μ') αγοραιω (*van L. Ench. p. 64*), where the second instance leaves little doubt as to what is meant by the first. Herodianos however preferred to read κήρυκι with hiatus, which is possibly admissible at the end of the first foot. This scansion is in fact as old as Antimachos, κήρυκας ἀθανάτοισι φέρειν μέλανος οἴνοιο (*Athen. p. 475 D*), but has no other authority in Greek beyond a single passage in the Anthology, and the traditional accent κήρυξ. Ἡπυτιῶνι is evidently a name formed from the profession of the ἡπύτα κήρυξ (*H 384*), like Ἀρμονίδης and Τεκτονίδης of carpenters, θ 114, E 60 (where see other instances).

325. φίλα φρεσὶ μῆδεα εἰδώς, i.e. an attached retainer of the family. For this extension of εἰδέναι from the intellect to the feelings cf. φίλα εἰδότες ἀλλήλοισιν γ 277, and note on Δ 361 ἦπια δῆνεα οἶδε.

327. καὶ ὑπὲρ εἰσόν, *if god were against you*, = ὑπὲρ Διὸς αἶσαν above. εἰρύσασθε, see on A 216.

330. For ὑπὲρ Δία the unanimous tradition has ὑπερδέα, but with very different explanations. (1) Eust. τὸν ἀπτόητον καὶ ὑπερκείμενον δέους, *having a host superior to fear*. This entirely spoils the force of Apollo's appeal to the Trojan chiefs. (2) Apoll. *Lex. υπερδεβν-τως ἐνδεῇ, οἷον ἐλάσσονα κατὰ δύναμιν*. This gives a better sense, but ὑπερδεῆς =

excessively deficient is not at all in the Epic style; ἐνδεῇ is all that the context requires. (3) The same objection may be made to Döderlein's *excessively timid*, even if that sense could have been got out of the word. As for the hyphaeresis by which ὑπερδέα = ὑπερδεῖα, it may be defended by νηλέα *T* 229, θεουδέα, and the compounds of κλέος, *H. G.* § 105. 4, though these are extremely doubtful. But apart from this the three interpretations given are all virtually impossible. The passage is however cleared up by the really 'palmary' conjecture of Dr. E. Brocks, ὑπὲρ Δία. We thus get at once the required parallel to ὑπὲρ θεὸν (327) and the antithesis to ἡμῖν δὲ Ζεὺς (331). We no longer have to supply εἰρνομένους after εἶον, but the sentence runs smoothly to the end. Θάμωις is perhaps to be taken in a local sense (see B 547), *holding their realm*; for the pregnant sense of ἔχειν see E 473 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢ δ' ἐπικούρων, a precisely similar passage; though on the analogy of Ω 730 q.v. (πόλιν) αὐτὴν ῥύσκει, ἔχεις δ' ἀλόχους καὶ νῆπια τέκνα, δήμος might have its common personal sense. The only question is how so plain and simple a reading could have suffered a corruption which introduces nothing but confusion and difficulty. The explanation probably is that the phrase ὑπὲρ Δία seemed impious, especially in the mouth of a god, when used of an event which he had actually *seen*. Such an ἀπειπές would weigh more heavily with a critic than with a poet; indeed it is likely enough that a poet would put into the mouth of a god a phrase which he would not use himself; such irreverence at second hand is characteristic enough.

331. πολὺ βούλεται, see on A 112.

ὥς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω ἐσάντα ἰδὼν, μέγα δ' Ἔκτορα εἶπε βοήσας·
 "Ἐκτόρ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων, 335
 αἰδῶς μὲν νῦν ἦδέ γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἀλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν' ὑπατον μήστωρα μάχης ἐπιτάρροθον εἶναι·
 τῷ ῥ' ἰθὺς Δαναῶν ἵομεν, μηδ' οἳ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασσαίᾳ τεθνηῶτα."
 ὥς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλλμενος ἔστη·
 οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 ἔνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
 νιδὼν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,
 στήν δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἴππασίδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν ἀρήϊος Ἀστεροπαῖος,
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι.

333. **δ'** : δὲ AS. 334. **ἔκτορι** Vr. A. || παραστὰς U (γρ. βοήσας U³) Harl. a.
 335. **τ'** om. PR. || ἐπικούροι L. 336. **ἦδὲ γ'** : ἦδ' PR. 337. **ἀναλκίησι**
 ACGHQ R (S *supr.*). 338. **τάρ P** (altered to γάρ by P¹). 340. **μηδ' οἳ** :
 μηδ' ἡ Harl. a (?) . || οἳ γ' LQ : οἶδε G. 341. **τεσνηῶτα AJ** (LS *supr.*) QT
 Cant. Harl. a (*supr.* ei) : **τεσνειῶτα Ω**. 342. **προμάχων** : πρὸ φίλων PR.
 343. **ἐναντίον** G. 344. **λειόκριτον** GPRT (*supr.* ω) Harl. a. 346. **ἀρηϊφίλος** :
 γρ. καὶ φιλοπ<τ>όλεμος X. || **λυκομήδης** : μενέλαος PR. 346-51 om. H^t.
 348. **ἀπισάονα** : ἀμυνάονα G Vr. b, Harl. d, Par. c d g (γρ. ἀπίσάονα), γρ. T
 (ἀπίσανον ms., corr. Maass). 349. **πραπίαν** Harl. a. 352-53 om. P.

336. **ἦδε** for **τόδε**, by an attraction similar to that of **ἡ θέμις ἐστίν**.

338. **γάρ** gives the reason for **ἵομεν** (340) by anticipation, while **ἀλλά** puts the whole sentence in opposition to what precedes; *H. G.* § 348. 2. **ἔτι**, *still*, with **ἐπιτάρροθον εἶναι**, 'Zeus has not yet deserted us.' For **ἐπιτάρροθον** cf. E 808.

340. **ἐκῆλοι** is the word which is emphatically negated: 'if they are to bring P. to the ships, let them at all events not do it at their ease.' See note on O 476.

344. The name **Λειώκριτον** is Odyssean,

see β 242, χ 294. Nauck points out that it should be **Ληόκριτον** from **ληός** = **λεώς**, an Ionic form which has not elsewhere ousted the old **λαός**. Cf. **Ληὸν ἀθρήσας** Hipponax fr. 88.

347-49, see Λ 577-79, where we have **Φανσιάδην Ἀπισάονα**. Here the addition of 350-51 is very awkward; P. Knight rejects 349. The variant **Ἀμυνθάονα** is perhaps preferable.

351. **καὶ δέ**, *aye! and* (he was no mere common soldier, but). **καὶ** here has a less emphatic connexion with a particular word to be emphasized than is usual in the phrase.

ἀλλ' οὐ πως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντῃ
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπώιχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
 οὔτε τινα προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδόθεν δὲ μάχεσθαι.
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθών 360
 δεύετο πορφύρεω, τοὶ δ' ἀγχιστῖνοι ἐπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γε μάχοντο,
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι ἀν' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
 ὥς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην·
 ἥερί γὰρ κατέχοντο μάχῃ ἐνὶ ὅσσοι ἄριστοι

354. ἔρχετο Q. 356. πολλὰ: τούσδε Q. 357 om. U^t. || οὐδέ L. 358.
 ἄλλων: ἄλλον C. 359. δέ: τε OHT Harl. a. 361. ἀγχιστῖνοι AC²DL
 (supr. H over first i) T¹ (?): ἀγχιστῖνοι U: ἀγχιστῖνοι Ω. 363. ἀναιμωτεί PR.
 364-65 dθ. Zen. 364. μέμνηντο L Lips.: μαιμνηντο P: μέμνηντο G. || αἰεὶ H.
 365. ἀν' GPR and ap. Eust.: καὶ Ω. || φόνον: πόνον GJQ Harl. b d, King's
 Par. a c d f g j and ap. Sch. T: χόλον D. 367. ὅσον PR. || οὐδέ cel. A.
 368. μάχῃ ἐνὶ Aph.: μάχῃ ἐπὶ ε' (ἐπὶ ε') D (μάχῃ*) H¹JP: μάχῃς ἐπὶ ε' (ἐπὶ
 ε') Ω (ἐπὶ G): μάχῃ ἐπὶ ε' Sch. B (?): μάχῃ· ἐπὶ R. || ὅσσοι: ὅσων Harl. a b,
 Par. a, Mor. Sch. T. || ἐπὶ τόσων Zen.

354. ἔτι εἶχε, ἐτι Feike Brandreth, *he had no more any chance*. See note on H 217. ἔτ' ἔχεν, σακέσσι P. Knight and van L. For ἔρχατο see note on II 481; it would be easy to read σάκεσσι δὲ *ἔρχατο* if the *F* really belonged to the word.

356. μάλα πάντας seem to go together; cf. N 741 and several times in *Od.* πολλά κελεύων is taken up by οὔτε . . οὔτε, an 'explicative' asyndeton.

357. Cf. Nestor's advice in Δ 303 ff.

361. πορφύρεον is only here an epithet of blood.

364-65 were athetized by Zen., and deserve it. But so does the preceding couplet, which is equally weak and prosy. The elaborate military explanations are by no means in the true Epic style; the Homeric heroes preferred to fight without troubling about tactics.

366-83, a thoroughly weak passage; see Introd.

368. μάχῃ ἐνὶ ὅσσοι is the reading of

Aph., and for all we know to the contrary of Ar. also; in the absence of Schol. A we cannot, however, be sure. It has the merit of being perfectly plain, and the (legitimate) hiatus in the bucolic diaeresis would account for a change. Zen.'s μάχῃς ἐπὶ τόσων makes no sense, and in the vulg. μάχῃ (or μάχῃς) ἐπὶ θ' ὅσσοι the θ' is patently a stop-gap for the sake of the metre. It is just possible that we might read μάχῃς ἐπὶ, ὅσσοι taking μάχῃς ἐπὶ to mean *on the battle-field*; for this quasi-local sense of μάχῃ cf. μάχῃς ἐπ' ἀριστερά. But μάχῃ ἐνὶ is much more natural. Most edd. write μάχῃς ἐπὶ θ' ὅσων, and explain it as = ἐφ' ὅσον τε μάχῃς, *over so much of the fight*; but in the absence of evidence to the contrary such a 'displacement' of τε may be pronounced impossible. Nor is there analogy to justify us in writing μάχῃς ἐπὶ ὅσων with hiatus between the preposition and its case. Brandreth writes *μαχῃς ὑπερ, ὅσσοι, Lachmann μάχῃς ὅσων τ' ἐπ' ἀριστοί*.

ἔστασαν ἀμφὶ Μενουτιάδῃ κατατεθνηῶτι.
οἱ δ' ἄλλοι Τρῶες καὶ ἐυκνήμιδες Ἀχαιοὶ 370
εὐκνήλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπαυόμενοι δὲ μάχοντο,
ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
πολλὸν ἀφεσταότες. τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375
ἡέρι καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῶϊ,
ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐ πω φῶτε πεπύσθην,
ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιῳ θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο 380
ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρῶεσσι μάχεσθαι.
τῷ δ' ἐπιισσομένῳ θάνατον καὶ φύζαν ἑταίρων
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νῶν.
τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶϊ νωλεμέες αἰεὶ 385
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου
χειρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοι

369. ΚΑΤΑΤΕΘΗΝΩΤΙ AGJQPST fr. Mosc. Vr. b: ΚΑΤΑΤΕΘΗΝΕΩΤΙ Ω (-τα U).
371. ΠΙΠΤΑΤΟ Δ' ΑΥΓΗΙ G. 375. ΕΦΕΣΤΑΟΤΕΣ Q. 377. ΠΥΘΕΣΘΗΝ S. 379.
ΘΑΝΟΝΤΟΣ: ΠΕΘΟΝΤΟΣ CD Vr. d. || ἈΛΛ' ἔτ': ἈΛΛΑ Τ' PR. 380. ἔνι: ἐν PR.
381. ΠΟΛΕΜΟΝ D (γρ. ΘΑΝΑΤΟΝ). 382. ΜΑΡΝΑΣΘΗΝ Vr. d. 384. ΠΑΝΗΜΕΡΙΟΥ A.
385. ΑΡΓΑΛΕΙΟΙ L. || Δὲ: τε Bar. Mor. 386. ε' om. D: δ' J. 387. ΠΑΛΑΣ-
ΣΟΝΤΟ D. || ΜΑΡΝΑΜΕΝΟΙΣΙΝ CQ Cant. Mor. Harl. a, fr. Mosc. Vr. d.

371. Cf. ζ 44 μάλ' αἰθρη πέπταται ἀνέφελος, whence Naber would read αἰθρη for αἰθέρι, but N 837 αἰθέρα καὶ Διὸς αὐγὰς supports the text. See App. H. αἰθήρ is just 'the air of heaven.'

373. For the local genitives γαίης and ὀρέων see H. G. § 149. 1. μεταπαυόμενοι, with intervals for rest; a truly unheroic conception. ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο is the Epic idea; the πανσῶλή πολέμοιο of T 201 is another matter.

377. These lines are evidently meant to prepare the way for 651 ff.

381. ἐπιισσομένῳ ἐπιβλέποντες, ἵνα τῶν μὲν πιπτόντων ὑπερμαχοῖεν, τοὺς δὲ φυγάδας προτρέπουτο. ἄλλως, προορῶμενοι καὶ προσδοκῶντες μήτε ἀποθνήσκειν τοὺς ἑταίρους μήτε φεύγειν ἐπὶ τῇ αὐτῇ ἔμμενον τάξεως, Schol. T. The compound does not occur again in H., and the use of the simple ὀσσομαι is different (A 105). Cf., however, προτιόσσομαι η 31,

X 356, which is somewhat more general in sense. For the hiatus cf. ἐπιόψομαι I 167. As usual the tactical advice put into the mouth of Nestor is prosy and suspicious. See on Δ 303.

384. ΠΑΝΗΜΕΡΙΟΙΣ is meaningless here; it can mean neither 'all day' nor, as in A 472 (q.v.) etc. 'all the rest of the day.' Notice also τοῖς for τοῖσι.

385. καμάτῳ καὶ ἰδρῶϊ, with the sweat of toil, hendiadys. But even so the idea of 'bespattered with sweat' is a curious one, and as Monro remarks, 'in other places where the phrase recurs (N 711, P 745) κάματος is evidently the important word'; cf. also καμάτῳ ἀδηκότες ἥδε καὶ ὕπνῳ K 98.

387. παλάσσετο, apparently a case of the Schema Pindaricum; it is hardly possible to suppose, as is commonly said, that the number depends on the distant γούνατα, and Γ 327 ἴπποι . . καὶ ποικίλα τεύχε' ἔκειτο is obviously not

ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.

ὥς δ' ὅτ' ἀνὴρ ταύριοιο βοὸς μέγαλοιο βοεῖην

λαοῖσιν δῶνι τανύειν, μεθύουσαν ἀλοιφῇ·

390

δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσι

κυκλός, ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφῇ

πολλῶν ἐλκόντων, τάννται δέ τε πᾶσα διαπρό·

ὥς οἷ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ

εἴλκεον ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμός,

395

Τρῶσιν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς

νῆας ἐπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει

ἄγριος· οὐδέ κ' Ἀρης λαοσσόος οὐδέ κ' Ἀθήνη

τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.

390. δοῖν H.	391. δ' : τ' J.	392. κύκλος Ar. : κύκλωι Zen. , τε :
τ' CDQR. ἔβη : ἔδω Q.	395. ἔλκεον Ar. ? see Ludwich. δέ : γάρ G.	
σφιν Lips. ἔλπετο AHS : ἔπλετο J.	396. μέν β' ACHST fr. Mosc. Vr. b.	
ποτὶ S. ἀχαιοῖς : γρ. < ἀχαι> οἱ Harl. a.	397. ἔπι : ἀνὰ HQ and ap. Eust.	
μῶλος : νεῖκος C.	398. ἄγριον C.	399. γε : γ' PQR Vr. b : δέ S : δ' A.
εἰδοῦς' Vr. b. ἴκη D : ἴκει Q : ἴκει PR.		

parallel. Even in the *Schema Pindari-cum* the verb rarely follows its subjects. (We find, however, *μελιγάρες ὕμνοι ὑστέρων ἀρχὰ λόγων τέλλεται*, Pind. O. xi. 5. See Kühner *Gr.* §§ 367. 1 ; 370. 4. The use is only found with inanimate subjects, and is evidently analogous to the construction of the neuter plural with the singular verb.) The line can hardly be mended unless we write *κνήμας, πῶδας, ἔκαστος, χεῖρας, and ὀφθαλμῶ. μαρναμένοιιν*, another curious piece of grammar ; presumably the dual refers to the two armies. The variant *μαρναμένοιιν* can hardly be supported against the general consensus, in view of the common tendency to substitute plur. for dual. *μαρναμένοιο* Brandreth.

390. *λαοῖσιν*, his servants or retainers : a use, however, for which there is no parallel in H. The idea seems to be that if the hide was soaked in fat and then stretched, the natural moisture left the pores, and allowed the grease to enter in. A similar rude process of curing is still practised in India, doubtless from primitive times ; the hides are pegged out or stretched, and grease is rubbed into them. Indeed oil is still used in place of tanning to produce certain classes of leather in modern Europe. *μεθύουσιν*, *drunken* for *drenched* ; an almost grotesquely violent metaphor, to which there is no parallel in Greek ;

μεθύειν τῷ μεγέθει τῶν πεπραγμένων, which Eust. quotes from Demosthenes, is of course quite different. *To be drunk* is the primitive and only sense of *μεθύειν*, coming from days older than the Greek language : it never meant *to drip* or *be soaked*.

392. *κυκλός*, Ar. *κύκλος*, Zen. *κύκλωι*, see on Δ 212. The adverb seems to go equally with *διαστάντες* and *τανύουσι*, they stand at intervals all round, so that it is stretched equally in every direction. *ἱκμάς ἔβη*, the natural moisture of the skin goes out of it, so that the grease enters into the pores. This suits the general use of *ἱκμάς* for *natural* juices (see Lex.). Others take it of the oil itself, which *forthwith goes its way*, spreads over the surface. In either case we should expect a participle or adverb to complete the sense of the verb. Moreover, if *ἱκμάς* is rightly referred to root *sik* (Curtius *Et.* no. 24 b), we have an *hiatus illicitus*. These two considerations suggest that we should read *ἄφαρ δ' ἐξ* (van Herwerden), or *ἄφαρ δέ τ' ἐπ'* (ἀπ') *ἱκμάς ἔβη*.

399. Compare Δ 539 *ἐνθά κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών. τόν, sc. μῶλον. μιν* is to be taken distributively, either of them. Ares and Athene are selected no doubt as the war gods of the two opposing parties ; each side would gain the favour of their own patron.

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
 ἦιδεε Πάτροκλον τεθνηῶτα διὸς Ἀχιλλεύς·
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων. τό μιν οὐ ποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 ἀψ' ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·
 πολλάκι γὰρ τό γε μητρὸς ἐπέυθετο νόσφιν ἀκούων,
 ἣ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα·
 δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον ὅσον ἐτύχθη 410
 μήτηρ, ὅττι ῥά οἱ πολλὴ φίλτατος ὤλεθ' ἐταῖρος.
 οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες

400. ἐπὶ: περὶ D. 402. τεθνεῶτα CPR Cant. fr. Mosc.: τεθνεῶτα DU.
 403. γάρ ῥ' CHJQTU Harl. a, Vr. A, fr. Mosc. 404-25 om. Zen. 404. τό: δ A: τῷ D. || μιν: μὲν H. || θυμῷ Vr. d. 405. ἐνιχριμφέντα P Vr. d: ἐνιχριφέντα R (supr. u) Vr. b. 406. τὸ: τὸν Q. || ἔλπετο H. 407. ἐκπέρσαι D. 408. τό γε: τότε AQS. || μητρὸς τό γ' R. || νόσφιν: χωρὶς Cant. 410. γ' om. H. || οἱ: τοι L. 411. ἐταίρων L. 412. νεκρῷ U.

404. Ζηρόδοτος ἀπὸ τοῦ τείχει ὑπο Τρώων ἕως τοῦ χάλκεον οὐρανόν (425) οὐ γράφει. Ἀρίσταρχος μόνον ἀθετεῖ ὡς δέ τις αὐτῶν Τρώων (420, see note there), Schol. T. The passage contains nothing but a painfully conscientious endeavour to explain just so much of the situation as is already quite clear. τό, wherefore, i.e. because they were so far away from the ships Achilles had not yet grown anxious (on account of their long absence). If we read τὸ μὲν (with H), we might explain 'this he never supposed, viz. that P. was dead.' But this anticipatory use of τό elsewhere occurs only when the pronoun stands for a relative clause (H. G. § 257. 4). Achilles would hardly have expected P. to reach the gates after his urgent charge in II 87-96.

407. αὐτῷ here seems to be reflexive. This use is very rare, see H. G. § 252 ad fin.; but it is very difficult to separate αὐτῷ from the undoubtedly reflexive ἔσεν, with which it is parallel; and αὐτὸν (μιν) is clearly reflexive in δ 244, 247. The other instances of the reflexive use quoted by Ebeling (Lex. i. 204 a) are susceptible of different explanation. It is possible here to understand 'he did not expect that P. would take Troy without himself, nor that he

(Achilles) would take it with him (Patroklos)'; but the harshness of such a construction is obvious. Perhaps the explanation is found in the lateness of the passage; the author may have been familiar with the reflexive σὺν αὐτῷ.

408. νόσφιν, in secret; cf. II 36-37, and for other warnings from Thetis see I 410, Σ 9 ff. But the idea of a continued prophetic communication from her is peculiar to this place. In fact the prophecy as to the death of P. in Σ 9 would rather tend to increase than to allay his anxiety here, and indeed almost directly contradicts 410-11. The discrepancy of course arises from difference of authorship, and we need not try to remove it by excision of lines. Compare the similar difficulty in the note on I 411.

410. δὴ τότε, 'then indeed (it turned out that) she had not told him; i.e. a thing had come to pass that she had never told him,' Monro. δὴ τότε regularly stands in antithesis to a stated time in the past, and indicates that the poet returns from it to his immediate narrative (Hentze). See note on II 810.

411 has an obelos in U, which may indicate that Ar. rejected it: Schol. T on 410 says οὐκ ἐστὶ περισπός.

νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον.

ὧδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμιν ἐνκλεῆς ἀπονέεσθαι 415

νῆας ἐπὶ γλαφυράς, ἀλλ’ αὐτοῦ γαῖα μέλαινα

πάσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,

εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν

ἄστνυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

ὧς δέ τις αὖ Τρώων μεγαθύμων αὐδῆσασκεν· 420

“ὦ φίλοι, εἰ καὶ μοῖρα παρ’ ἀνέρι τῶιδε δαμῆναι

πάντας ὁμῶς, μὴ πῶ τις ἐρωεῖτω πολέμοιο.”

ὧς ἄρα τις εἶπεσκε, μένος δ’ ὄρσασκεν ἐκάστου.

ὧς οἱ μὲν μάρναντο, σιδήρειος δ’ ὀρυμαγδὸς

χάλκεον οὐρανὸν ἴκε δι’ αἰθέρος ἀτρυγέτοιο· 425

ἵπποι δ’ Αἰακίδαο μάχης ἀπάνευθεν ἐόντες

413. ἐγχρίμπτοντο *AJ*, τινές ἐνχρίμπτοντο *Sch. T*: ἐχρίμπτοντο *DPQR Vv. b A*, *Mor. Harl. a b, King's Par. a d e f h*. 415. οὐ μὰν: οὐκ ἄν *AS*: οὐ μὲν *DG*: ὕμιν *Q*. || γράφουσι τινες . . ἡμῖν εὐκλεῆς *Eust.* (so *H Vv. A, Lips.*). 418. εἰ: ἦ *G*. 419. ἐρύσειν *Harl. a, Vv. b A*. 420 *ἀθ. Ar.* (or 420-23 ?). || ὧδέ τις αὐ *Cant.* (?): ὧδε δέ τις αὐ *G*. 422. μή πως *PR*: μήπου *U*. || πολέμοιο *Q*. 423. τίς τ’ *AS*. || ὥρσασκεν *CLS*. || ἐκάστου: ἕκαστος *C*: γρ. ἐταίρου *U*. 424. ὀρυμαγδός *CGHJPU*.

413. ἐγχρίμπτοντο, here only in the sense *pressed hard on one another*. Cf. *H 272 ἀσπίδ’ ἐνχρίμψεθαι*.

414. For these expressions of the common feeling of the army see note on *B 271*.

415. This speech forms a single closely connected whole, 418-19 completing the thought of ἀπονέεσθαι. The sequence is logically disturbed—though not rendered obscure—by the insertion of the fresh thought ἀλλ’ αὐτοῦ . . εἴη. The relation of the clause τό κεν . . εἴη to those which immediately precede and follow it is virtually that of an apodosis with two protases—a not unfamiliar occurrence. That is, we may regard χάνοι, a pure wish, as used conditionally, ‘may the earth open, that would be far better’=‘if the earth were to open,’ etc. Then the second protasis εἰ μεθήσομεν is added as the foundation upon which the whole sentence, with its subordinate parts, is based. Or we may more simply make τό κεν . . εἴη a parenthesis, *may the earth gape for us—it were best so—if we leave, etc.*

416. γαῖα χάνοι, i.e. may our graves receive us; *Δ 182, Z 282*.

417. ἄφαρ, see note on *A 418*.

420. ὧς appears to be used for ὧδε in the sense ‘as follows’; and it was perhaps this which induced *Ar.* to athe-tize the line (see on 404). If it were in better company we might adopt the variant ὧδέ τις αὐ, where αὐ is a conjunction as in 478, *A 104* (q.v.), etc. But it is possible to regard ὧς as referring back; ‘in the same manner (as the Greeks) said the Trojans.’ It is not much to the credit of the poetry that, by omitting the line, 421-22 may be read as part of the speech of the Greeks, but such is evidently the case. (Ludwich says it is ‘hardly credible’ that *Ar.* can have omitted this single line, and holds that the athetesis extended to 423 or 425. This is possible, but surely not necessary, and entirely without authority.)

424. For the repeated ὧς, marking a break in the story, cf. *Z 311-12, X 515-Ψ 1*. σιδήρειος, apparently = *inflexible*, i.e. indomitable, unwearying; cf. *Ψ 177* πυρὸς μένος σιδήρεον, and *T 372* ἔοικε μένος αἰθωνι σιδήρει. The juxtaposition of χάλκεον οὐρανὸν is awkward, as it seems to imply an antithesis of the two metals, which of course does not exist.

κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο
 ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.
 ἢ μὰν Αὐτομέδων Διώρεος ἄλκιμος υἱὸς
 πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείνων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἄρειη·
 τῷ δ' οὐτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλετ' ἐναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοὺς,
 ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἢ τ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκει τεθυγός ἢ γυναικός, 435
 ὥς μένον ἀσφαλῶς περικαλλέα δίφρον ἔχοντε,
 οὐδεὶ ἐνισκίμψαντε καρήατα· δάκρυα δὲ σφι
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοιν
 ἡνιόχοιο πόθῳ, θαλερὴ δ' ἐμιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένῳ δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

427. τὰ πρῶτα R. 428. πεσόντες R. 429. αὐτομέδων γε ASU Vr. A.
 431. προσεύδα: κελεύων Ap. Lex. 42. 16. 434 om. H^v. 435. ἐστήκει:
 εἰστήκει CG: στήκει J: ἐστήκει Ω. || τεθνηὸς CR: τεθνηὸς DQU Vr. A. ||
 ἡ: ἡδὲ U in ras. 436. ἔχοντε CST fr. Mosc. Vr. b d: ἔχοντες Ω. 437.
 ἐνισκίμψαντε GU Vr. A (ἐνικ.) and ap. Eust.: ἐνισκίμψαντε (ἐνικ.) ALS fr. Mosc.²:
 ἐνισκίμψαντες J Vr. d: ἐνισκίμψαντες Q: ἐνισκίμψαντες D. 438. μυρομένοιν
 HS Vr. A: μυρομένοισιν Ω. 439. ποθῇ G Cant. 440. ἀμφοτέρωστε D
 (-οσε) HPRT: ἀμφοτέροισι CGU (γρ. ἀμφοτέρωσεν U³), γρ. Harl. a, and ap.
 Schol. T Eust. 441. μυρομένους . . τοὺς TU. || δ': δ' ὦδ' T (from ω δ' supr.
 over -ους δ'). 442. ποτὶ AQS: πρὸς P. || μῦθον Q (supr. εὐμὸν).

427. Patroklos had left the chariot at Π 733, but it is to be supposed that the horses had been kept close behind him while he was fighting; Hector pursued them on P.'s death, Π 864-67, P 75-77.

431. ἄρειη, also T 109, Φ 339, both times in similar phrases. Platt (*C. R.* i. p. 280) takes it to mean *entreaty* here and in Φ, regarding the use in T as a mistake on the part of the author of that late passage. The sense of *reviling*, however, is quite admissible in all passages; and the first syll. of ἀρή, *prayer*, is invariably long in H. (= ἀρῆ?). ἀρή = *vane*, which offers a sufficiently good basis for the sense *reviling*, is an entirely different word; see notes on 37, M 334.

435. ἐστήκει G. Hermann, MSS. ἐστήκει, a form which may perhaps have been regarded as a secondary present, the pluperf. being of course inadmissible.

See note on Δ 483. For the στήλη on a tomb cf. A 371.

437. ἐνισκίμψαντε, a strong and picturesque phrase to describe their attitude with heads bowed down to touch the ground.

439. The masc. πῶος occurs only here in *Il.*, though it is found in *Od.*; ποθῇ is commoner in both poems, and Heyne reads ποθῇ here with slight ms. authority.

440 = T 406, and cf. Ψ 283-84 (of the same horses) πειθελετον, οὐδεὶ δὲ σφι χαίται ἐρηρέδαται. ζεύγλης, see App. M, § 5.

442. We can hardly say exactly what κινήσας κάρη implies, whether indignation or pity; cf. 200. In each case both feelings are mingled in the following speech. But in ρ 465 ἀέων κίνησε κάρη κακὰ βυσσοδομῶν it appears to be a sign of anger. It may indicate no more than profound thought, as with Lord Burleigh.

“ ἂ δειλῶ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 θνητῶι, ὑμεῖς δ' ἐστὸν ἀγῆρω τ' ἀθανάτω τε ;
 ἣ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγ' ἔχῃτον ; 445
 οὐ μὲν γάρ τί πού ἐστιν διζυρώτερον ἀνδρὸς
 πάντων, ὅσά τε γαῖαν ἐπι πνέει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 ἣ οὐχ ἄλῃς ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτως ; 450
 σφῶϊν δ' ἐν γούνεσσι βάλω μένος ἡδ' ἐνὶ θυμῶι,
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἐπι γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω
 κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκωνται
 δῦνι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455
 ὥς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡν·
 τὼ δ' ἀπὸ χαιτάων κονίην οὐδᾶσδε βαλόντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταίρου,
 ἵπποις ἀτρίσων ὥς τ' αἰγυπιδὸς μετὰ χῆνας· 460
 ῥέα μὲν γὰρ φεύγεσκειν ὑπὲκ Τρώων ὀρυμαγδοῦ,

445. ἔχῃτε PR: ἔχοιτον A. 446. πού: ποτ' Plato *Axiach.* 367 D. ||
 διζυρώτερον HJU: διζυρώτερος Q. 448. γε om. PR. 449. οὐδέ τις ἄλλος
 Harl. a (γρ. οὐ γὰρ ἑάσω), γρ. Par. a, τινὲς Sch. T. 450. ἐπεύχεται: ἀγάλλεται
 Ap. Lex. 170. 14. || ἄλλως Harl. a (γρ. αὐτως). 451. γούνας(c) GQRU. 453.
 σφι(ν) PQ. 455 om. C¹ Par. f^t. || ἔλαοι HS. 456. ἐπέπνευσε Vr. A. || μένος
 πολυαἰσῶδες ἐνάκεν Zen.: καὶ προστίθῃσιν αὐτὸς δ' οὐλομυπὸνδε μετ' ἀθανάτοισι
 βεβῆκει (*leg. μετ' ἀθανάτους ἐβεβῆκει*), Sch. T. 458. ῥίμψα φέρον T (γρ. ῥίμψ'
 ἔφερον) fr. Mose. 460. ἵππους J. 461. ῥέα DHJTU Mor. Bar. and *pāσαι*
 (Sch. T.—so Ludwig): ῥεῖα Ω. || ὀρυμαγδοῦ CGHJPR.

444. Compare M 323, with note. Observe the hiatus at the end of the first foot.

446. διζυρώτερον, an exception to the usual rule for the formation of comparatives. No doubt it is due to purely metrical reasons, for it is obvious that διζυρότερος could not be used in a hexameter; similarly κακοξενιώτερος (v 376), but λαρώτατος (β 350) doubtless stands for λα(φ)ερώτατος, in which case the ω will be regular. For the couplet compare σ 130—81 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο πάντων κ.τ.λ.

450. ἦ οὐχ ἄλῃς is elsewhere followed by *στι*, but *ὥς=how* is virtually equivalent, as usually explained, to *στι οὕτως*. Brandreth omits ἦ, see on E 349. αὐτως, because his triumph is soon to come to naught.

451. βάλω, so Menrad; vulg. βαλῶ, but the Homeric form of the future is βαλέω (Θ 403, 417, βαλέοντι λ 608), and the aor. subj. is practically equivalent to the fut. indic.; A 262, I 121, etc.

453. σφι, the Trojans, though they have not been named since 420.

454—55 = A 193—94. The fact that they are borrowed from an earlier stage of the fighting explains the inconsistency with Σ, where the Trojans do not reach the ships, or even the wall, but are stopped by the moat some distance off.

459. τοῖσι δ' ἐπ', apparently *against them*, the Trojans. But for the next line it would be more naturally taken = *ἐπὶ τοῖς ἵπποις*.

460. ἵπποις, sociative dative, *charging with the horses*. αἰγυπιδός, H 59.

ρεία δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὀπάζων.
 ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερῶι ἐνὶ δίφρῳι
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὄψ' ἐ δὲ δὴ μιν ἐταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων υἱὸς Λαέρκεος Αἰμονίδαο·
 στῇ δ' ὀπιθεν δίφρῳιο, καὶ Αὐτομέδοντα προσηΐδα·
 “Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσιν ἔθηκε καὶ ἐξέλετο φρένας ἐσθλὰς ; 470
 οἶον πρὸς Τρῶας μάχαι πρῶτῳ ἐν ὀμίλῳ
 μῶνος· ἀτάρ τοι ἐταῖρος ἀπέκτατο, τεύχεα δ' Ἐκτώρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὖτ' Αὐτομέδων προσέφη Διῶρεος υἱός·
 “Ἀλκιμέδον, τίς τάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμησίην τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζωὸς ἐών ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

462. ἐπαΐξεσκε QH. 463. ὅτε σεύαιτο : δτ' ἐσσεύαιτο AS : δτ' ἐσσεύατο
 fr. Mosc. : δτε τ' ἐσσεύατο Q : δτ' ἐσσεύοντο C : δτ' ἐπεσσεύετο D : δτ' ἐς(ε)εύετο Ω.
 464. ἰόνε' G. || ἱρῶ Q. || ἐνὶ : ἐπὶ R. 465. ἐπισχνεῖν G. 467. ἀρμονίδαο
 CT fr. Mosc. 470. στήθεσσι τέθεικε D. 472. αὐτάρ Q. 473. ὤμοισιν Vr. A.
 475. τάρ (τ' ἄρ) T Harl. a : γάρ Ω. 476. ἀθανάτων : ὠκυπόδων Q, γρ. U.
 477. μῆστωρ : γρ. μῆνιν U³, γρ. μῆτιν Schol. U. 478. δ' αὖ DS. || κιχάνει :
 κάλυπεν CDH Mor. Vr. A, γρ. Harl. a.

462. Compare E 334 with note. The two forms *ῥέα* and *ῥεία* are here as in Hesiod *Opp.* 5-6 brought into close connexion. The former occurs ten times in H. (*Il.* only), the latter 38. Their etymology is doubtful, but to judge from Greek analogy neither can be right. The root-vowel is clearly *ā*, Ion. *η*, cf. *ῥῆ-ἔδω-ς*, *ῥῆ-ἔτερο-ς*, Att. *ῥάων*, *ῥάϊστος*. This points to Ionic *ῥῆ-ω-ς*, with adverbial neuter *ῥῆ-ια*, in the old alphabet PElA, wrongly transliterated *ῥεία*. *ῥέα* is perhaps *ῥā* (which can always be substituted) from an older *ῥā-a* with *-a* like *ἄρ-α*, *μάλ-α* etc.; cf. Alkman fr. 42 (from Apoll. Dysk.) *τίς δ' ἄν, τίς ποκα ῥά ἄλλω νόον ἀνδρὸς ἐπίσποι*; Strabo (p. 364) quotes Soph. and Ion for the same form. The grammarians also give *βῥā* and *βράδιος* as Aiolic forms, which would point to an original root *Fῥā-*. Of this there may possibly be a reminiscence in the lengthening of a preceding vowel in Θ 179, Τ 101; but a short vowel

stands before *ῥεία* in P 70, X 23, *ῥῆτεροι* (-τατα) in Σ 258, τ 577, φ 75. Other occurrences of the word prove nothing (Knös *Dig.* p. 298). P. Knight reads *ῥεία μὲν ἄρ* in 461.

463. δτ' ἐσσεύαιτο of MSS. represents not a form of *ἐσσεύασθαι* (ἐν-), for no such compound exists, but *ὅτε σσεύαιτο*. *σσεύασθαι* is always treated as though it began with two consonants, see note on Λ 549 and compare the frequent forms *ἐνιμμεγάρουσιν*, *ποτὶρρῶν* etc. of our MSS. (especially papyri).

464. *ἱερῶι*, presumably as drawn by steeds of divine origin. It does not recur as an *epitheton ornans*, nor is this a phrase in which we should expect to find a primitive meaning *strong*. Schulze however makes it mean *active*, *swift*; App. D, A (1).

476. *ἐχέμεν*, to manage the control and spirit of the horses, a slight zeugma.

478. νῦν F αὖ van L. αὖ is a conjunction here.

- } ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλούετα
 { δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι." 480
 ὥς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
 καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
 Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἑκτωρ,
 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἔοντα·
 "Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 485
 ἵππω τῷδ' ἐνόησα ποδώκεος Αἰακίδαο
 ἐς πόλεμον προφανέντε σὺν ἡνίοχοισι κακοῖσι·
 τῷ κεν ἐελποίμην αἵρησέμεν, εἰ σύ γε θυμῷ
 σῶι ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντέ γε νῶϊ
 τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρῆϊ." 490
 ὥς ἔφατ', οὐδ' ἀπίθησεν ἐὺς παῖς Ἀγχίσαο.
 τὼ δ' ἰθὺς βήτην βοέης εἰλυμένω ὤμους

480. ἐπιβήσομαι AS. 481. βοηθόον Ar.: βοήι ἑδόν οἱ ἀπὸ τῆς σχολῆς
 (Sch. T). 483 om. Jt. 488. τῷ PQRST Eust.: τῶ(ι) Ω. 489. ἐθέλοισ
 (A supr.) CHSU fr. Mosc. || οὐκ ἂν: οὐ τιν' D: οὐ κεν Vr. A. 490.
 μαχέσεσθαι R.

479-80, see E 226-27 with notes.
 Here Automedon actually dismounts
 immediately, so that there is no difficulty
 in ἀποβήσομαι.

481. βοηθόον, see note on N 477.
 The word is curious as applied to the
 chariot; Peppmüller conj. βοηθός. Com-
 pare however ἀσπίδα θοῦρον, where the
 epithet is transferred from the warrior
 to his gear.

487. προφανέντε, cf. Θ 378. ἡνίοχοις,
 the plur. evidently includes the παρα-
 βάτης, though he is now on foot. See
 note on Θ 89.

488. τῷ: mss. generally accent τῷ or
 τῶι, but the text is more in the Epic
 style. We are left to guess how Hector
 reconciles this hope with the words of
 Apollo in 75 ff.

489. The authority of mss. is in
 favour of ἐθέλοισ against ἐθέλοισ, which
 is adopted by many editors in order to
 maintain the formal correspondence with
 the apodosis ἐελποίμην. But Hector
 should assume Aineias' willingness, not
 imagine it as if it were a matter of
 doubt. In other words, Aineias' willing-
 ness is not really made a condition of
 Hector's hoping to take the steeds—
 that condition is already implied in the
 word κακοῖσιν (whether we read τῷ or
 τῶι); the assumption that Aineias is

willing to help is added as a matter of
 course. In Ψ 894, where a similar ques-
 tion occurs, the circumstances are dif-
 ferent; see note there. ἐφορμηθέντε
 νῶϊ may be taken in two ways: (1)
 The participle and pronoun may be in
 agreement, both standing in the acc.
 In this we must assume a change in
 the construction; the sentence begins as
 though τλαῖεν μέναι or the like were to
 follow (cf. A 534), and the verb is then
 changed for one which cannot govern
 an accusative. There is no analogy for
 construing νῶϊ τλαῖεν, face us. Or (2)
 we may take ἐφορμηθέντε as governing
 νῶϊ, they would not set upon us and dare
 to stand and face us. This is obviously
 involved; the dual part. has to be
 separated from the dual pronoun and
 put into awkward relation with the
 plur. στάντες, thus making the sentence
 very obscure; the party assailing must
 be opposed to, not identified with, those
 who stand their ground. This explana-
 tion is given by van L., who also reads
 νῶϊν; but ἐφορμᾶσθαι takes the acc., not
 the dat., see O 691, T 461. Thus the
 first explanation is to be preferred.

492. βοέης, shields, cf. E 452, M 296,
 H 238, and ξ 479 σάκεσιν εἰλυμένοι ὤμους.
 The armour of Achilles which Hector is
 supposed to have donned is here ignored.

αἷησι στερεῇσι, πολλὺς δ' ἐπελήλατο χαλκός.
 τοῖσι δ' ἄμα Χρομῖος τε καὶ Ἄρητος θεοειδὴς
 ἦσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495
 αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
 αὖτις ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθέneos πλήτο φρένας ἀμφὶ μελαίνας.
 αὐτίκα δ' Ἀλκιμέδοντα προσήυδα, πιστὸν ἐταῖρον· 500
 “Ἀλκιμέδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππω,
 ἀλλὰ μάλ' ἐμπνεύοντε μεταφρένωι· οὐ γὰρ ἔγωγε
 Ἔκτορα Πριαμίδην μένεος στήσεσθαι οἶω,
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλόιη.”
 ὥς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 “Αἴαντ' Ἀργείων ἡγήτορε καὶ Μενέλαε,
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἳ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα

493. στερεοῖσι P (εοῖ *in ras.*) Lips. 495. ἔλπετο ACHSTU. 496.
 κτανέειν JR. || ἐλάειν P: ἐλέειν H. 497. γε νέεσθαι: γενέσθαι J: γε
 νά*εσθαι (?) P: γε ναίεσθαι Lips. 498. αὖτις CD. || ἀπ': ἐπ' D (*supr.* α) R.
 501. ἵππω CHT Harl. a, Vr. A, fr. Mosc.. ἵππους Ω. 502. μετάφρενον (H
supr.) Harl. b, Par. d, and *ap.* Eust.: μετὰ φρένα Q. 503. μένος R: μάχης C. ||
 στήσεσθαι Bar. 504. γ': κ' A. 505. κατακτείναι τε QU. || τε: δὲ (Ar. ?)
 G Harl. b, Par. c d g j. 505-10 *om.* Vr. A. 506. πρώτοισιν: τρώεσσιν Lips. ||
 ἀλόιη L (*supr.* ω) R Lips. Harl. a: ἀλώην H: ἀλώ(ι)η Ω. 509. οἳ περ:
 ὅς(ε)οι CDGPQTU. 510. ἀμύναςθαι C Cant. Mor.: μύναςθαι Q. 511.
 νῶϊ DQ. || δὲ: δ' ἐν A. || ἀμύνετε Bar. Mor. 512. τῇ δὲ καὶ J.

497. νέεσθαι as fut., Ξ 221.

499. ἀμφὶ μελαίνας, see on A 103.

502. ἐμπνεύοντε μεταφρένωι, cf. N 385, Ψ 381, with notes; and for the use of μάλα with the whole phrase cf. 359.

504. ἵππω must here, as often, include the car, in spite of the specifically equine epithet καλλίτριχε.

506. The sentence passes, as usual, from a subordinate to a principal construction; *he will not be stayed till he captures or is slain becomes till he captures—or he might be slain.* Most mss. give the subj. ἀλώη(ι), but the opt.

is the common mood in which to put the alternative for which the speaker hardly dares to hope (see Σ 308). The clause cannot be regarded as subordinate, like the infin., to πρὶν, as this particle does not go with *ἄν* or *κε* in H. (the phrase πρὶν γ' ὅτ' ἄν is a different matter: we cannot compare β 374-75 πρὶν γ' ὅτ' ἄν . . γένηται, ἢ ποθέσαι).

509. οἳ περ, the omission of the antecedent when it must be supplied in a different case from the relative is rare. Cf. however A 230, B 249, H 401, T 235, 265, δ 196, and note on Ξ 81. But we cannot here take οἳ περ as = εἰ τινες.

- "Εκτωρ Αινείας θ', οὐ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515
 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτιο κατ' ἀσπίδα πάντοσ' ἔειπεν·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρης ἔλασσειν.
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ 520
 κόψας ἐξόπιθεν κεράων βοδὸς ἀγραυλοῖο
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ' ὃ γε προθορῶν πέσεν ὑπτίος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
 "Εκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρόν
 οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίσθη
 ἔγχους· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

513. ἔκτωρ τ' CR: ἔκτωρ θ' P. 514. κείνται Q. 518. χαλκός: καὶ τῆς C. 524. λύε: λύσε U Vr. d: λάβε J: ὥσε Q. 525. δ' om. L. 526. ἀλεύατο DQ. 528. ἐνισκίμφη C: ἐνισκίφθη Vr. A. || πολέμιχον JQ. 529. ὄβριμος CDPR.

514. *θεῶν ἐν γούνασι κείται*, a very obscure phrase recurring in T 435, α 267, and by no means explained by a reference to the still obscurer proverb *ἐν πέντε κριτῶν γόνασι*, mentioned by Suidas. It is hardly possible to separate the phrase from the custom illustrated in Z 92, of dedicating gifts to the gods by placing them upon the laps of the old-fashioned seated statues. The idea perhaps was that as a gift thus devoted was for ever given up by man and passed into the power of the gods, the phrase would express by a general metaphor all that was yielded by man to divine government; as though Automedon said, 'over the disposing of such matters I claim no longer any power.' The resemblance to Prov. xvi. 33, 'The lot is cast into the lap; but the whole disposing thereof is of the Lord,' seems to be merely superficial.

515. Cf. E 430. *μελήσει* is a clear case of *κεν* with fut. indic.; no aor. occurs in H. at all, so we cannot read *μελήσῃ*: van L. writes *τοὶ* for *κεν*.

516-17 = Γ 355-56; 517-18 = E 538-39.

520. *αἰζήϊος* only here and μ 83, also with *ἀνὴρ*. It may be an adj. from the subst. *αἰζήϊος*, which however is itself joined with *ἀνὴρ* in II 716, Ψ 432, and in the former passage at least is clearly used as an adj.

521. Compare the account of the sacrificial slaughter in γ 442-54 (*πέλεκυς δ' ἀπέκοψε τένοντας αὐχερίους*, 449), where the blow on the neck is first given, and afterwards the throat is cut. In other descriptions only the last part is mentioned (*αὐέρευσαν* A 459, B 422), probably as alone being ritually important; the preliminary blow is given merely for obvious reasons of convenience in the case of the ox, and has no significance.

524. *μάλ' ὀξύ* seems to be an epithet of *ἔγχος*, not an adverbial use with *κραδαινόμενον*. Though this adverbial use is common enough, it is only found in a metaphorical sense, of vision (*νοῆσαι*, etc.) or sound; whereas the adjective is continually used as a standing epithet of *ἔγχος* *δόρυ* *ξίφος*, etc. *κραδαινόμενον* is predicative and goes with the verb.

526-29 = II 610-13; 530 = H 273.

καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὠρμηθήτην, 530
 εἰ μὴ σφω' Αἶαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὅμιλον ἐταίρου κικλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής,
 "Ἀρητον δὲ κατ' αὐθι λίπον δεδαῖγμένον ἦτορ 535
 κείμενον. Αὐτομέδων δὲ θοῶι ἀτάλαντος "Αρηϊ
 τεύχεά τ' ἐξενάρηξε καὶ εὐχόμενος ἔπος ἤυδα·
 "ἣ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερείονά περ καταπεφνών."
 ὥς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540
 θῆκ', ἀνὰ δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν
 αἱματόεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
 ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμίνῃ
 ἀργαλέῃ πολὺδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνῃ
 οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 ἦύτε πορφυρέην ἱρὴν θνητοῖσι τανύσσει

530. ὀρμηθήτην Vt. d: ὠρμήθησαν H (γρ. οὐτάζοντο) JQU. 531.
 μεμαῶτας H: ὠρμηθέντε J. 532. οἳ ῥ': οἳδ' Vt. A. 533. αὐθις C.
 534 om. D^t. || ἔκτωρ τ' PRU Bar. fr. Mosc. 538. γε: τι QU (in ras. ?) Vt. b A:
 τε J. || θανόντος: θαμέντος Harl. a. 539. περ: τε J. 541. ἀνὰ (ἀνα)
 DHTU Mor. fr. Mosc.: ἄν (ἀν) Ω. 543 om. Q. 544 om. U^t. 545.
 Ζηρόδοτος ἀθετεί, τινὲς οὐδὲ γράφουσι Sch. T. 547. τανύσσει C.

534. τ' ἠδὲ, so MSS.; most edd. have τε ἰδέ, which is the regular phrase and is elsewhere generally given by MSS. without variation.

535. ἦτορ must be taken to mean *the life* (cf. O 252) rather than *the heart* in the physical sense, for a wound here could not at the same time be ἐν νηδύλοισι. Cf. note on II 660. There is no doubt, however, that Heyne's conj. δεδαῖγμένοι is more natural. δαίζω is used in the metaphorical sense *distress* in I 8, Ξ 20, O 629; in ν 320 we have αἰεὶ φρεσὶν ἥσιν ἔχων δεδαῖγμένον ἦτορ ἡλώμην.

539. μεθέηκα, lit. *I have dismissed, relaxed, my heart from grief*; a use which has no exact parallel. We have, however, μεθέμεν χόλον A 283, O 138, a 77. Others take it intrans., *I have ceased from anger in my heart*, cf. φ 377 μέθιν χαλεποῖο χόλοιο, with κῆρ as an 'acc. of respect'; and this is the commonest use of κῆρ. καταπεφνών, see note on II 827.

545. This line was athetized by Zen.

and omitted by others—or according to Ludwig's probable restoration of the corrupt Schol. T, was athetized by Ar. and omitted by Zen. and others. The rejection must have extended to 546; the couplet is evidently an interpolation intended to explain how Athene comes to contravene the commands of Zeus in Θ. There is no change whatever in the designs of Zeus; in 593 he continues to help the Trojans, and he is steadily carrying out his purpose of suffering the Achaeans to be again driven to the ships. Besides, he is not in heaven but on Ida. 546 looks like a reminiscence of η 263 ἣ καὶ νόος ἐτράπετ' αὐτῆς, where αὐτῆς has its full sense, 'her own mind,' which is not the case here. The phrase νόον τρέπειν occurs twice again in Od. (γ 147, τ 479) but not elsewhere in Il.

547. In order to understand this simile it must be remembered that to the Greek the rainbow had no associations of hope or comfort (Monro); it is a part of the storm-cloud against which it is seen,

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
 ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
 ὥς ἡ πορφυρέη νεφέληι πυκάσασα ἐ αὐτὴν
 δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρείος υἱὸν ἐποτρύνουσα προσηύδα,
 ἰφθιμον Μενέλαον, ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν,
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν. 555
 “σοὶ μὲν δῆ, Μενέλαε, κατηφείη καὶ ὄνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγανοῦ πιστὸν ἐταῖρον
 τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”
 τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος. 560
 “Φοῖνιξ, ἅττα γεραῖε παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν.
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν

549. *δυσταρπέος* A. 550. *ἀνέπαυσεν* Q. || *ἐπὶ* : *ἐν* R. 551. *ἐωυτὴν* Zen.
 552. *δύσεται* JQ. || *ἔγειρε* J. 553. *ἀτρείως* JP Vr. d. || *ἐποτρύνουσα* GPR.
 558. *τείχη* Bar. Mor. || *ἐλκύνουσιν* AGJPQRST Mor. Vr. A, Harl. a (not *ἐλκήσω*).
 560. *τόνδ'* P. || *μενέλαος* : *διομήδης* Bar. Mor. 561. *παλαιγενές* : *διοτρεφές*
 Vr. A. 562. *ἀπερύκει* P. 563. *παριστάμεναι* U Vr. A.

and brings thoughts only of gloom and disaster—the *τέρας* of A 28. Similarly *πορφύρεος* conveys the idea not of bright colour but of turbidity and doubt; cf. *πορφύρεος θάνατος*, and *κραδίη πόρφυρε* Φ 551; it is especially the epithet of the dark shifting sea, which grows black (H 64 etc.) under the wind; see note on Ξ 16. The point of the simile may be given thus—*lurid* as is the rainbow-cloud, so *lurid* was the cloud in which Athene wrapped herself.

551. *ἐ αὐτὴν*, Zen. *ἐωυτὴν* as usual; but Ar. denied the existence of the compound reflexive pronouns in H. and wrote the elements separately. The difficulty here is the hiatus; *ἐ αὐτὴν* = *εἴ* F' *αὐτὴν* from the emphatic form *ἐφέ* (or rather *ἐφέ* ?), see note on Ξ 162. Two other similar cases occur, θ 396 *Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω* (οἱ αὐτὸν G, μιν αὐτὸν U), ρ 387 *τρώξοντα ἐ αὐτόν*. The error is natural at a time when the F had been lost and the hiatus before *ἐ* had become a convention, though a very strong one; the later poets had no means of distinguishing *ε* = *Fε* from *ε* =

εἴ F'. Brandreth reads *μιν αὐτὴν* from Φ 245, 318, Ω 472 (which however are not reflexive; δ 244 *αὐτόν μιν* is more to the point) and is followed by Nauck and van L.; but this is unlikely. For *πυκάσασα* cf. Ξ 289.

555. The mention of Phoinix is clear evidence of the lateness of all this passage. *ἀτειρέα* hardly seems to be the epithet for a very old man.

558. It is not easy to choose between *ἐλκύνουσιν* and *ἐλκύνουσιν*. The form with *υ* is found as a variant in X 62, 336, λ 580, and is implied by the derivative *ἐλκυστάζω*. *ἐλκέω* occurs only in P 395 without a variant, but from it comes *ἐλκηθμός*, with variant *ἐλκυθμός*. As the forms from *ἐλκύνω* (and *ἐλκω*) alone are known in later Greek, and the sigmatic forms of the former always preserve the primitive *υ*, it is better to accept the less familiar *ἐλκήσω* in H. The evidence of itacistic mss. is worthless. For *εἵ κε* with fut. indic. see note on B 258.

561. See note on I 607; for 562 cf. Δ 542.

Πατρόκλωι· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
χαλκῶι δηϊῶων· τῶι γὰρ Ζεὺς κύδος ὀπάζει."

ὥς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
ὅττι ῥά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,
καὶ οἱ μνῆς θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570
ἥ τε καὶ ἐργομένη μάλα περ χροδὸς ἀνδρομέοιο
ἰσχανάαι δακέειν, λαρόν δέ οἱ αἶμ' ἀνθρώπου·
τοίου μιν θάρσευς πλῆσε φρένας ἀμφὶ μελαίνας,
βῆ δ' ἐπὶ Πατρόκλωι, καὶ ἀκόντισε δουρὶ φαεινῶι.
ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος, 575
ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἐκτωρ
δήμου, ἐπεὶ οἱ ἑταῖρος ἔην φίλος εἰλαπιναστῆς·
τόν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος

564. **μάλα** : μέγα R Bar. || **ἐσεβάσσατο** D, γρ. Harl. a (ἀντὶ τοῦ εἰς σέβας καὶ ἔκπληξιν ἐνέβαλεν) : **ἐπεβάσσατο** AS : **ἐσεμάσσετο** H¹ Bar. fr. Mosc. : **ἐπεμάσσατο** Cant.¹
569. **γούνας(ς)ιν** CDGHQR (T *man. rec.*) U (α *in ras.*) Vr. A. 570 *om.* P^t Lips.^t ||
μνῆς C. || **ἐνήκεν** : **ἔθηκε(ν)** JLR Bar. Mor. Vr. A. Lips.^m, and *ap.* Eust. 571.
ἐίργμενῃ GL : **ἐεργομένη** fr. Mosc. || **ἀνδρομέοιο** D. 572. **ἰσχανάει** Cant. ||
λαρότατον PR. || **δέ** J Eust. : **τε** Ω. || **ἀνθρώπων** JP. 573. **θάρσευ** C :
οράουσ Q. 575. **ἔσκε δ' ἐνὶ** : **ἦν δέ τις ἐν** U (γρ. **ἔσκε δ' ἐνὶ**) Harl. a. 578.
ζωστήρ ἔβαλε H.

564. **ἐσεμάσσατο**, as we say *touched my heart*. The compound recurs only in the same phrase T 425, in both cases with the commoner **ἐπεμάσσατο** as a variant. (Cf. *ἐπεμαλεῖ* ἄρ' ἵππους.)

567. Compare the similar pleasure of the goddess at mortal worship in γ 52-53; and Eur. *Hipp.* 8 *τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο*.

570. For similes from the fly cf. B 469, Δ 131, Π 641. It may be noticed that this line rhymes with the preceding.

571. **τε** is omitted by Heyne and most edd., rightly reading **ἥ καὶ ἐεργομένη**. All forms of the pres. stem begin with *ée-* except this, *ἀποέργει* (read *ἀπεέργει*) and *εἰργουσι* Ψ 72 (q.v.). (The same is the case with *εἰργάθην* : in Δ 437 read *χρό' εἰργάθεν* with P : Agar in *J. P.* xxvii. 185.) The first *é* is dropped in the aor. (Φ 282, ξ 411) and perf. (see note on Π 481). For **μάλα περ** Agar (*J. P.* xxv. 45) reads **μάλ' ἀπό**, on the ground that **μάλα περ** properly precedes the participle instead of following it; and that with a single exception (N 525)

εἰργεν = *keep away from* always requires the preposition.

572. **ἰσχανάαι**, *persists*, lit. 'holds on for biting,' like *ἔχεο* above (559). This verb is the familiar by-form of *ἔχειν*, *ἴσχειν*, but very likely it has been confused, as is done in all but the best mss. in Ψ 300, with *ἰσχανάαν*, *to yearn*, which gives an equally suitable sense here. **λαρόν** (*λαφέρων*?), *delicious*, as T 316, *conn.* with *λαύ-ω*.

573. **θάρσευ**, this contracted form from an *-es* stem is very rare and suspicious in H.; it is simple to read *θάρσεος*, this word being found in Ξ 416. Cf. on Γ 10. Similarly we can read *θάρσει* for *θάρσει* Z 126.

575. **ἔσκε δ' ἐνὶ**, for the usual *ἦν δέ τις ἐν*, which is here given by two mss. only. This *Etion* can hardly be the father of Andromache, as her brothers are dead, Z 421.

577. **εἰλαπιναστῆς** (for the *εἰλαπινῆ* see a 226), *boon-companion*. Zeus was worshipped in Cyprus under the title *εἰλαπιναστῆς*. **δήμου**, of the *community*, rather than *commonalty*. Cf. Δ 328.

αἴξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580
 νεκρὸν ὑπέκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλλων
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὃς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
 [τῶι μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων·] 585
 “Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
 οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
 μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος ἀείρας
 νεκρὸν ὑπέκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.” 590

ὥς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μέλαινα,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶι.
 καὶ τότ' ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν
 μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψε,
 ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξε, 595
 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

579. αἴζοντα J. 582. ἔκτορα δὲ φρένα διὸς ἄρης ὥτρυνε μετελεῶν Zen.
 583. ἐναλίγκιος PR. || πάντων J. 584. κείνων J. 585 om. AC¹T¹U Par. a¹,
 fr. Mosc. (and Zen., see on 582). || προσέφη διὸς υἱὸς ἀπόλλων H. 586. κέ σ' ἔτ':
 κέν σ' H. 587. γε A Bar.: περ Ω. 588. μαλακὸς R. 589. σὸν: κοὶ J.
 595. τὴν: γὰρ Zen.

582. ὅτι Ζηνόδοτος γράφει “Ἔκτορα δὲ φρένα διὸς (θεοῦρος? La R.) Ἄρης ὥτρυνε μετελεῶν.” πόθεν δὲ οὕτως ὁ Ἄρης ἐξαίφνης πάρεστιν; An. The question is justified, as Ares has not been on the battlefield since the end of E, and is dissuaded from returning in O 142; whereas Apollo has been actively engaged there at intervals during the recent battles in E, O, and Π, down to P 323 ff.

585. This line is omitted by several mss., and was evidently, from the preceding scholion, unknown both to Zen. and An. It is repeated from 326.

587. πάρος γε, not περ, because ‘πάρος γε means *before* (not *now*), while πάρος περ means *before* (not *merely now*),’ H. G. § 354.

588. Aristonikos remarks that the description of Menelaos as α μαλθακὸς αἰχμητής is placed in the mouth of an enemy, and is not to be regarded as the poet's own; for he elsewhere calls him ἀρηϊφύλος. This is no doubt in allusion to Plato *Symp.* 174 B “Ὀμηρος ποιήσας

τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλεω μαλθακὸν αἰχμητήν. It is, however, true that there is often something disparaging in the way in which Menelaos is spoken of, though in action he always proves better than his reputation.

589. ἀείρας νεκρὸν . . ἔκτανε, an instance of *hysteron proteron* (cf. A 251, Φ 537, etc.), which does not justify us in taking νεκρὸν of the body of Patroklos as some have done; it evidently refers to 581.

591. νεφέλῃ ἐκάλυψε, for the metaphor cf. Θ 124, Α 250.

593. αἰγίδα εὐσανόεσσαν, see B 447, Δ 167, E 738, O 229.

595. For τὴν of mss. Zen. read γῆν which undoubtedly gives a better sense, τὴν being very weak. The oldest Homeric form is γαῖα, not γῆ (see on Γ 104); but the shorter form is not unlikely in a passage like the present which is probably late; and it would therefore be defensible to adopt γῆν in the text.

πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεί,
 ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὁστέον ἄχρις
 αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
 Λήϊτον αὖθ' Ἐκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶι,
 υἱὸν Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῶι
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
 Ἐκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ἐν καυλῶι δ' εἶαγῃ δολιχὸν δόρυ, τοὶ δὲ βόησαν
 Τρῶες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
 δίφρῳι ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὁ Μηριόνας ὀπάονά θ' ἠνίοχόν τε, 610

597. ἦρξε GS. 598. τετραμμένος J. 599. ἄχρι U (p. ras. ?). 600. ῥ' om. QU (p. ras.) Harl. a, Vr. A. 601. δ' αὖθ' C. 603. ἔλπετο GJQSU Harl. a and ap. Did. 604. ἔγχος: ἔλκος Cant. || μαχέσασθαι L: μαχέσασθαι Bar. 606. εἶρακα R. || παρὰ: περὶ Mor. 607. δὲ βόησαν Ar. Ω: δ' ἐφάβησεν DGJPQRS Vr. A, Harl. a (γρ. ἐβόησαν) b d, King's Par. a d e f j, γρ. g. 608. Δευκαλίδας: δουρί φαεινῶι Harl. a. 609 om. Harl. a.

599. ἐπιλίγδην, ἐπιψαύδην, ὅσον δι' ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος, Schol. A. Cf. χ 278 λίγδην. The derivation of the adverb is unknown. ἄχρις, cf. on Δ 522. The force of the word is not very obvious here, as the sense 'utterly' is hardly consistent with *grazing*. That a superficial wound on the shoulder should reach the bone is, however, natural enough, ἐστὶ γὰρ ἡ ὠμοπλάτη ἀσκαροτάτη, Schol.

600. ῥ' here no doubt represents F' (Heyne, Brandreth, and Bekker), as in Δ 524.

602. The name Ἀλεκτρυόν is noteworthy, as H. seems not to be acquainted with the cock. In fact the use of the word here is evidence to that effect, for no hero is ever called by the name of an animal. So An. says *ὅτι οὐκ εἰρηται παρὰ τὸν ἀλεκτρυόνα τὸ ζῶιον τὸ ὄνομα: οὐδέπω γὰρ ἔγνωστο*. Fick connects it with Ἀλέκτωρ for Ἀλεξ-τωρ like Ἥλεκτρον beside ἡλέκτωρ: see note on Z 513.

603. See note on Δ 546.

604. ἔλκος in Cant., if a conjecture, is ingenious.

607. ἐν καυλῶι N 162. τοὶ δ' ἐβόησαν Ar., objecting to the variant τοὶ δ' ἐφάβησεν that the Trojans did not run away but continued the pursuit; according to his canon the verb could not mean

'were frightened' in H. ἐβόησαν may mean 'shouted for terror' at seeing him hit, or 'for joy' on seeing him safe. For the clear allusion to the breastplate see App. B, iii. 3, e.

610. The position seems to be this—Idomeneus, who has of course been fighting on foot, near Meriones, has made his cast, and is therefore for the moment disarmed before Hector. Meriones' charioteer, who has been doing his duty by hanging on the skirts of the fight and watching his lords, drives up on seeing Idomeneus thus pressed, and is killed just as he has taken his king into the chariot. The story is told in a very involved way; αὐτῶι (611) for instance must mean Idomeneus, not Koiranos' immediate master Meriones as it should—or else we must assume a very violent change of subject in the next line, for πεζὸς ἦλυσε etc. clearly refers to Idomeneus, who so nearly 'presented a victory to the Trojans.' We should have expected also to hear that Idomeneus mounted the chariot before being told that he was on it. Most edd. find a further difficulty because they assume that Idomeneus has not merely mounted the chariot to escape—for which purpose he might naturally

Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐνκτιμένης ἔπετ' αὐτῷ—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἤλυθε, καὶ κε Τρῳσὶ μέγα κράτος ἐγγυάλισεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
 καὶ τῷ μὲν φάος ἤλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας
 ὥσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
 καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησι 620
 κύνφας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 “μάστιγε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι·
 γινώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὥς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλιτρίχας ἵππους
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 οὐδ' ἔλαθ' Αἴαντα μεγάλητορα καὶ Μενέλαον
 Ζεὺς, ὅ τε δὴ Τρῳέεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 “ὦ πόποι, ἦδη μὲν κε, καὶ ὅς μάλα νῆπιός ἐστι,

611. ἔΠΕΤ' : ἔΠΛΕΤ' P¹ Lips. 613. ΚΕ om. Q : ΤΕ R. 617. ἔΚ : ἔΝ Q. ||
 ὀδόντων Harl. a. 618 διὰ to 619 ἐξ ὀχέων om. D. 623 om. Vr. d. ||
 γινώσκεις LQ. || ὅ τ' : ὅτι PR : ὅδ' Q. 627. τρώεσσ' ἐδίδου C. 629.
 ἦ δὲ H. || μέν κε : μέν γε S : μάλα κέν με J. || μάλα : μέγα Mor.

take advantage of the presence of his friend's charioteer—but that he has been fighting from it all the time, which is far less intelligible. Hence many emendations—Bentley γ' Ἰδομενῆος, Nauck Δευκαλίδας for Μηριόνας (610), Grashof Μηριόνας (gen. after δῖφρῳι) for Δευκαλίδας in 608. But it must always be borne in mind that the Homeric hero is fighting on foot, unless we are explicitly told the contrary—his chariot is at hand for retreat or for rapid movement to another point of the battle; it is not suited for wielding spear or shield.

612. πεζός, because in N (240 ff.) we are not told that Meriones and Idomeneus are driving; though in N 326 this seems to be intimated. Meriones may have driven Idomeneus on to the field, and then left his chariot to his own θερᾶπων in order to fight himself. The long parenthesis 612–16 seems to have been added to meet this supposed difficulty. If it were omitted there

would no longer be any difficulty in referring αὐτῷ (611) to Meriones.

615. φάος, as salvation; Z 6 etc.

618. πρυμνόν, probably an adv., by the root, see note on E 339. Düntzer conj. πρυμνοῖς, which comes to the same thing. The word conveys no clear sense if taken as an epithet of δόρυ, for the obvious meaning butt-end does not suit.

620. Meriones is on the ground close by. ἐκ πεδίοιο is to be taken with ἔλαβεν.

623. For ὅ τε the common reading is δτε. This can be explained no doubt; the previous clause being equivalent to ἐγὼ Αἴας, δτε might introduce a temporal object-clause, 'Aias and Menelaos did not fail to mark the moment when.' But it is more natural to say 'they did not mark the fact that,' and to take δτε as=δτι. This use being admitted when the final vowel is elided (e.g. 623, and see A 244) must be admissible when a consonant follows. See H. G. § 269. 3, O 468, II 433, etc. ἑτεραλκέα νίκην : see H 26.

γνοίη ὅτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήνι,
 ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἡμῖν δ' αὐτὼς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδ' ἐκ αὐτοῖ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ που δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 "Ἐκτορος ἀνδροφόνουιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησι πεσέεσθαι.
 εἶη δ' ὅς τις ἐταῖρος ἀπαγγέλλειε τάχιστα 640
 Πηλεΐδην, ἐπεὶ οὐ μιν ὀτομαι οὐδὲ πεπύσθαι

630. αὐτὸς ἀρήγει: κύδος ὀπάζει GPR, γρ. Par. a. || ἐν ἄλλωι ἀμύνει A.
 631. τις: που Q. || ἀφήνι: ἀφείν DJRT Harl. a b, Par. a: ἀφίει HL (PU both
p. ras.) Cant. Lips. Vr. b, Harl. d, Par. f: ἀφίη S Par. g: ἀφίει Bar. Mor.: ἐφίει
 Vr. A: ἐφίη A (the accent turned into ε, i.e. ἐφείη): ἐφείη CGQ Par. h: ἀφείη
 Harl. a: διχῶς καὶ ἀφείη Ar. 632. πάντα CQ. || ἰούει L Lips. ἰούει P:
 *εούει U (*supr.* ἀπὸ over *). 634. περ: τε Vr. A. 636. γενοίμεθα G.
 637. οἳ: ἦ Harl. a. || δεῦρ' Ar. Ω: νῦν DHT Vr. b, Par. c¹ g (γρ. δεῦρ') j,
 γρ. U². || οὐδ' ἔτι: οὐδὲ τι Ω: οὐδὲ τε P. 640. εἶη: ἴοι L. || ὥς τις Cant.
 641. πησέεσθαι QRT Harl. a.

631. ἀφήνι: the opt. ἀφείη is defended by Delbrück (*S. F.* i. 226) on the analogy of Ψ 494, § 286 καὶ δ' ἄλλωι νεμεσᾶτον, δ τις τοιαῦτ' ἄγε βέροι. There, however, the opt. expresses a merely assumed possibility, 'you are ready to be angry, supposing any man to do such things'; and similarly δν τινά γ' ὕπνος ἔλοι after ἔσσεται, τ 510. This does not suit the present passage, where Δίας is referring not to imaginations but to present realities. The mss. virtually give us our choice between ἀφ(ἐφ)-είη, -ίη, ἡη. ἐφίη is the original reading of A, but the quantity of the ι is sufficient proof that there is no pres. subj. in question: ἵημι has ι except under very definite limitations, see App. D, c. 3. Of the other two -είη is in accordance with the common practice of the mss. (*H. G.* p. 384), but we have (ἀν)ήη well attested in B 34, so that we can hardly be wrong in writing it here, with La R. For ἀπ-τεται=*hit the mark* cf. A 85.

634. αὐτοὶ περ, though without the help of Zeus.

635. τὸν νεκρὸν, Bentley conj. νεκρόν τε, which avoids the hardly Homeric use of the article as well as the neglect of the F.

637. ἀκηχέδαται, an anomalous form

to be compared with ἐληλέδαται η 86 (if the reading is right), and ἐρράδαται from ραῖνω. If referred to ἀκαχίζω (cf. the Herodotean κεχωρῖδαται) the ε is irregular. Buttman would read ἀκηχέαται with the *editio princeps*, and so Schulze (*Q. E.* p. 248) who refers it to a root ἄχε beside ἄχε (from which we have ἀκαχέατο M 179 for ἀκαχέατο with purely metrical lengthening); cf. ἀκηχέμενος beside ἀκαχήμενος. For the double form of the root cf. the instances in *H. G.* §§ 22, 26. It must be admitted however that the evidence for ἄχε is very weak, and lengthening of the reduplicated stems has many analogies, see on Σ 29, *H. G.* § 23. 3.—δεῦρο in this pregnant sense 'looking in this direction' does not recur, the adverb being else only used with verbs of motion.

639=I 235, where see note. Here it is most natural to take "Ἐκτορος μένος as the subject of πεσέεσθαι as well as of σχήσεσθαι, *that he will not be withheld, but will fall upon the ships.* So N 742. But the line comes in better if, with Heyne, we reject 638 as a mistaken gloss, and so understand *deem that we shall not hold out, but shall be hurled upon the ships.*

λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
 ἀλλ' οὐ πηι δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 ἥερι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἥερος νίης Ἀχαιῶν, 645
 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι.
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἥερα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην,
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη. 650
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 "σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος νιόν,
 ὄτρυνον δ' Ἀχιλῆϊ δαίφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος." 655
 ὥς ἔφατ', οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέλαος,

643. ΠΗΙ: πω GJPQ Harl. b, King's Par. d e: ποι Par. g¹ (πω g²): που(?)
 τινές Sch. T. 644-45 om. J. 644. ἄερι Lips. || κατέχοντο Par. e: ἐν ἄλλωι
 κεκάλυπται A. || τε: γε R. 645. ὑπ': ἀπ' Vr. d. 646. ἰδέσσαι: ἐν ἄλλωι
 ὄρασαι A. 648. δὲ: δ' ὁ L Mor. Bar. Vr. A. || ὀλοφύρετο JÜ. 649.
 κέδασεν Lips.: κέδακεν PR. 650. πᾶσα: πᾶσι Par. f, Plut. Mor. 948 E.
 652. σκέπτεο δὴ Mor.: σκεπτέον αὐ Lips. || διοτρεφές H. 653. μεγάλουμον G.

644. As has been remarked in the note on 268 it is needless to suppose that the ἄερ here mentioned is a supernatural phenomenon, or indeed anything more than the thick cloud of dust stirred up by the combatants. In 649 it seems to be identical with ὁμίχλη, which is used of a dust-cloud in N 336. So also in 368 above. κατέχονται, ἐν ἄλλωι κεκάλυπται, A. But the *Schema Pin-daricum* is never used with animated subjects; see note on 387.

645. ἀλλά contrasts the thing prayed for with the actual circumstances to which it is tacitly opposed. The formula is common enough at the beginning of prayers in later Greek; e.g. Soph. *El.* 415 λέγ' ἀλλὰ τοῦτο, 411 ὦ θεοὶ πατρώιοι, συγγένεσθέ γ' ἀλλὰ νῦν. In all these cases ἀλλά emphasizes the following word; here the thought seems to be 'All is lost, unless *thou*, Father Zeus, will save us—none other can.'

647. φάει: the contraction of the dat. of stems in -es (and -as) is as rare in H. as that of the gen.; see on 573, and *H. G.* § 105. 1. Here we can read ἐν φάει καὶ ὄλεσσον. The asyndeton is not

only excusable, inasmuch as ἐν φάει takes up and repeats the thought of the preceding line, but actually adds to the force and effectiveness of the phrase. For καὶ compare E 685, Φ 274, η 224, where it is used, as here, of death which is accepted if one thing be granted first — '(so it be but) in light, *even* slay us.' εὔαδεν, also E 340. It is generally regarded as = *Fade*, the vocalization of *F* between vowels being an Aiolic peculiarity, e.g. Lesb. *εἰδον* = *ἔFιδον*. Schulze however (*Q. E.* p. 55 after Wackernagel) prefers to derive it from *ε-σFαδ-ε*, with assimilation of *σ* to *F*, through the forms *ἔFFαδε*, *εῖFαδε*. It cannot be said, in the absence of clear evidence of such assimilation of *σF*, that this is more satisfactory than the ordinary explanation. — οὕτως, sc. to destroy us.

650. ἐπί, *thereupon*, perhaps with the idea of suddenness often conveyed by *ἐπιφαίνεσθαι* in Herod. and Attic (see *Lex.*). Monro (*H. G.* § 197) takes it in the local sense, *the fight was lighted up all over*; but this seems less natural.

653. Antilochos is chosen as a friend of Achilles and a good runner, δ 202.

βῆ δ' ἵεσθαι ὥς τις τε λέων ἀπὸ μετσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἀνδράς τ' ἐρεθίζων,
 οἷ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πίᾱρ ἐλῆσθαι
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύνει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰτσοῦσι θρασειᾶν ἀπὸ χειρῶν,
 καϊόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
 ἧῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοῇν ἀγαθὸς Μενέλαος

660

665

658 *om.* R. || ἄρ κεκάμησι P Cant. and *ap.* An. : ἄρχεκάμησι Q. || ΚΥΝΑΣ Τ' :
 ΚΥΝΑΣ H. 659-60 *om.* C^t Mor. Bar. 660. ἔκρησσαντες G : ἀγρήσσαντες J.
 661. ἰούσιν *ap.* Eust. 662. ἀντίον Ar. DJQSU Mor. Vr. b : ἀντίοι Ω : ἀντίοι ἢ
 ἀντίον Eust. 664. τετιηότι JQ Lips. || ἐν ἀλλοι τετιμημένος ἦτορ A.

657-73 are rejected by Fick (reading βα δ' ἄρα for πάντοσε in 674) and others, and are certainly open to many objections. The simile 659-64 is borrowed bodily from A 550-55 (q.v.). Here it is pointless, as Menelaos is not being driven back by his enemies, but is going of his own will at Aias' request. The following simile of the eagle is much more appropriate (674 ff.). 669-72 are very weak; it is a point of honour to rescue Patroklos; his amiability (ἐνηέη) is not in question; the idea apparently comes from Ψ 252, where the epithet ἐνηέος is admirable. δειλοῖο is taken perhaps from Ψ 65, 105, 221, in each case of 'the ghost of poor Patroklos'; δειλός does not recur as an epithet except in these passages and Ψ 223, and in the phrase δειλοῖσι βοροῖσιν. τις (670) seems hardly in place where only three persons are addressed. There is no doubt that the narrative is at once late and poor. It is just possible that it may have stood here from the first, as the context is not markedly superior; but it would be more comfortable to think that it is a later addition.

658. κε κάμησι or κεκάμησι? See on A 168. The two relatives ὅς τ' ἐπεὶ are followed by only one verb. The apodosis is indeed given by ἔβη in 664, but it is too far off to be felt as such. Similarly constructed sentences will be found in Σ 55, Ω 42. In considering them we must keep in view first, cases where ἐπεὶ alone is not succeeded by any apodosis, such as Z 333 (see the references there); as Schol. T (An. ?) on Σ 101 remarks, εἴωθε τῷ ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν.

Secondly we have other sentences containing only one verb to two relatives, see note on δς ὅποτε Θ 230. The Epic poet, always intolerant of long subordinate clauses, seems to use his two relatives at the beginning to indicate the general drift of his sentence and then does not attempt to follow out the details. Here ὅς is the necessary copula introducing the working out of the simile, and ἐπεὶ proclaims that the clause headed by it is preliminary and does not contain the real comparison. Having thus announced its subordinate character, the clause can proceed in its (borrowed) development as though it had begun (as in A 548-49) without any parade of relatives. It is natural to compare ὥς ὅτε in similes; but there is an important difference in that the ὅτε is to all intents and purposes redundant—so far as can be seen ὥς ὅτε = ὥς, while ἐπεὶ has an essential function here and in Σ 55. But in Ω 42 the ἐπεὶ seems to have lost even this, and to be as otiose as ὅτε. It seems therefore that the frequent elliptical use of ἐπεὶ in independent sentences weakened the sense of the relative use till in connexion with another relative it came to be felt merely as a notice that its clause was secondary, so that we can translate by *first*; and finally, on the analogy of ὥς ὅτε, was regarded as part of a single relative phrase ὅς τ' ἐπεὶ = ὅς.—A few mss. omit 659-60 so that ἰθύνει can be taken as the principal verb; but this is a mere copyist's error due to the fact that 658 and 660 both end in -ίζων.

ἦϊε πόλλ' ἀέκων· περὶ γὰρ δίε μή μιν Ἀχαιοὶ
ἀργαλέου πρὸ φόβοιο ἔλωρ δῆιοισι λίποιεν.
πολλὰ δὲ Μηριόνηι τε καὶ Αἰάντεσσ' ἐπέτελλεν·
“Αἶαντ' Ἀργείων ἡγήτορε Μηριόνη τε,

νῦν τις ἐννεΐης Πατροκλῆος δειλοῖο 670
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μέλιχος εἶναι
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν 675
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,

ὃν τε καὶ ὑψόθ' ἑόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
ἔσσυτο καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.

ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινῶ
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἐταίρων, 680
εἴ που Νέστορος υἱὸν ἔτι ζῶντα ἴδοιτο.

666. μῆ : καὶ P. 668. αἰάντεσσι κέλευε G. 670. πατρόκλιοι QS. 671. μάχιμος P (supr. μέλιχος man. rec.). 672. δ' αὖ G : γὰρ C. || κιχάνει : κάλυπεν H. 673. ἐπέβη QR. 675. ἐπουρανίων J. || πετεεινῶν DJL Harl. a. 679. διοτρεφές H. 680. δινίκεσσι H (supr. εἰ) L : δινίκεσσι P (εἰ in ras.). 681. ἴδοιτο Ar. ACDQT Bar. fr. Mosc., γρ. Harl. a : ἴδῃαι R : ἴδοιε P : ἴδοιο οἱ ἀπὸ τῆς σχολῆς, Ω : ἴδοιντο ap. Schol. BLT.

667. πρὸ φόβοιο, a unique phrase, explained by Düntzer to mean 'forward in (on the path of) flight,' like πρὸ οδοῦ Δ 382 (H. G. § 225, where the gen. is explained as partitive). But this cannot be considered satisfactory, as we should expect a verb of motion, not λίποιεν, and the transition is violent to 'having betaken themselves to flight.' It is commonly compared with Lat. *prae timore*; our own 'for fear' shews how closely the senses of *before* and *by reason of* are connected. It seems therefore necessary to recognize here a single instance of a very ancient use, which was entirely superseded in Greek by the use of other prepositions, primarily by the kindred *πρός*. The point of contact between the two is marked by πρὸ ἀνακτος Ω 734, 'before the face of a king,' where there is a distinct connotation of causation, so that *πρός* might grammatically have been used. The remarkable thing here is on this supposition the use of φόβοιο in place of a personal substantive.

671. ἐπίστατο is used of disposition, not of intellect, like εἰδέναι, see on 325.

672=478. But here nearly all mss. have κιχάνει.

677. ἀμφικόμῳ, here ἀμφι- has clearly been extended from the primitive sense *on both sides*, and means *all round*; see note on ἀμφιδάσσεια, O 308. For κόμη used of foliage see ψ 195 ἀπέκοψα κόμην τανυφύλλον ἐλαίης, and ὑψίκομος Ξ 398.

681. οὕτως Ἀρίσταρχος ἴδοιτο, τὰ ὅσσε δηλονότι Schol. A (Did.). "ἴδοιτο" τὰ ὅσσε· οἱ δὲ ἐνικῶς "ἴδοιτο," ἢ ἡ τὰ ὅσσεα ἴδοιτο... οἱ δὲ ἀπὸ τῆς σχολῆς "ἴδοιτο" γράφουσιν, Schol. T. Of these three readings the last has most ms. support; the only reason against it is that it is obviously the simplest and easiest, and is therefore most likely to be an intentional alteration. ἴδοιτο has no ms. authority, and the only Homeric form is ἰδολατο. The question remains as to the subject of ἴδοιτο. If we take it to be Menelaos we have a very harsh change from apostrophe to narrative; in Π 584-86, 692-94, P 702-05 the transition is made with a fresh sentence, not in a subordinate clause. In the last instance it is further softened by the interposition of another subordinate subject in the

τὸν δὲ μάλ' αἶψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχού δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 "Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἣ μὴ ὠφελλε γενέσθαι.
 ἦδη μὲν σὲ καὶ αὐτὸν ὀλομαι εἰσορόοντα
 γινώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφатаι δ' ὄριστος Ἀχαιῶν
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἶψ' Ἀχιλλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."
 ὧς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀφασίῃ ἐπέων λάβε, τὼ δέ οἱ ὄσσε 695
 δακρυόφι πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ἀλλ' οὐδ' ὧς Μενελάου ἐφημοσύνης ἀμέλῃσε,

682. αἶψα νόησε P. 683. After this H adds *θεσπέσιον γάρ σφιν φόβον*
ἔμβαλε φοῖβος ἀπόλλων (=118). 685. εἰ: αἶ AD: ὅρ P. || διοτρεφές GH.
 688. γινώσκειν LQ. 689. δὲ ὄριστος PR: δ' ὄριστος G Lips. Eust. (γρ.
 ὄριστος). 690-91 *om.* U. 692. σάωσει Q Vr. A. 693. ἀτὰρ: ἐπεὶ L:
 αὐτὰρ J (τά γε erased) U. 695. ἀφασίῃ CDST (U *p. ras.*): ἀμφασίῃ Ω. ||
 λάβε: ἔλε R. 696. ἔσκετο Ar. ? (see Did. on δ 705): ἔχετο J.

relative clause. All this is in favour of making ὄσσε subject to ἴδοιτο, *thine eyes ranged . . in hope to see*. This involves a slight personification of the eyes—the hope is of course Menelaos', not theirs—but under the circumstances this is hardly sensible.

686. Ἄ . . γενέσθαι, the message is put in place of its subject, by a natural condensation of thought. On *μῦ* cf. note on I 698; so Σ 19, θ 312 *μὴ γείνασθαι* ὄφελλον.

689. ὄριστος, Brandreth δὲ ὄριστος, P. Knight δχ' ὄριστος as usual: Δ 288.

692. εἰπεῖν, *tell all this*. We might make the clause αἶ κε . . σαώσῃ the object, 'say to A., we hope he will save,' etc. Cf. H 375 τὸδ' εἰπόμεναι πυκνὸν ἔπος, αἶ κ' ἐθέλωσιν κ.τ.λ., with note. But this seems rather weak.

694. κατέστυγε as usual in H. expresses horror, not loathing.

695. ἀφασίῃ, only here and in δ 704 where the couplet recurs. Most mss. read ἀμφασίῃ, but there is sufficient

authority for the text, both here and in δ 704. This is the only linguistically justifiable form, as there is no other instance of negative *ἀν-* before a consonant. The first syllable is lengthened by metrical necessity as in *ἀθάνατος*, and the insertion of the *μ* is evidently an emendation, perhaps on the supposed analogy of *ἀμβροτος* beside *ἄβροτος* (where the *μ* is of course part of the root).

696=Ψ 397. δακρυόφι, the instrumental, a use which in this connexion was afterwards taken up by the gen. According to Did. on δ 705 Ar. wrote *ἔσκετο* in the sense *became*. This however makes nonsense, as *θαλερῇ* means 'big' or 'full'; and there can be no doubt that Ar. in fact read *ἔσχετο* as against the variant *ἔσκετο*, which occurs nowhere else. See Ludwig on δ 705, and on the other side Schulze in *K. Z.* xxix. 255. He connects *θαλερῇ* with *θαλερός*, and translates *his voice grew thick* (with sobs). In view of the other uses of the word this is highly improbable.

βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρωι
Λαοδόκωι, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο 700

Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα·

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἥθελε θυμὸς
τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνήκεν, 705

αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
στῇ δὲ παρ' Αἰάντεσσι θέων, εἶθαρ δὲ προσηύδα·
“κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῆσιν,
ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
νῦν ἰέναι, μάλα περ κεχολωμένον Ἑκτορι δίωι· 710

οὐ γάρ πως ἂν γυμνὸς ἔων Τρώεσσι μάχοιτο.
ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“πάντα κατ' αἶσαν ἔειπες, ἀγακλεές ὦ Μενέλαε·
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε
νῶϊ μαχησόμεθα Τρώσιν τε καὶ Ἑκτορι δίωι,

698. τὰ : τάχα P. 700. φέρον : ἔκφερον P. 702. διοτρεφές H. ||
σουλῶι S (supr. δc). 705. ἐνθεν V. A. 706. πάτροκλον Harl. a supr.
707. δὲ παρ' : δὲ μετ' V. A. : δ' ἔρ' ἐπ' G. || θέων : κίων V. A. 710.
ἔκτορι δίωι : ἀτρείωνι A^m. 714. φύγοιμεν CDHJQST. 718. ὀπίσω G.

699. ἔστρεφε, was wheeling round, so as to follow all his movements.

703. ἐθεν (at the place) whence. It would be easier to make it=ἀφ' ὧν (sc. ἐταίρων), but the use of the rel. adverb with a personal antecedent is harsh. In Ω 382 ἀνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνηι it is not certain that ἵνα is local (see note). In γ 319 ἀλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων ὅθεν κ.τ.λ., ἀνθρώπων practically=land. The relative use of ἐθεν is purely Odyssean (9 times) except here and Ω 597.

705. τοῖσιν, i.e. 'for their benefit': H. G. § 143.

709. οὐδέ=ἀλλ' οὐ, as often. Von Christ suggests as the original reading οὐδέ F' ὅτω, and this is perhaps right, as the contracted ὁω is rare in H. The same alteration can be made in K 105,

Λ 763, Ω 727, but in E 252, I 315, O 298, T 71, T 362, Φ 533, Ψ 310, κ 193, the correction is not so easy (see Menrad, pp. 166-68, van L. Ench. § 292*).

712-13. See 634-35.

714. For φύγοιμεν a good many mss. have φύγοιμεν—"utrumque recte" La R. But that is not the case; in the other instances of change of mood the verbs are separated by ἢ-ἢ, and not joined as here. Besides the opt. should present the wished-for but less likely alternative; here it would do exactly the opposite.

719. The trochaic caesura in the fourth foot is irregular: Τρώεσσ' ἡδ' van L. The scholia note that the cyclic poets imitated this passage in describing the death of Achilles; Aias carries his body, Odysseus covers the retreat.

ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
 μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες."
 ὥς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
 ὕψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθε
 Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.
 ἴθυσαν δὲ κύνεσσιν εἰκότες, οἳ τ' ἐπὶ κάρῳ 725
 βλημένῳ ἀΐξωσι πρὸ κούρων θηρητήρων·
 ἕως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες,
 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὶ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
 ὥς Τρῶες εἶως μὲν ὁμιλαδὸν αἰὲν ἔποντο 730
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύουσιν·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς

721. μένοντες Aph. 724. εἶδοντο: εἶδον τὸν D²J (ἴδον) Q Harl. a¹: ἴδον G. || αἶραντας A Vr. d, Par. g: ἀείραντας Harl. a: ὕραντας U Par. e, Chiroboskos (Et. Mag. 38. 17): ὕραντες J Eust. 726. ἀΐξουσι PR. 727. εἶως HS. || διαρράσαι H (J suppr.): διαράσαι J¹ (?). 728. δὴ ῥ': δοῦρ' G. || ἐλίξεται: ἀΐξεται S. 729-61 lost in A: supplied by A. 729. ἄψ τ': ἄψ ACQS: ἄψ δ' H: αἰψά τ' PR. || δια δ' H. || ἄλλοι G: ἄλλο J. 731. νύσσοντες R.

721. For μένοντες Aph. read μένοντε, which probably implies that he had ἔχοντε (ὁμώνυμος ὦ?) in the line before. Macrobius (*Sat.* v. xv. 13) quotes ἔχοντε ὁμώνυμοι, and the legitimate hiatus is of course in favour of this reading, which is adopted by Ahrens and others. For the present μίμνομεν with πάρος compare A 553, Σ 386, Ψ 782, etc.

723. μάλα μεγάλως, apparently with very mighty effort. Bothe's conj. μέγαν μεγάλως, on the analogy of κείτο μέγας μεγαλωστί II 776, is ingenious, but such a phrase is hardly one likely to have been corrupted.

724. αἶροντας, a form not elsewhere found in H. for αἶροντας, though we have ἀρθεῖς N 63 (q.v.), ε 393. Various conjectures have been made, but none is plausible. In Brandreth's ἔφιδον νέκυν αἶροντας neither -ῦν nor -α- can be defended. Brugmann defends αἶρω as = *Fairow* from *Fr-jw*, while αἶρω = *ā-Fer-jw* (see *Gr.* ii. § 712). But it is more probable that we have an Attic contraction in a late passage.

727. ἕως is scanned as a monosyllable only here in *Il.*, but five times in *Od.*, another instance of late contraction. Hence Brandreth conj. τεῖος μὲν τε, Nauck τῆος (rather ῆος) μὲν ῥα, though

the asyndeton does not seem very natural. For ἕως "*ἀντὶ τοῦ τέως*," as Nikanor says, the other instances are 730, M 141, N 143, O 277, β 148, γ 126—all with μὲν. The two uses are related as *ὅτε* and *ὅτέ*, and there is no reason for doubting the tradition.

728. ἐλίξεται, aor. subj., whenever he turns.

730-31 = O 277-78.

732. κατ' αὐτούς is not easy to explain; Monro compares ἔκοντο κατὰ στρατὸν of a ship arriving 'off the camp,' A 484, but there the verb of motion to the point reached makes a great difference. See notes on N 737, O 384 κατὰ τείχος. The sense required is *over against*. This is nearly approached in π 159 στῇ δὲ κατ' ἀντίθυρον κλισίης Ὀδυσσῆϊ φανείσα, where στῇ may be taken to imply motion. For exact parallels we must go to Attic; Aisch. *Septem* 505 ἀνὴρ κατ' ἀνδρα τοῦτον ἠιρέθη, Xen. *Hell.* iv. 2. 18 οἱ μὲν Ἀθηναῖοι κατὰ Λακεδαιμονίους ἐγένοντο. The weak use of αὐτούς also suggests late origin. It is perhaps possible, on the doubtful analogy of σὺν αὐτῷ (407), to explain κατ' αὐτούς as = *by themselves*, independently of any help, cf. *μαχώμεν κατ' ἑμ' αὐτὸν ἐγώ*, A 271; but it would be a desperate resource.

σταίησαν, τῶν δὲ τρέπετο χρώς, οὐδέ τις ἔτλη
πρόσσω αἶξας περὶ νεκροῦ δηρίσασθαι.

ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735

νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἤυτε· πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.

ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν 740

ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·

οἱ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν

ἢ δοκὸν ἢ ἐξ ὀρύου μέγα νήϊον· ἐν δέ τε θυμὸς
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶι σπενδόντεσσιν· 745

ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεν

Αἴαντ' ἰσχανέτην, ὥς τε πρὶν ἰσχάνει ὕδωρ

733. τρέπετο (δ' ἐτρέπετο) HJQTU: τράπετο (δ' ἐτράπετο) Ω. 734.

δηρίσασθαι CDJQT Mor. Bar. Harl. a, fr. Mosc. Vr. b d A: δουρίσασθαι G:

δηρίσασθαι Ω. 735. γε μεμαῶτε AGS: γ' ἐμεμαῶτε P (L Lips. as text):

γ' ἐμμεμαῶτες C. 736. πόλεμος JU. 740. ἀσπιστῶν T. 741. ὀρυμαγδὸς

CGHJPRU. 744. μέγα ὀρύου C Vr. b. 746. ὥς οἱ γ': οἱ μὲν ἄρ' τινές,

Sch. T. || γ' ἐμμεμαῶτε Ar. Ω: γε μεμαῶτε AGPSU: γ' ἐμμεμαῶτες DJR.

747. ὥς περ PR.

733. σταίησαν, again a late form for the Homeric σταῖεν. There is no similar instance in H.; *H.G.* § 83. τρέπετο χρώς, see N 279. We require the imperf., not the aor., of repeated action. For the rhythm see App. N § 3.

734. Notice the last syll. of πρόσσω remaining long in the hiatus at the end of the first foot. δηρίσασθαι: see on II 756. Most mss. have the commoner δηρίσασθαι; the two forms occur together in θ 76-78.

735. ἐμμεμαῶτε, see on N 785, and cf. 746, where the words are much better in place. Here they would naturally be taken to refer to the two Aiantes. The conjunction of dual and plur. is particularly harsh; but τῶ is quoted only from Heyne's unknown 'Vat.'

736. τέτατο, see on H 102; the ropes which govern the course of battle are pulled tight for them, so as to make the fight rage fiercely.

738. Cf. Φ 14 τὸ δὲ φλέγει ἀκάματον πῦρ ὄρμενον ἐξαίφνης. Here also φλεγέσθαι may be transitive, though πόλιν is more

likely governed by ἐπεσσύμενον. μινύθουσι intrans., II 392.

739. ἐπιβρέμει, roars upon, or possibly makes to roar; the middle βρέμεται is commoner than the act., which may sometimes have had a transitive sense. P. Knight conj. βρέμεται δ' ἐπὶ Fls, Brandreth βρέμεται δέ τε Fls, Bentley ἐπέβρεμε Fls, but the imperf. has no place in a simile. See Φ 356 καίετο δ' ἴς. In a passage of this character we have no right to condemn the line for such an offence as a neglected F.

742. ἀμφιβαλόντες, lit. putting their strength on both sides of the beam, 'into the work,' as we say; as though their strength were something with which they actually clasped the thing they had to pull. Cf. Ψ 97 ἀμφιβαλόντε ἀλλήλους = embracing. Others transl. 'clothing themselves with strength,' but in this sense only ἀμφιβάλλομαι, as we should expect, is found in H., and the use of the act. is not sufficiently established by Eur. Andr. 110 δουλοσύναν στυγερὰν ἀμφιβαλοῦσα κάραι.

ὕληεις, πεδίοιο διαπρύσιον τετυχηώς,
 ὃς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι 750
 πλάζων· οὐδέ τί μιν σθένει ῥήγνυσι ῥέοντες·
 ὥς αἰεὶ Αἴαντε μάχην ἀνέργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἴκτωρ.
 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοῖων, 755
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰότα
 κίρκον, ὃ τε σμικρῆισι φόνον φέρει ὀρνίθεσσιν,

748. ΤΕΤΥΧΗΩΣ Τ (*supr.* κ), Herakleides *ap.* Eust.: ΤΕΤΥΧΗΚΟΣ PR Par. j (*supr.* ω): ΤΕΤΥΧΗΚΩΣ Ω. 751. ΤΙ ΜΙΝ (Ar. ?) AGJ Harl. a d, Par. a: ΤΕ ΜΙΝ Ω: ΤΙ ΜΙΝ Aph. (so Sch. T). 755. ΝΕΦΟΣ: ΓΕΝΟΣ H. 756. ΚΕΚΛΗΓΟΤΕΣ JPR Vr. A (κεκλήγοντες and κεκληγώτες Ar. διχῶς? Cf. M 125, Π 430). 757. Ὁ ΤΕ: ὅτις R: ὅς τις PT(?): ὅς τε DG. || ΣΜΙΚΡΟΪΣΙ(Ν) Q Bar. Mor. Cant.: ΜΙΚΡΟΪΣΙ Ρ: ΜΙΚΡΑΪΣΙ Τ? (ὅστιςμικρῆϊς). || ΦΕΡΕΙ ΦΟΝΟΝ Ρ.

748. ΤΕΤΥΧΗΩΣ, though having very slight ms. support, is required by Homeric analogy in place of the vulg. τετυχηκῶς, as the κ of the perf. hardly ever appears in the participle. The only other words in which it is found are βεβρωκῶς, δεδαγκότες, ἀδηκότες (*H.G.* § 26. 4); while we have κεκμηῶς by κέκμηκα, τεθνηῶς by τέθνηκα, and a number of forms like κεκοτηῶς, etc. (*H.G.* § 22. 8). For the meaning of the word cf. κ 88 ὃν πέρι πέτρῃ ἡλίβατος τετύχηκε, *is to be found*, *is there* without man's interference. ΔΙΑΠΡΥΣΙΟΝ is elsewhere used only as an adv. of sound, *piercingly*. Here it seems to mean *in a continuous line*, without breaks, ΠΕΔΙΟΙΟ being the ordinary local gen. The picture is evidently that of a natural barrier protecting a village or cultivated field behind it in time of flood.

751. ΠΛΑΖΩΝ, driving out of their course, as A 59, B 132 etc. The correct accent is ῥήγνυσσι. It is really for ῥήγνυντι, an uncontracted form; and so we should read ἴστασι, τίθεισι, etc. ῥήγνυσι was read by Ar., and is found in almost every place, as though contracted for ῥήγνύουσι. Cf. *H.G.* § 87. 2.

755. Τῶν ΔΕ seems to stand for *ol* ΔΕ by a sort of attraction to the case of ψαρῶν, as though to emphasize the comparison.

We may, however, understand τῶν νέφος on the analogy of νέφος ἔπετο πεζῶν Δ 274. Cf. Π 66. Even so there is an anacoluthon. Notice the older form ψαρῶν beside the Ionic ψῆρες in Π 583. J. Schmidt explains the two forms as due to the original declension ψῆρ, ψᾶρς, the nom. and oblique cases having been reduced to a common form in two different ways.

756. ΚΕΚΛΗΓΟΝΤΕΣ, *constr. ad sensum* as though ψᾶρες . . κολοιοί had preceded. For the form see on Π 430. ΟὔΛΟΝ, a very obscure epithet as applied to a shout. There are three distinct words of this form: (1) οὔλος=ἔλος for ὄλφος (Skt. *sarvas*), ρ 343, ω 118; (2) οὔλος=woolly (*Folno- com. with *vellus*, etc.); (3) οὔλος=όλοός (*όλνο-?), *deadly*, B 6, Φ 536, etc. This division is established by Buttmann, *Lexil.* s.v., in an article which is still worth studying. He is probably right in referring the present passage to (3) in the sense *shrieking a cry of destruction*, as we speak of a death-shriek. Others refer it to (2), 'a confused, thick cry'; but 'a woolly cry,' as it would literally be, is by no means in the Epic style.

757. ΣΜΙΚΡΑΪΣΙ, only here in H.; μικρός is found only in E 801, γ 296, the regular Epic word for *small* being τυτθός.

ὥς ἄρ' ὑπ' Αἰνεΐαι τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν
οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον 760
φευγόντων Δαναῶν, πολέμου δ' οὐ γίνετ' ἔρωή.

758. ὕπ': ἐπ' H. || αἰνεΐαν . Ἑκτορα T. 759. κεκληγότες PR Vr. A
(cf. 756). 760. τεύχη U. || τάφρω(ι) DJ. 761. γίγνετ' L.

760. περί τ' ἀμφί τε, *around* the circuit, *and on both sides*, of the trench. The distinction, however, cannot be pushed too far, as it may be regarded merely as an instance of the compound prepositions which are not uncommon in H., e.g. ἀμφὶ περί Φ 10. See *H. G.*

§ 227. The couplet seems out of place here, as the fight never crosses the trench, and indeed does not approach it before Σ 150. It is perhaps only a tag to round off the end of a rhapsody in recitation.

761. ἔρωή, see on II 302.

Σ

INTRODUCTION

THE Eighteenth Book is on the whole remarkably free from internal difficulties, and, if taken by itself, is one of the most varied and interesting in the *Iliad*. It contains only two fairly clear interpolations, the Catalogue of the Nereids (38-49) and the colloquy of Zeus and Hera (356-68), neither of which has any organic relation to the story. Objections to a few other lines will be found in the notes (see particularly on 168, 200, 288, 300, 429, 591-92); but they are not such as to mar our admiration for the book. It is needless to dwell on such obvious beauties as the profound truth of Achilles' grief—note how he first receives the cruel blow in silence, and only breaks out with groans (33) and wails (35) after the less-afflicted slave-women have been roused to shrieks at the first word ;—or the superbly dramatic action of the appearance at the trench ; or the description of the Shield itself, which has served as a model for all later time. Some purists have ventured indeed to charge against the Shield a disproportionate length which offends against 'the laws of art'; but probably no one except Zenodotos has been hardy enough to say that the description would have been better left out. It is the business of the 'laws of art' to adapt themselves to great masterpieces like this.

When we come to the relation of this book to what precedes and follows, however, the question is by no means so simple. We have reached the focus of the disturbing force which we have recognized in the two preceding books—the *ὀπλοποιΐα* which led to the change of armour in Π and the consequent dislocation of P. But in P we found evidence towards the end of still further disturbance, and it is not strange therefore that the connexion of the two books should be imperfect. It is clear that the description of the bringing in of Patroklos' body in 148-64 knows nothing of P 722 ff., where the body is not dragged but carried. This however is a comparatively minor matter, and is due rather to an alteration of the latter part of P than to any fault of the author of Σ.

The main difficulty is in the relation of Σ to the *Mḗνις*. We traced the original work to the death of Patroklos (though with much expansion) at the end of Π, and a probable continuation in a brief account of fighting over his body in P. Now Σ as it stands clearly cannot be a continuation of the *Mḗνις*, for the wall and trench are inextricably involved in it, and we found the motive of much disturbance to Π and P in the desire to introduce the

idea of the *ὀπλοποιΐα*. We shall next find the *Μῆνις* in the sally of Achilles from the camp at the end of T. How was the gap filled up in the original story?

The answer to such a question must of course be purely hypothetical. But it is difficult to suppose that at least the bringing to Achilles the news of Patroklos' death did not belong to the tale from the first. How this may have been followed up we can hardly even guess—perhaps Achilles may at once have armed and attacked the Trojans, himself rescuing the body of Patroklos. The remains of the *Μῆνις* which we may possibly detect in the following books are not inconsistent with such a hypothesis.

If this is right, then we may suppose it possible that the author of Σ has worked up some of the old material which he has displaced. More than this we can hardly assume. Many attempts have been made to piece together out of the earlier part of the book a continuous narrative to bridge the gap in the *Μῆνις*. All of these (including my own) I now regard as quite unsatisfactory. It is wiser to recognize at once the existence of the gap and the impossibility of closing it up. There are however three pieces which may be from the original poem. These are (1) the opening, Antilochos brings the news to Achilles; (2) the bringing in of Patroklos' body, 149–64, 231–42; (3) the *Τρώων ἀγορά* and lament over Patroklos, 243–353. Of these the third has probably sustained serious interpolation; if it is condemned entirely, we shall have to do the same with part of Hector's monologue in X 100 ff., where there is clear reference to Polydamas' speech in 254 ff. It will be shown in the Introduction to X that this speech contains other difficulties which tend to the same conclusion. If it is retained, we must suppose that the Trojan assembly followed originally on a sally of Achilles, in which no trench or wall was named.

The critical questions connected with the Shield itself are dealt with in App. I.

ΙΛΙΑΔΟΣ C

ὄπλοποιΐα.

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
 Ἀντίλοχος δ' Ἀχιλλῇ πόδας ταχὺς ἄγγελος ἦλθε.
 τὸν δ' εὔρε προπάροιθε νεῶν ὀρθοκραιράων,
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
 οὐχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγώ, τί ταρ αὖτε κάρη κομόωντες Ἀχαιοὶ
 νηυσὶν ἐπι κλονέονται ἀτυζόμενοι πεδίοιο;
 μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῶι,
 ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπε

1. δέμας πυρὸς: πυρὸς μένος H.
 γὰρ Bar. 7. ἐπικλονέουσι Cant.
 μήδεα HPQR. || οὐμοῦ PR.

4. τὰ: το Pap. i supr. 6. ταρ:
 8. τελέωσι J. (cf. Eust. τελένις θεός). ||

1 = A 596; see also P 366. Here and in A the line is properly used to mark the beginning of a new episode.

3. ὀρθοκραιράων, of ships, as T 344; used also in Θ 231, Σ 573 in the literal sense, of oxen. λέγει δὲ διὰ τὸ τὰς πρώρας καὶ πρύμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν, Schol. A, rightly. The oldest Greek ships, before the introduction of the beaked prow, ran up into vertical ἀφλαστα or κόρυμβα (see on I 241, O 717), which naturally suggested the comparison to a cow's horns. Cf. Helbig *H. E.* 157. The word, like *εύκραϊρος* (*Hym. Merc.* 209, Aisch. *Supp.* 300) and *τανύκραϊρος*, both epithets of oxen, and *δίκραϊρος* Πάν, must be referred to *κέρας*, while *ἡμίκραιρα*, Ar. *Thesm.* 227, evidently belongs to *κάρα*.

4. The hiatus at the end of the fifth foot can hardly be right. It is easy enough to read with Heyne τὸ . . . δ . . . τετελεσμένον (note the variant of Pap. c), or with Bentley τετελεσμέν' ἄρ',

but the cause of the corruption is left unexplained; the tendency is always the exact opposite, viz. to remove the hiatus even where it is legitimate. For other cases see note on B 87. We may add the common *πόντια* “Ἡρη” (*Ἡβη* Δ 2); the α may have been originally long, but if so the length was completely forgotten before Homeric times, and survives only in this phrase, possibly a combination consecrated by antiquity and therefore superior to the ordinary rules of metre. There is some little ground for attributing similar primitive length to the α of the neut. plur., which would explain both this line and N 22; see *H. G.* § 374 (cf. § 382).

5. See note on A 403; and for ταρ (6) A 8.

8. For μή with subj. in a principal clause cf. A 26. *ευαῶι*, locative as often; but the variant *θυμοῦ* may be right, cf. ξ 197 λέγων ἐμὰ κήδεα θυμοῦ.

- Μυρμιδόνων τὸν ἄριστον ἔτι ζώνοντας ἐμείο 10
 χερσὶν ὑπο Τρώων λείψειν φάος ἡέλιιο.
 ἡ μάλα δὲ τέθνηκε Μενoitίου ἄλκιμος υἱός,
 σχέτλιος· ἡ τ' ἐκέλευον ἀπώσάμενον δῆϊον πῦρ
 νῆας ἔπ' ἀψ' ἰέναι, μηδ' Ἑκτορι ἴφι μάχεσθαι."
 ἔως ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
 τόφρ' αἱ οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
 "ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἡ μάλα λυγρῆς
 πεύσσαι ἀγγελίης, ἡ μὴ ὠφέλλε γενέσθαι.
 κεῖται Πάτροκλος, νέκυσ δὲ δὴ ἀμφιμάχονται 20
 γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ."
 ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 ἀμφοτέρησι δὲ χερσὶν ἑλὼν κόβην αἰθαλόεσσαν
 χεύατο κακ' κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·
 νεκταρέωι δὲ χιτῶνι μέλαιν' ἀμφίζαυε τέφρη. 25

10-11 om. Rhianos Aph. 10. ἐμοῖο PQ. 12. δὴ om. HQ. 14. ἀψ ἐπὶ
 νῆας ἴμεν Aph. Ar. HT: [ἀψ ἐπὶ ν]ῆας ἵναι Pap. κ. 18. πηλέως QR. 20.
 δὲ διαμφομάχονται T. 21. αὐτὰρ U. 25. τέφρην J (so Hesych.; ἐκαθέζετο
 περὶ τὴν τέφραν).

10-11 were omitted by Rhianos and Aph., *ὥς ἐπεὶ οὐκ ἦν Μυρμιδὼν ὁ Πάτροκλος*, Δοκρὸς γὰρ ἦν ἐξ Ὀποῦντος, Did. But for an oracle the prediction was sufficiently near the fact, and there must have been such an ambiguity or Achilles would not have doubted. Cf. also P 410, T 328. With the former passage there is a clear contradiction, see note there.

13. *σχέτλιος*, *headstrong*; cf. note on K 164, and Θ 361, X 41, μ 279. ἡ τ', *and yet*, although; H. G. § 338. Brandreth and van L. write ἡ F'. See II 87.

14. *νῆας ἔπ' ἀψ ἰέναι ἐν ἐνλαῖς φαύλως*, says Did. But there is no obvious reason for preferring the reading of Ar., *ἀψ ἐπὶ νῆας ἴμεν*, unless on the ground that it is more euphonious; compare the similar variety in Φ 535 *αὖτις ἔπ' ἀψ θέμεναι*. The doubts raised by van L. against the validity of the form *ἴμεν* (*Ench.* § 126) appear to me entirely fallacious. Note that *ἵναι*, given by Pap. κ, is not a mere blunder; reference to the App. Crit. on Φ 297 will shew that it is a genuine variant. It is, on the analogy of the later *διδόναι* etc., more

correct than *ἰέναι*: but the only Homeric forms are those in which *-ναι* (apart of course from *-μεναι*) is preceded by a long vowel or diphthong (*δοῦναι* etc.). On this ground van L. writes *ἴμεναι* for *ἰέναι*. *ἵναι* is in fact found on an inscription from Rhodes (*παρίναι*) and in a fragment of Machon (Ath. 580 c, *ἐξίναι*); and appears to have been not uncommon in the time of Phrynichos (Rutherford p. 65, see G. Meyer *Gr.* p. 667).

19. See P 686. 21=P 122, 22=P 591, 22-24=ω 315-17. It has been objected that *κόβης αἰθαλόεσς* and *τέφρη* both imply *ashes*, while, as Achilles is outside his hut, he can only have had *dust* to throw upon his head. But as the hut is elsewhere regarded as a copy of the house, it will probably have had an altar to Ζεὺς Ἐρκείος in front; this would afford a supply of wood-ashes.

25. *νεκταρέωι*, probably *εὐώδει*, as fragrant spices were used to preserve garments. It has been thought that there may be an allusion to II 223, and that the cloak may be a present from Thetis, *νεκτάρεος* implying divine origin; but this does not suit Γ 385, the only other passage where the epithet is found in H.

αὐτὸς δ' ἐν κούνησι μέγας μεγαλωστί τανυσθεὶς
 κέϊτο, φίλησι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.
 δμῳαὶ δ' ἄς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἄμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάσσης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστεινε κυδάλιμον κῆρ·
 δαΐδιδε γὰρ μὴ λαιμὸν ἀποτμήξειε σιδῆρῳ.
 σμερδαλέον δ' ὦμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι,
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,

27. φίλησι δὲ: φίλην δέ τε Cant. || χερσὶν ἥσχυνε πρόσωπον δαΐζων J.
 28. δ': γ Pap. ι'. 31. πεπλήγοντο Vr. A. || γυῖα ἐκάσσης: φαίδμα γυῖα
 U (γρ. as text). || εκαστος Pap. ι'. 33. χεῖρος Pap. ι. 34. ἀποτμήξειε Zen. Ω:
 ἀπαμῆσειε Ar. T. 35. σμερδαλέον S. 37-38 om. S. 37. τ': δ' Pap. ι. ||
 ἀμφεμάχοντο J (γρ. ἀμφαγέροντο).

26. μέγας μεγαλωστί, cf. II 776.

29. ἀκηχέμεναι, a curious form beside ἀκαχήμενος. The accent is vouched for as Aiolic by Herod. on T 335. For the long vowel cf. ὀδ-ὠδυσ-ται, ἐλ-ἤλα-ται, ἀρ-ηρο-μένος, ἐδ-ήδ-οται. See note on ἀκηχέδαται, P 637.

34. Various reasons have been urged by Bentley and many others for rejecting this line. It introduces violent changes of subject in 33-35—ἔστεινε Achilles, δαΐδιδε Antilochos, ἀποτμήξειε Achilles, ὦμωξεν Achilles. (Hence some ancient critics actually thought that Antilochos feared lest his own throat should be cut by Achilles; or that Achilles feared lest Hektor should cut off Patroklos' head!) It introduces the idea of suicide, which is elsewhere unknown in the *Iliad*, and in *Od.* is mentioned only in a very late passage, λ 277-78 (δ 539, κ 50 are only distant allusions). And it uses σιδῆρος to mean *sword* or *knife*, again a late Odyssean use (see π 294), and implying a longer familiarity with the use of iron than the *Iliad* elsewhere admits (see note on Δ 123). To the first of these objections it may be replied that a similar series of abrupt changes occurs in H 186-89, to the last that a precisely similar use of σιδῆρος is found in Ψ 30, cf. Δ 485; though weapons of iron are practically unknown to the *Iliad*, tools are not, and the word here and in Ψ 30 may be used of a knife. Still one would

be glad to think that Antilochos holds Achilles' hands in 34 out of affectionate sympathy, and that this is an explanatory line added by a man too dull to understand such an action.—The vulg. ἀποτμήξειε is simpler than Ar.'s ἀπαμῆσειε. The latter regularly means *to mow* or *reap* (551, Ω 451, ι 135, cf. A 67, T 223) and is used in φ 301 of *slicing off* ears and nose. In all these places it has ᾱ-. In Γ 359 (= H 253) διάμψεε χιτῶνα it means *cut through*, and has ᾱ. ἀμῆσασθαι=*to collect* (Ω 165, ε 482, ι 247) is presumably a different word altogether (conn. with ᾱμα?). And the distinct variation in sense combined with that of quantity makes it tempting to separate διάμψεε from ἀμάω. In that case ἀπαμῆσειε would be inappropriate here, for *shear off*, however applicable to corn and ears, could hardly be applied to the throat. But if it be only a derivative of *cut* appearing in διάμψεε, it will be synonymous with ἀποτμήξειε, and admissible. But then the difference of quantity is hard to get over; Schulze's attempt to explain it (Q. E. p. 365 n.) is wholly unacceptable. At best it might be the result of a confusion of ἀμῆσσε and ἀμῆσασθαι. For ἀπο- meaning *apart*, not *off*, see II 390. δαΐδιδε, plpf. as in Ω 358; ἐδΐε van L., ἐδῖε Brandreth as aor. (comparing εἶδειε· ἐφοβεῖτο, Hesych.); so δῖε=δΐε E 566 etc.

36=A 358; see also note on 141.

πᾶσαι ὅσαι κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλή τε βοώπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγανή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδής καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαίρα καὶ Ὀρείθυια ἐνπλόκαμός τ' Ἀμάθυια,
 ἀλλαί θ' αἱ κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 τῶν δὲ καὶ ἀργύφεον πλήτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξήρχε γόοιο·
 “κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι
 εἶδετ' ἄκούουσai ὅσ' ἐμῶι ἐνὶ κήδεα θυμῶι.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
 ἣ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶι ἀλωῆς,

39-49 *ab. Zen. Ar.* . ὁ δὲ Καλλίστρατος οὐδὲ ἐν τῇ Ἀργολικῇ φησὶν αὐτοὺς φέρεσθαι *Did.* : the lines are marked with obelos in T as well as A. 39. ἄρα ἦν P U Pap. ι, Sch. X (γρ. ἄρ ἔην). || ΓΛΑΥΚΗ ΤΕ : ΓΛΑΥΚΕΙΑ P. 40. Some read *σοῇ* (adj.) *σαλίη τε* (with Hes. *Theog.* 245) Sch. A. 47 *om.* J. || ἐ]νεῶρα ἦν Pap. ι. 48. ἀμάθεια GH : ἀμασούεια Q. 52. κασίγνητοι HPR. 53. ἐνι : ἐπι Aph.

39-49. ὁ τῶν Νηρηίδων χορὸς προσητέηται καὶ παρὰ Ζηνοδότῳ ὡς Ἡσιόδῳ ἐχὼν χαρακτήρα· “Ὀμηρος γὰρ κατὰ τὸ κοινὸν Μούσας λέγει καὶ Ἐλλειθυίας ἀλλ’ οὐκ ὀνόματα, *Did.* There can be no doubt that this judgment is right ; the names seem to be selected from the longer list in Hesiod *Theog.* 243 ff. The repetition of the greater part of 38 in 49 as a ‘catchword’ is a familiar sign of interpolation.

50. καὶ ‘belongs to the whole clause, as in τοῖσι δὲ καὶ μετέειπε,’ *Monro.* But in the latter phrase it introduces a fresh step, *moreover.* Here it seems meaningless ; we should perhaps read τῶν with *Menrad* and *Fick.*

54. δυσαριστοτόκεια, ἐπὶ κακῶι τὸν ἄριστον τετοκνῖα, ὡς ἂν τις εἴποι ἐπὶ δυστυχίαι εὐτεκνος, *Schol. A.* Cf. A 414.

55. The construction of this sentence is rather involved, though the sense is clear enough. It begins as though ἦ τε

were at once to receive its verb—as the sentence stands οὐχ ὑποδέχομαι (59). But in the course of utterance this is expanded ; ὁ δ’ ἀνέδραμεν is added as though τέκον were the principal verb of the sentence, and thus the whole is resumed in a new principal sentence in two clauses, antithetical in form (τὸν μὲν . . τὸν δέ), though the objects are identical and only the verbs are contrasted. For all practical purposes ἐπεὶ is redundant, and the sentence would be clear if it were omitted. The structure is thus exactly the same as in P 658, where it is discussed at length.

56. ἀνέδραμεν, a familiar metaphor of a growing shoot in English also ; so *Odysseus* says of *Nausikaa* Δῆλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βιωμῶι φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα, § 162, and P 53 ff., § 175 τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἴσον.

57. γουνῶι ἀλωῆς, see on I 534.

νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρωσὶ μαχησόμενον, τὸν δ' οὐχ ὑποδέξομαι αὐτὶς
 οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἶσω. 60
 ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,
 ἄχυνται, οὐδέ τί οἱ δύνamai χραισμησαι ἰούσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω
 ὅττι μιν ἔκετο πένθος ἀπὸ πτολέμοιο μένοντα." 65
 ὥς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ
 δακρυόεσσαι ἴσαν, περὶ δέ σφισι κύμα θαλάσσης
 ῥήγγυντο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἔκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἶρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
 τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
 ὀξὺν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 "τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
 ἐξαύδα, μὴ κεῦθε. τὰ μὲν δὴ τοι τετέλεστα
 ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὐχεο χεῖρας ἀνασχών, 75
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδεομένους, παθέειν τ' ἀεκήλια ἔργα."

59-60 *om.* Q. 59. αὔεις C. 61. ζώ(ι)η(ι) CJT. 62. χραισμησαι J. ||
 ἰούσα: ὄλεσθον H. 63. ἴδωμι DU Pap. ² (ειδωμι *man.* 1): ἴδωμαι GH:
 ἴδω J: ἴδοιμι Ω (incl. A). 64. μιν Pap. ¹. 66. σφισι: σφι PR. 68.
 ἀκτὴν δ' J. || εἰσανέβησαν A (γρ. εἰς ἀνέβησαν). 70. δὲ βαρὺ: δ' ἐν ἄρα J.
 71. ἔθος Cant. Par. a (*supr.* οιο) f g² and ap. Eust.: ἔθο Par. e. 72. ῥ' *om.* Vr. d.
 73. σε: σευ S. 74. νόω ἴνα εἴδομεν ἔμφω J (γρ. τὰ μὲν δὴ τοι τετέλεστα).
 75. ὥς: ὦ(ι) L (P p. *ras.*) S. 77. ἐπιδεομένους P. || τ' *om.* D. || σεκήρια
 μετρα Pap. ¹.

58. νηυσίν, sociative, *with the fleet*.
 ἐπιπροέηκα, the ἐπι- seems to imply
 'against the foe.' We can hardly read
 νηυσὶν ἐπι πρ., *sent forth upon the ships*;
 for in this sense only σὺν and ἐνὶ are
 used; ἐπὶ νηυσὶν always means *at or*
towards the ships drawn up at the Greek
camp; see P 708.

60. The scholia remark here and else-
 where that H. does not know the later
 legend which made Thetis leave the
 house of Peleus soon after the marriage.

63. ἴδωμι, see on A 549.

68. Cf. Ω 97; possibly Ar. read
 ἐξανέβαινον here. ἐπισχερώ, A 668.
 θαμειαὶ is predicate, not epithet, as is
 shown by its place (N 611); *were drawn*
up in close lines.

72. ῥ', F' Brandreth, rightly; cf. κ 418
 καὶ μ' ὀλοφυρόμενοι κ.τ.λ.

73-74 are adapted from A 362-63;
 75, see on Π 236: 76 on A 409, Ξ 32.

77. ἀεκήλια, ἄπ. λεγόμενον, and ex-
 plained by Ar. from ἐκηλος, ὅλον παραχώδη,
 ἐφ' οἷς οὐχ ὁδὸν τε ἡσυχάζειν, 'things not
 of peace and quietness,' or from ἀέκητι,
 ἀκούσια, ἀ οὐκ ἂν τις ἐκὼν πάθοι. Neither
 of these is plausible, and the word can
 hardly be separated from ἀεικέλιος,
unseemly (Ξ 84 and Od., cf. ἀεικέα ἔργα
 X 395, Ω 733). The only way in which
 they can be brought together is by
 assuming them both to come from ἀφι-
 κέλιος, with lengthening of two different
 syllables from metrical necessity (cf.
 μαχεῖόμενος—μαχεοῦμενος, App. D, A. 1).

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μήτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
 ἀλλὰ τί μοι τῶν ἥδος; ἐπεὶ φίλος ὦλεθ’ ἐταῖρος 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ
 δηιώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἥματι τῷ ὅτε σε βροτοῦ ἀνέρος ἐμβαλον εὐνήι. 85
 αἶθ’ ὄφελες σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλγίστι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις
 οὔκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγε 90
 ζῶειν οὐδ’ ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτος ἐμῶι ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσει,
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδα’ ἀποτίσῃ.”
 τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 “ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἶ’ ἀγορεύεις· 95
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἐκτορα πόντος ἐτοῖμος.”
 τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ’ ἐμελλον ἐταίρῳ

80. φίλον ὦλες’ ἐταῖρον Vr. A. 81. πάτροκλον Vr. A. 83. ἀπέθηκε R: τινὲς ἀπέλυσε Sch. T. 86. αἶθε’ ACDQ: ὡς (ὦς) Ω, A^m. 89. τὸν δ’ J. || ὑποδέξαι J (surpr. η over αι). || αὖτις CDGJ. 90. ἀνώγει CDQ Bar. Mor. Vr. b, A. 92. τυπείς: δαμείς L. 93. ΜΕΝΟΙΤΙΑΔΑ’: ΜΕΝΟΙΤΙΑΔΑΟ AS: ΜΕΝΟΙΤΙΑΔΕΩ Ω. || ἀποτίσῃ H. 94. ἐν ἄλλοι τὸν δ’ ἡμείβετ’ ἔπειτα A. || αὖτις Par. c d g. || ΘΕΤΙΣ: ΕΕΑ Par. d. 95. ΔΗΤΟΙ Q. 97. ΤΗΝ δ’ αὖτε προσέειπε ποδάρκης διὸς ἀχιλλεύς Aischines *Timarch.* § 150.

In that case* the correct form would be *ἀκεῖλιος*.

80. ἥδος, see on A 318.

83. πελώρια, see note on K 439.

88. The connexion of thought here depends on the light in which we regard the word *εἴη*. If it is really an opt. we must supply an ellipse after *νῦν δέ*, ‘As it is, they wedded thee to a mortal only that,’ etc. *τόν* will then be a relative. If, however, *εἴη* is for *εἴη*, a subjunctive (for which see note on H 340), we obtain a rather simpler thought, *τόν* being taken anaphorically, ‘As it is, that grief may be thine for thy lost son, him shalt thou not receive back again,’ etc.

91. ἀνδρεσσι μετέμμεναι adds to the physical idea of ζῶειν the ethical ‘play my part among men’; cf. A 762, N 461 (Hentze).

92. πρῶτος, in the first place, above all other considerations. Cf. II 861.

93. ἔλωρα in plur. only here (but *ἐλώρια* A 4). The singular is always used in a concrete sense, *an object of prey*, generally to wild beasts or dogs, but in ν 208 to robbers. Here it must be abstract, *pay (the penalty) for his preying upon P.*, ὑπὲρ ὧν ἔλκυεν ἔν’ ἀνελκυσθήη. Schol. B. ΜΕΝΟΙΤΙΑΔΑ’ is our way of writing what the mss. give as *Μενoitιάδαο*, ἐκ πλήρους. Cf. Φ 86.

95. οἶ’ ἀγορεύεις, else only an Odyssean phrase; δ 611, etc. It is our vernacular ‘from what you say.’

98. αὐτίκα, his mother’s word taken up and repeated with emphasis. ἄρ’ ἐμελλον, we ought probably to read *ἄρα μέλλον* for the rhythm, as the text

κτεινομένωι ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμείο δὲ δῆσεν ἄρῳ ἀλκτῆρα γενέσθαι. 100
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν,
 οὐδὲ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισι
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἑκτορι δίδωι,
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἷος οὐ τις Ἀχαιῶν χαλκοχιτώνων, 105
 ἐν πολέμῳ, ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,

99. ὁ μὲν κ.τ.λ.: ὁ μοι πολὺ φίλτατος ἔσκεν Aischines *ibid.* 100. ἐμείο GP. ||
 ἄρῳ Ar. A *supr.*, γρ. Par. a: ἄρῃς αἱ εἰκαίτεραι, Ω. 101. δ' om. G. 104.
 νηυσὶ κορωνίσιν ἄχος Plato *Apol.* 28 D. 105. οἷος om. P. 107. ἔκ τ':
 καὶ Aristotle *Eth. Eud.* vii. 1.

introduces the forbidden caesura into the fourth foot. Achilles says, *Let me die at once, since it was not my lot to succour my comrade as he fell*; it was his fault that he was not at hand in the hour of need (οὐ γενόμεν φάος 102), and he will gladly expiate it by his death. Platt (*J. P.* xxi. 41) translates, 'Then may I die immediately after, since otherwise it appears I was not destined to have avenged Patroclus.' But the pres. part. **κτεινομένωι** shews that there can be no idea of avenging subsequently in ἐπαμῦναι. This famous passage was much quoted in ancient times, notably by Plato *Apol.* 28 c. For Aischines see App. Crit.

100. **Θᾶσεν** is undoubtedly a wrong form, unknown to Attic as well as to H. The verb occurs elsewhere in H. only with the stem *δεν-*, and always in the mid. except ι [483] 540 τυτθὸν ἐδέυσεν, *iust misseri*. Thiersch and Död. emend ἐμεῦ δ' ἐδέ(φ)ησεν, others ἐδέυετ', Menrad ἐδευσεν. Why not ἐδευσεν? The root is *δενσ-* (of which the prefix *δυσ-* perhaps shews the weak form; Schulze *Q. E.* p. 62). The regular Epic aor. of this is *ἐδευσα* for *ἐδευσσα*, and the change to *δέω* in Attic, the *υ* becoming a semi-vowel and falling out, is equally in order. The form *δῆσεν* is merely a mistaken attempt to assimilate the unfamiliar form *δε* to *ἐδέησεν*, on the supposed analogy of the entirely unconnected *δέω* to bind (root *δε-*). ἄρῳ, see notes on M 334, Ξ 485. *Parmeniskos* is said to have read 'Ἀρης, and explained ὁ πόλεμος τὴν ἐμὴν ἀφελόμενος πανοπλίαν ἐδῆσεν,

ἐνεπὶδιδέ, μου τὴν ἔξοδον, ὥστε ἀλκτῆρα μὴ γενέσθαι Πατρόκλου (?).

101=Ψ 150. **Νῦν δέ**, the verb is forgotten in the course of the following parenthetical clauses, and the thought is only resumed in 114, **Νῦν δ' εἶμι**, ὥσπερ εἰς ὑπόμνησιν τῆς ἀρχῆς ἣν παραλίων παρεξέβη Nikanor. *ὅτι εἰώθε τῷ ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν* Sch. T (An. ?), evidently in reference to 55 above and the passages there quoted.

104. A comparison of ν 379, αὕτως ἄχος ἀρούρης, suggests that **ἐτώσιον** is to be taken as an adverb rather than an epithet.

105. ἀλαζών, φασί, καὶ φορτικός. ῥητέον δὲ ὅτι ἔθος ἦν πᾶσιν ἑαυτοὺς ἐπαινεῖν Schol. A. So A 244 Achilles calls himself *ἄριστον* Ἀχαιῶν, and cf. note on H 75. P. Knight and Heyne reject 105-06; so also Fick, on the ground that the scansion of *οἷος* as a pyrrhic is not Homeric. (See, however, on N 275; Brandreth conj. *ὥς*.) The objection from the poetical point of view is evidently to 106 rather than 105; the correction of the preceding line is needless, and not like the character of Achilles.

107. **ὥς** with opt. is used to express a wish=*utinam* also in X 286, and perhaps ρ 243, φ 201; cf. also Z 281. It is to be connected not with *ὥς* in wishes, 'in like manner' (e.g. Ξ 142, Ψ 91, α 47), but with the common *ὥς* *ὄφελον* as an exclamative, 'how!' Aristotle (*Eth. Eud.* vii. 1) tells us that Herakleitos, having founded his physical theory on *ἔρις*, blamed Homer for this wish, which, if fulfilled, would bring all things to confusion.

καὶ χόλος, ὃς τ' ἐφέηκε πολύφρονά περ χαλεπήναι,
 ὃς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥτε καπνός· 110
 ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
 νῦν δ' εἴμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
 Ἑκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίῃ Ἑρακλῆος φύγε κῆρα,
 ὃς περ φίλτατος ἔσκε Διὶ Κρονίῳ ἀνακτι,
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης·
 ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων

108. περ: τε J. 109. μέλιτος γλυκίων J. 110. ἀέξεται J. 112.
 προτέτυκται, R. 116. ἐέλοιο C². || ἥδ': ητ' Pap. ι¹: καὶ Bar. Mor. Vr. A.
 117. (Second) οὐδέ om. PQ. 118. περ: κε Q: κεν Porph. on Z 488. 119.
 μοῖρα δάμασσε GPR Syr. 120. ἐγὼ J. 122. δαρδανίων PR.

109. καταλειβομένοιο perhaps alludes to wild honey trickling down a tree, as in the familiar story of Jonathan and the honey in the wood which 'dropped,' 1 Sam. xiv. 26.

110. As smoke from a very small fire will fill all the house, so anger from a small beginning fills men's hearts.

112. See II 60, T 65.

115-16 = X 365-66. δέξομαι, I will accept (willingly).

117. The first οὐδέ belongs as usual to the whole sentence, which is thus brought into connexion with what precedes, while the second belongs to βίῃ Ἥρ.; 'for neither did even the mighty H.,' etc. βίῃ . . . ὅς, cf. A 690. It will be seen that legend as yet knows nothing of the apotheosis of Herakles, which appears first in λ 602-04.

120. ὁμοίῃ, the same fate, as we are of the same divine origin. Some commentators have found a quite needless difficulty in this, and have proposed to explain ὁμοίῃ as 'the common fate,' on the very uncertain analogy of ὁμοῖος πόλεμος, or to read ὁλοίῃ (Nauck). This is not to be approved.

121. κείσομαι in pregnant sense I shall lie idle, 178, B 688, I 556 and elsewhere.

122. βαθυκόλπων recurs in H. only in 339 and Ω 215. Compare I 594 with note; the word seems to be almost identical in sense with βαθύζωνος there. The κόλπος is either the bosom itself or more commonly the upper part of the peplos which covers it and hangs in a deep fold over the girdle, see X 80 and App. G § 5. The epithet happens like βαθύζωνος to be used only of Trojan women, from which Ar., followed by many modern archaeologists, supposed it to mean some non-Hellenic form of dress. But such national differences are almost unknown to H., see note on II 419. Later poets know nothing of any such restriction; see *Hymn. Cer.* 5 (of the Okeanides), *Ven.* 257 (the nymphs), Aisch. *Sept.* 864 (Antigone and Ismene). Pindar uses it only of the deep-bosomed earth. One may suspect that Ar. took this view in order to strike a blow at Zen.'s reading of B 484 μοῦσαι Ὀλυμπιάδες βαθυκόλποι.

123. χεῖρεσσ' ἀμφοτέρησι van L. on account of the harsh rhythm; cf. M 382.

δάκρυ' ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·
 γνοῖεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδὲ μ' ἔρυκε μάχης φιλέουσά περ· οὐδὲ με πείσεις."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "ναὶ δὴ ταῦτά γε, τέκνον· ἐτήτυμον οὐ κακὸν ἐστὶ
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται· οὐδὲ ἔφημι
 δηρὸν ἐπαγλαίεισθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῶι.

124. ἀδινόν (A *supr.*) T Pap. ι, Par. a¹ f and *ap.* Did. || στεναχῆσαι G. 125. γνοῖην JU. || δὴ δηρὸν: δηρὸν CQR: δηρὸν δὴ L. || πεπαύμην S Harl. a, Vr. d A. 126. περ: με J. 127. τὸν δ' ἀπαμείβετ' Vr. A. || θεὰ om. J. || εἷς κατα-θακρυχέουσα Pap. ι. 128. τοῦτο DJ (P *supr.*) RS Par. a e f, γρ. U³ Eust. || γε om. DJQ. 132 om. Pap. ι. 133. ἀπαγλαίεισθαι PR. || φόβος H (*supr.* n): φρόνος J.

124. ἀδινόν, see on B 87; the variant ἀδινά is more usual in similar phrases. The application of the word to grief is peculiar to *Od.* and the later books of *Il.*

125. γνοῖεν, a wish, like the preceding optatives. But it expresses the result of the main wish which precedes it, and so becomes almost final, *in order that they may know*. δηρόν, fifteen days at most, according to the present chronology of the *Iliad*; but as Schol. A remarks *μὴ ἡμέρα Ἀχιλλεῖ πολὺ ἦν ἀφροσύνη*.

128. ναὶ δὴ ταῦτά γε, *yea, as thou sayest*. ταῦτα as usual refers to the person addressed; it is used as a sort of exclamation without any strict construction. This was probably a familiar phrase, virtually equivalent to 'yes,' and only strengthened by ναὶ δὴ. In this use it is found in Attic comedy; e.g. Aristoph. *Pax* 276, *Vesp.* 142 ταῦτ' ὦ δεσπότη, 'yes, sir!' *Eq.* 111 ΔΗΜ. τοὺς χρησμοὺς ταχὺ κλέψας ἔνεγκε . . ΝΙΚ. ταῦτ'. *Ach.* 815 ταῦτα δὴ. *Vesp.* 1008 ταῦτά νυν, 'very well.' The full and formal phrase would be ναὶ δὴ ταῦτά γε πάντα, *tékos, κατὰ μοῖραν εἶπες*, but the mother can use the contractions of every-day life. ἐτήτυμον is an adv., *verily it is not ill to save etc.*—Various other readings and punctuations have been adopted, and the line has given much trouble. Ahrens writes ἐτήτυμα, *thy words are true*, supposing the alteration to the sing. to arise from the desire

to avoid the legitimate hiatus. Whether the change would be likely at such serious cost to the intelligibility of the words is, however, very doubtful. Cobet reads τοῦτο, with some ms. support, but this looks like an emendation made in order to simplify the construction. Nikanor at all events read the passage as in the text, and mentions no variant. He says we may either put a stop after ἐτήτυμον, and assume an ellipse of ἐστίν, regarding ἐτήτυμον as an adverb, ταῦτα ἀληθῶς ἐστίν: or we may join ἐτήτυμον κακόν, *these things are no real ill (?)*: or again omitting the stop we may take ἐτήτυμον as adv., *these things are verily not an ill matter*. Of these the first is just possible; ἐτήτυμον is commonly used as an adv., A 558, N 111, δ 157, and in the common Odyssean phrase τοῦτ' ἀγόρευσον ἐτήτυμον (*seven times*). For an adv. used as a predicate with ellipse of ἐστίν cf. on A 416. But the constr. is still very harsh. The third alternative is better; but the best resource, if the explanation first given be not accepted, is to regard ἐτήτυμον not as an adv., but as a substantival neuter, just as B 204 οὐκ ἀγαθὸν πολυκοιρανίῃ, and cf. Ξ 125 τὰ δὲ μέλλετ' ἀκούμεν, *εἰ ἔρεον περ. ἔρεον and ἐτήτυμον both mean 'the truth.'* (See Kühner *Gram.* ii. 53, with the quotations from Plato there given, *Parm.* 160 A ταῦτα δὲ ἀδύνατον ἐφάνη, *Soph.* 252 E τὰ γε δύο ἀδύνατον εἰρήθη.)

ἀλλὰ σὺ μὲν μὴ πω καταδύσσο μῶλον Ἄρῃος,
 πρίν γ' ἐμὲ δεῦρ' ἐλθούσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
 ἡῶθεν γὰρ νεῦμαι ἄμ' ἡελίῳ ἀνιόντι
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."
 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱος ἐοῖο,
 καὶ στρεφθεῖς ἄλλήισι κασιγνήτησι μετηύδα·
 "ὕμεις μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἶ κ' ἐθέλησιν
 υἱὲ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."
 ὥς ἔφαθ', αἶ δ' ὑπὸ κῦμα θαλάσσης αὐτὶκ' ἔδυσαν. 145
 ἢ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ἦεν, ὅφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεῖκαι.
 ✓ τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῶι ὑφ' Ἑκτορος ἀνδροφόνοιο
 φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἵκοντο. 150
 οὐδέ κε Πάτροκλόν περ ἐκνήμιδες Ἀχαιοὶ

136 *om.* D^c. || ἥῳι PR. || ἀνιόντι : καταδύντι D^m. 138. ἔαος (ἔαος) DHJ
 Par. c, Syr., ἐν ἄλλῳ A. 139. κασιγνήτοισι P. || προσκύδα J. 141. τε : γε D.
 142. ἀγορεύσαι Zen. 143. αἶ κε θελήσει Vr. b d. 144. υἱὶ H : υἱέϊ Ω. ||
 πανφανόωντα R. 146. δ' αὖτ' : μὲν αἶ Syr. 147. ηἱεῖ μὲν Syr. ||
 ἐνεῖκαι(i) PRU Harl. a, Vr. b A, Bar. : ἐνάκαι J : ἐνεῖκαι DG (T *supr.*). 149-50
om. H^c : 149-51 *om.* fr. Mosc. 150. ἱκέσων Vr. d. 151. οὐδέ κε : ἐν ἄλλῳ
 οὐδ' ἄρα A.

134. For the very rare use of the aor. imper. with *μή* see *H. G.* §§ 278, 328, and Δ 410.

136. The contracted form *νεῦμαι* is suspicious, *νεῖσθαι* ο 88 being the only other instance where the diphthong is *in arsi* and cannot be resolved. Nauck conj. *ἡῶθεν νεῖσθαι γάρ*, but *γάρ* occupies the third place only when preceded by *μέν*, *περ*, *τε*, and once (Δ 700) by a preposition with its case (Bekker *H. B.* i. 286. 28: Fick suggests that the colon might be put after *ἡῶθεν* instead of after *ἴδῃαι*). Menrad conj. *νίσσομ'*, which is better; the change may have been made to avoid the unusual elision of -αι (cf. O 110, Σ 194).

138. *πάλιν*, with gen., *back from*, as η 143, T 439, cf. *τείχεος ἀψ ὥσασθαι* M 420.

141. *ὀψόμεναι*, i.e. *to visit*, as in English; Ξ 200, etc. Pausanias quotes this and the preceding line (iii. 21. 9) in

speaking of the marine divinity called *Γέρων*, and worshipped at Gythion, whom he identifies with Nereus. So Hes. *Theog.* 234 *Νηρέα . . καλέουσι γέροντα, οὐνεκα νημερτῆς τε καὶ ἥπιος*, etc.

142. *ἀγορεύσατ'*, παρὰ Ζηνοδότῳ "ἀγορεύσαι," καὶ ὑποφαίνει τὸ Ὀμηρικὸν ἔθος, Did.

144. *υἱὶ*, so H only, the rest having *υἱέϊ*, a very suspicious contracted form; cf. 458, Φ 34. The only well-attested forms of the dat. are *υἱέϊ* and *υἱί*. Here we ought perhaps to read *υἱέϊ ἐμῷ* (*υἱέϊ μοι*, Nauck).

151. The reference of *κε* is obscure; 166 forms a natural protasis, but is so far off that a connexion is difficult. Hence Düntzer and Nauck read *οὐδ' ἄρα*, a variant mentioned by Schol. A: 'after all it was not the Achaeans who saved him but Achilles alone.' But 153-65 look like an interpolated description of the fight over the body of Patroklos

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος.
 αὖτις γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
 "Ἐκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκήν.
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἐκτωρ 155
 ἐλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 τρὶς δὲ δὺ Αἴαντες, θοῦριν ἐπιειμένους ἀλκήν,
 νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὶ πεποιθώς,
 ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 στάσκε μέγα ἰάχων, ὅπισω δ' οὐ χάζετο πάμπαν. 160
 ὥς δ' ἀπὸ σώματος οὐ τι λέοντ' αἰθῶνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
 ὥς ῥα τὸν οὐκ ἐδύναντο δῶ Αἴαντε κορυστὰ
 "Ἐκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
 καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἥρατο κύδος, 165
 εἰ μὴ Πηλεΐωνι ποδὴννεμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν "Ἡρη.

152. ΝΕΚΥΝ: ἄνακτα P. 153. αὖτις C. || Τὸν γε: τὸν δε CT. 154. φλογί: κυί Zen. || ἵκελος (ἵκ-) AGT Syr.¹ 155. ποδῶς D: ὅς μιν τρὶς μετόπισθε ποδῶν λάβε καὶ μέγ' αὖτε Zen. 156. μέγα: ἐπὶ H: μετὰ Et. Mag. 625. 22. || μέγα δὲ τρώεσσιν ὁμόκλα: κεφαλὴν δὲ ἐ θυμὸς ἀνώγει πᾶσαι ἀνὰ σκόλοπας οἱ (σκολόπεσσι Heyne) ταμόνε' ἀπαλὰς ἀπὸ θειρὰς Zen. (from 176-77). 157. δὺ': δὴ Harl. a. || αἴαντε DH (Harl. a sup.) Lips. 159 om. Vr. A. || αὖτε: αὖτως Q. 160. μέγ' PQR. || ἰάχων: ἀχέων Zen. 163. κορυσταὶ HPR Vr. A. 164. δειδίξεσθαι DT Syr. 168. ἄλλων: πάντων Vr. d. || ἥρα J.

alternative to that at the end of P—the two accounts can hardly be reconciled, and the general picture has entirely altered. Nothing is said here about the carrying of the body by Menelaos and Meriones with the Aiantes as a rear-guard (P 715-61); the Greeks, are dragging it (ἐρύσαντο) by the arms, the feet trailing in reach of Hector's hand. Yet αὖτις (153) must refer to a preceding narrative in which Hector had been beaten off for a time. περ seems to imply that though they themselves had reached the ships it was more than they could do to save Patroklos.

154. Note the extensive variants of Zen., partly taken from the speech of Iris below, 176-77. Ar. objected that Hector's intention is not to mutilate the body, but to exchange it for Sarpedon's (P 160-63, but cf. P 125-26); so that in the mouth of Iris the words of 176-77 are a pious fraud intended merely to arouse Achilles' anger. But in all prob-

ability this passage is of quite independent origin from the earlier part of P; such a discrepancy need cause no surprise.

161. Compare Γ 23 with note. Here again we have the emphatic μέγα πεινάοντα, but there is no reason why σώμα may not mean the body of an animal slain by the lion himself.

167. ἐωρῆσσεσθαι, prepare for the battle, without allusion to the breast-plate, or indeed to any armour at all; cf. A 715, N 301. So also we must clearly take it in 189, where it answers to καταδύναμι μῶλον Ἄρης in 134. Cf. also II 218, where Patroklos is already armed.

168. This line is not free from suspicion; it may have been added in view of the opening of Θ by a poet who thought that Zeus would not permit an open intervention by Iris and Hera (184). It seems to assume that Zeus is still on Olympos with the other gods,

ἀγχού δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ὄρσοε, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Πατρόκλῳ ἐπάμνυνον, οὗ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμνύμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι προτὶ Ἴλιον ἡνεμόεσσιν
 Τρῶες ἐπιθύνουσι· μάλιστα δὲ φαίδιμος Ἴκτωρ
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ εἰ θυμὸς ἄνωγε
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρωϊῆσι κυσὶν μέλπηθρα γενέσθαι·
 σοὶ λάβῃ, αἶ κέν τι νέκυς ἡισχυμένος ἔλθῃ.”

170. ἐκπαγλότατ' Syr.: ἐκπαλότατ' Q. 171. πατρόκλου Ar. Par. c d g j.
 173. ΤΕΘΝΗΩΤΟΣ (A *supr.*) HPQS (*supr.* ei) T: ΤΕΘΝΕΙΩΤΟΣ Ω. 174. ΔΕ: ΔΕ Γ Cant. ||
 ἐρύσσεσθαι A (*supr.* α). || ΠΟΤΙ [G]. || ἡνεμόεσσιν: αἰνὴ θέλοντες Zen. (omitting
 175-77; see on 156). 176. ΔΕ Ε: ΤΕ Ε A Syr.: ΔΕ Γε Cant. Harl. a. || ἄνωγει A
 (ἐν ἄλλῳ ἄνωγεν) CQTU Syr. Harl. a (*supr.* ε *man. rec.*). 177. ἀπὸ: ὑπὸ H.
 178. ΜΗΔ' ἔτι: μηκέτι U Harl. a. || ςε: τε Lips.¹ τι Q. || ἰκέσθαι J. 180.
 ἔλθοι C: ἐλθῃς Syr.

instead of on Ida, though this is not necessarily implied. In the sequel, however, there is no talk of secrecy when Athene (203) and Hera (239) interfere personally, nor does Zeus complain that he has been deceived or shew any particular resentment, even if we regard 357-59 as original. His object has in fact been fully attained in the defeat of the Greeks; he has no grudge against the body of Patroklos (see P 270). Monro further notes that the position of *μιν* is irregular.

170. *ἐκπαγλότατε*, see note on A 146. Here it seems to express amazement at the incredible remissness of Achilles.

171. *Πατρόκλῳ* nearly all mss., as Z 361, M 369, N 465, etc.; Ar. *Πατρόκλου*. The gen. is not found with the compound, and is very rare with the simple *ἀμύνειν* (see N 110, II 522), though common with *ἀμύνεσθαι*.

172. *ἔστηκε*, so λ 314 *φυλόπιδα στήσειν*, and cf. Σ 533, N 333.

175. *ἐπιθύνουσι*, for the transition from the subordinate participial to the co-ordinate construction cf. Γ 80 *λοίσιν τε πινυσκόμενοι λάεσσι τ' ἔβαλλον*. The verb might be divided *ἐπι- θύνουσι*, with *ι* lengthened by ictus; but it is better to take it *ἐπι- θύνουσι*, cf. also π 297 *ὥς ἄν ἐπιθύσαντες ἐλοιμέθα*. The simple *θύνω* is used similarly with an infin., χ 408

ἔθυσέν ῥ' ὀλολύξαι, λ 591 *τῶν ὀπὸτ' ἰθύσει* ὁ γέρον ἐπὶ χειρὶ μάσασθαι, while there is no analogous use of *θύνω* or *θύνω*. *ἰθύω* elsewhere always has *ῥ* in the pres.; the lengthening here is due to metrical necessity (App. D, β (2) β). Zen., having transferred 175-77 to 155 above, ended 174 with *προτὶ Ἴλιον αἰπὺ θέλοντες*, against the rule that H. has only the fem. *Ἴλιος*. See on O 71.

177. *σκολόπεσσι* are explained (a) as poles, to carry the head about—but the plur. is against this; (b) the palisades of the Greek foss, H 441, I 350—but to fix it there would be equivalent to surrendering it to the Greeks; (c) palisades along the top of the Trojan wall. Though these are not mentioned elsewhere, their existence may fairly be concluded from the fact that the wall of the model town of Phaiakia is described as having them, η 45 *τείχεα μακρά, ὑψηλά, σκολόπεσσιν ἀρηρότα*.

178. *εἰσας*, like *αἰδώς*, a feeling of reverence before the *communis sensus* of humanity. The subst. occurs only here in this sense, but cf. *σεβάσαστο* Z 167, 417, and οὗ νυ *σεβέσθε* Δ 242. 179=P 255.

180. *ἡισχυμένος*, cf. 24, Ω 418, implying defilement or mutilation. *νέκυς* is generally taken as a nom. sing.; but Döderlein makes it an acc. plur. for

τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·
 "Ἴρι θεά, τίς τάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;"
 τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·
 "Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
 οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος
 ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "πῶς τὰρ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι·
 μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
 πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι·
 στεῦτο γὰρ Ἥφαίστοιο παροισέμεν ἔντεα καλά·
 ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,

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182. τὰρ ἢ ἑτέρα τῶν Ἀριστάρχου: τ' ἄρ S Par. j: γάρ Ω. 185. οὐτ' . .
 οὐτέ Syr. 187. ἀπαμειβόμενος προσέφη: αὐτε προσέειπε J. 188. τὰρ:
 γάρ H. || μῶλον: μῶον C. 192. ἀλλ' οὐδ' DPQU Vr. A, Ven. B. || οὐτ' εὐ DR:
 οὐδ' εὐ Vr. A: οὐδέ τευ Ven. B: οὐ ἔην GQS. || τοῦ ἔν L: μὴ ἔν H: τεῦ Q.

νέκυας, cf. ω 417 *ἐκ δὲ νέκυς οἶκον φόρεον*, and analogous forms in *H. G.* § 100 (-*us* for -*us*, not contracted for -*us*). This undoubtedly gives a better sense, *thine the dishonour if he come mutilated to the dead*; cf. O 251 *ἐγὼ γ' ἐφάμην νέκυας καὶ δῶμ' Αἰδαο ἡματι τῶιδ' ἔζεσθαι*. The idea that a mutilation of the dead involved a disabling of the ghost's power to avenge is well-nigh universal in primitive belief, and is indeed the origin of the custom of 'arm-pitting' (*μασχαλίζειν*, see G. L. Kittredge in *A. J. P.* vi. 151 ff.). If the body of Patroklos is given to the Trojan dogs, it is not easy to see how it can in any way be said to 'come to the ships' (on the ordinary interpretation).

182. This is the first instance in the *Il.* of speech in a single line; there are several others in the subsequent books.—If 168 is rejected, it is evident that 181–86 (or at least 185–86) must go with it. Note the suspicious neglect of *F* in οὐδ' οἶδε.

188. ἐκείνοι evidently implies dislike; see note on Ξ 250, and compare the Attic use = *the enemy*. The form (for κείνοι) is late, but has probably always stood here; see on I 63–64.

191. στεῦτο, a word which occurs six times in *Il.*, always in the sense to *declare*, whether by way of *boast* (B 597, I 241, Φ 455) or *promise*, as here and E 832, or simple *declaration*, I 83. The latter sense also suits ρ 525. The only

other instance, λ 584, is in a very late passage (*κέχρηται τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*, Schol. V), and does not affect the question. Ar. explained the word in all the other cases by *κατὰ διάνοιαν ὀρίζεσθαι*, to *have the mind set upon a thing*. This interpretation, though of course defended by Lehrs (*Ar.* 98), is less suitable to the passages where the word occurs, with the exception perhaps of Γ 83. The word is probably not syncopated from *στεύομαι*, but a genuine non-thematic form with the long stem (*H. G.* § 11). *παροισέμεν* is recommended by the rhythm against *πάρ' οἰσέμεν*, the reading of Ar. (who wrote the accent with anastrophe against the rule, in order to shew clearly how he took the preposition). *παραφέρειν* does not recur, it is true, in H., except possibly in tmesis in the very similar Δ 97, q.v.; but we may compare the later *παραδιδόναι*, to *hand over*, and it is better to accept an unusual compound than to leave the line virtually without any caesura.

192. The sense of the line is clear, the grammar very puzzling. ἄλλου τευ might seem to be dependent on τεύχεα in the next clause, as though the poet meant to say ἄλλου δὲ τευ οὐκ ἂν τεύχεα δύω, and changed the form of the sentence as it went on. But then the use of the direct interrogative τεῦ instead of ὅτεν is without a real parallel, and the contraction is itself suspicious, recurring

εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.

ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ πρῶτοισιν ὁμιλεῖ
ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος."

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τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·

"εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι κλυτὰ τεύχε' ἔχονται·

ἀλλ' αὐτὸς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,

αἶ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο

Τρώες, ἀναπνεύσωσι δ' ἀρήϊοι νῖες Ἀχαιῶν

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τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

αὐτὰρ Ἀχιλλεὺς ὤρτο διίφιλος· ἀμφὶ δ' Ἀθήνη

ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσανέεσσαν,

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων

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χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.

ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,

194. πρῶτοιςιν : τρώεσσιν ACQT fr. Mosc., γρ. Eust. || ὁμιλεῖν CJ Vr. b.
197. ἴσμεν GPR. || ὃ τοι : ὅτι CGJPTU, γρ. Eust. || κλυτὰ : κατ' ἐνια καλὰ
Sch. A. 198. αὐτὸς Zen. Aph. PR: αὐτως Ω. 199. κέ σ' : κεν G. ||
ὑποδείσαντες G. || ἀπόσχονται P. 200-01 om. Syr. Pap. i, Par. c^b: 201 om. JST
fr. Mosc. 201. ἀνάπνευσις : ἀνάπνευσις Harl. a. 203. ἀμφὶ δ' : αὐτὰρ H Syr.
206. παμφανόεσσαν Q: παμφανόωσα L. 207. οἱ περὶ Διονύσιον τὸν Θρᾷκὰ
φασιν Ἀρίσταρχον πρῶτη ταύτη χρώμενον τῇ γραφῇ μεταθέσθαι καὶ γράψαι ὥς δ'
ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται, Did.

only in o 509, ω 257 (τεν encl. is commoner, but see van L. *Ench.* § 99; τέο or τε' can be written in all places but B 388, τ 371, ω 257). It is perhaps better to take ἄλλου τεν (with Monro) as gen. after οἶδα (cf. A 657 οὐδέ τι οἶδε πένθεος) and then to assume a sudden change of thought—*With respect to any other I know not—Whose arms can I wear?* Compare Ω 197 τῶδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι, where the direct question takes the place of the indirect. ἄλλον δ' οὐ τίνα οἶδα, ὅτεν (Nauck) is too plain to be corrupted.

193. Αἴαντος κάκος, ἥτε πύργον, H 219-23, Θ 267.

194. ἔλπομαι, *I suppose*. ὁμιλεῖ of hostile 'converse' like A 523 ὁμιλέομεν Δαναοῖσι.

198. αὐτός Zen. Aph., καὶ οὐκ ἄλογός ἐστιν ἡ γραφή, Did. A corruption of αὐτός as αὐτως is far more probable than the opposite, on account of the apparent metrical difficulty. In either case the sense is the same, as *thou art*, without arms.

200-01 are evidently interpolated

from A 800-01, through the similarity of 199 to A 799. They are not in place here; Achilles is not to be roused into action by any sympathy for the weariness of the Greeks, but only by the desire to save his friend's body.

204. See B 447.

206. ἐκ δ' αὐτοῦ, *from the man himself*, from his very body. So of Diomedes E 4-7 τοῖον οἱ πῦρ δαῖεν ἀπὸ κρατὸς τε καὶ ὤμων. It is of course possible to refer αὐτοῦ to νέφος, *from it*, but this is much weaker.

207. The point of this fine simile lies in the words αἷ' ἡελίωι καταδύντι, 210. The beacons are only fire by night, and only smoke by day; but as the sun sets the fire flames out, and both smoke and fire are visible together for a time; in like manner while the cloud is dark over Achilles' head the fire shines to heaven. Van L. adopts Ar.'s variant on the grounds given by Schol. T καὶ γὰρ ἀτοπὸν φησι (sc. Ἀρίσταρχος) πῦρ εἰκάζεσθαι καπνῶι. It must be confessed (in spite of Ludwich *Ar.* ii. 92-94) that this alteration looks very like a con-

τηλόθεν ἐκ νήσου τὴν δῆϊοι ἀμφιμάχονται·
 οἳ τε πανημέριοι στυγερῶι κρίνονται Ἄρηϊ
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἡελίωι καταδύντι 210
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίνεται ἄσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἶ κέν πως σὺν νηυσὶν ἄρεω ἀλκτῆρες ἵκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφετμήν.
 ἔνθα στὰς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθῆνη
 φθέγγατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ

208. ἀμφιμάχονται [H]. 209. κρίνονται GH Syr. fr. Mosc. 210. ἄστου
 περί (ποτέ A, i.e. ποτὶ) σφέτερον Zen. 212. γίνεται G Syr. 213. ναυσὶν Q. ..
 ἄρεω Ar.: ἄρεος CGS Lips. Vr. b: ἄρμος Vr. A: ἄρεω Ω. || ἵκονται P. 215.
 ἐς: ἐπ' ap. Eust. 218. αὐτὰρ G. || ἐν ἄσπετον: ἀνάσπετον U Harl. a.
 219. ὅτε: ὅτι Lips.

jecture—whether Ar.'s own or one which he found in one of his mss. we are not in a position to say. Nor apparently was Did., whose scholion gives important evidence as to the uncertainty respecting Ar.'s criticism which already prevailed in his day. The difficulty as to the comparison of smoke to fire is partly met by the objection given above, though the parallelism of ὥς . . . καπνὸς . . . αἰθέρ' ἵκνται and ὥς . . . σέλας αἰθέρ' ἵκανε emphasizes the point. But we had much the same trouble in P 547 ff. where a dark cloud is compared to a rainbow; in both cases the mixture of light and darkness conveys the idea of gloom; the fire here is depicted not as *bright* but as *lurid*.

209. οἳ τε, so mss. This, however, is hardly to be explained except of the beleaguering force, as it is continuative of what immediately precedes, while ἄστεος ἐκ σφετέρου must refer to the besieged (it cannot mean 'far from their own city,' as that sense can only be given by ἀπό). Hence Heyne conj. οἱ δέ, which has been adopted by most editors; this will mean the besieged, as δέ gives the required change of subject, and all is plain—they have been striving all day in battle from their city-walls. The picture is no doubt taken from a sudden descent of pirates upon a small island town. Zen.'s ἄστου περί (or

ποτὶ) σφέτερον does not make things clearer.

211. ἐπήτριμοι recurs only in 552, T 226. In rows, one after another seems to be the sense required in all three places. So Ap. Rhod. i. 30; iv. 937, 1455—perhaps the only other instances in Greek literature.

213. See note on 100.

215. ἀπὸ τείχεος, away from the wall, which is separated from the foss by a considerable distance; see on H 342, Θ 213.

218. It is not clear whether the subject of ὥρσε is Achilles or Pallas; probably the former, ἀπάτερθε . . . φθέγγατο being parenthetical.

219. ἀριζήλη, see on B 318. ἴαχε, aorist, the imperf. not being admissible in a simile. The only forms of this verb found in H. are ἴαχε, ἴαχον, and the participle, ἴαχων, etc. The verb is thus probably *always* an aor. except in the part., which is = *FiFáχων*, and lengthens a preceding short syllable, whereas ἴαχε and ἴαχον never (except in Δ 506 = P 317) shew *F* but elide a short syllable. Hence the probability of Schulze's proposal to write *Fáχε*, *Fáχον* as aor. (here τε *Fάχε*). See note on B 316, and H. G. § 31. 1. The trumpet is mentioned again only in a metaphor in Φ 388. ὅτι αὐτὸς οἶδε σάλπιγγας, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, An. Compare the similar remarks on O 679, Φ 362.

ἄστν περιπλομένων δήϊων ὑπο θυμοραϊστέων, 220
 ὡς τότε ἀριζήλη φωνὴ γένητ' Αἰακίδαο.
 οἱ δ' ὡς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἄψ' ὄχεα τρώπεον· ὅσσοντο γὰρ ἄλγεα θυμῶι.
 ἡνίοχοι δ' ἐκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἔαχε διὸς Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ

220. θυμοραϊστέων PR Vr. A : εὐμοραϊστέων H. 221 om. U^t. || ἀριζήλη J. ||
 γίγνεται JPR. 222 om. T^b Bar. Par. a^t. || χάλκεον Zen. || αἰακίδαο : γρ. αὐθι-
 γαντος Par. a^m. 223. αὐτὰρ U. || καλλίτριχας ἵππους Bar. 225. ἐκπληγον
 HS Vr. A. ἐπληγεν P. 226. ὑπὲρ : ὑπ' ἐκ T. 227. τὸ : τὸν P. 228.
 τάφρον Q. 229. κλειτοὶ Bar. 230-31. Ζηνόδοτος γρ. ἔνεα δὲ κούροι ὄλοντο
 δυνάδεκα πάντες ἄριστοι οἷσιν ἐνὶ βελέεσσιν An. 231. ὄχεσσι Par. e : ἐν ἄλλωι
 εἰφέεσσι (εἰφέεσσι MS.) A. || ἔγχεσιν : ἔντεσιν Vr. d.

220. ὑπο, *by reason of* death-dealing
 foemen encircling a city, cf. II 591.
 The position and sense of the part.
 περιπλομένων are unique; the word is
 elsewhere used only of the revolving
 year (compare however περίπολος,
 περιπολεῖν in Attic). The idea seems to
 be that the trumpet is used by the
 sentinels of a beleaguered town to
 summon the citizens to the walls. Or
 perhaps ἔαχε ὑπό 'is sounded *by* the
 besiegers,' to give the signal for assault.
 θυμοραϊστέων, N 544.

222. χάλκεον, i.e. unwearied, perhaps
 with the added idea of ringing quality
 suggested by the trumpet above; cf.
 χαλκεόφωνος E 785, and χάλκεον ἦτορ
 B 490. On the form An. remarks
 ἀμέτρως ὁ Ζηνόδοτος ὅπα χάλκην, οὐ
 συνεῖς ὅτι παραπλήσιον ἐστὶ τὸ σχῆμα
 τῷ "κλυτὸς Ἴπποδάμεια" (B 742, q.v.)
 καὶ "θερμὸς αὐτμή" (Hym. Merc. 110).
 The reading of Zen., though not necessary,
 cannot be dismissed with a mere ἀμέτρως
 while the text contains numerous forms
 like χρυσέην, χαλκῶι etc., scanned with
 synizesis.

224. τρώπεον, here only. Perhaps we
 should read τρώπαον, see on O 666; the
 change may be due to the analogy of the
 later Ionic ὄρεω, etc., aided by the dis-
 appearance of τροπάω into τρωπάω. The

text, however, may be defended by the
 analogy of φορέω beside φέρω. ὄσσοντο
 A 105.

225. ἐκπληγεν, sc. φρένας, N 394,
 II 403. So, without φρένας, σ 231 ἐκ
 γάρ με πλήσσουνσι.

230. To the reading of Zen. Ar. (ap.
 An.) objects εἰσὶν οὔτε τῇ συνθέσει
 Ὀμηρικοί, οὔτε τὸ "οἷσιν βελέεσσιν" ὑγιῶς
 εἰρηται τοῖς ἐαυτῶν· ἔδει γὰρ τοῖς ἀλλήλων.
 The first of these objections is a matter
 of taste; for the second, viz. that οἷσι
 cannot refer to a plural subject, in the
 sense 'their,' see App. A. He may have
 criticised with more ground the tauto-
 logical βελέεσσι . . . ἔγχεσιν. But there
 is much to be said for Zen.'s reading,
 which avoids the awkward καὶ τότε
 (apparently to be taken as = 'even in the
 retreat') as well as the hardly intelligible
 ἀμφὶ σφοῖς ὀχέεσσι. As this stands we
 must translate '(by falling) *beside* their
 own chariots and on their own spears'—
 an ungraceful zeugma, which no doubt
 led to the presumably conjectural
 εἰφέεσσι mentioned by A. It is probably
 meant that the front rank in their
 sudden flight impaled themselves on
 the spears of those behind. But there
 ought to be no chariots in the fighting
 line. Monro compares Thuc. vii. 84
 περὶ τε τοῖς δορατοῖσι καὶ σκεύεσιν οἱ μὲν
 εὐθὺς διεφθείροντο κτλ.

- ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἐταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσινε πιστὸν ἐταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαυγμένον ὀξεί χαλκῷ.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240
 ἥελιος μὲν ἔδν, παύσαντο δὲ δίοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 εἰς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γέενετ', οὐδέ τις ἔτλη
 ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοῖδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250

233. ἀφέσταν P¹Q Lips.: ἀμφέσταν AR. 236. φερέτρῳ G. 238.
 εἰς Vr. A. || αὖτις C. 239. ἐν ἄλλῳ ἥελιον μὲν ἔπειτα A. 240. πέμψεν A^Q
 Harl. a. 242. πολέμοιο CDGHQTU Syr. 243. αὖθ': οὖν J: αὖ A (supr. e)
 Vr. A. || ἀπὸ κρατερῆς ὑσμίνης: ἐν ἄλλῳ ἐπὶ ὁρωσμῷ πεδίοιο A. 247.
 ἔχε: ἔλε (A supr.) H Vr. b A. || τρόμος: φόβος Zen. 248. ἀπέπαυτ' G.

238. **νοστήσαντα** as usual implies *safe* return and is virtually the principal verb, *he returned not safe for Achilles to welcome him*.

240. **ἀέκοντα**, because before his time. The only other instance in H. of a divine interference with the course of natural phenomena is in ψ 243 (Ἀθήνη) *νόκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν κτλ.* So ends the eventful day which began with Δ. It is now so overburdened with an accumulation of events through the growth of the poem that one can hardly think of this ending as 'premature' without a smile.

244. **ὑφ' ἄρμασιν** must be taken attributively with ἵππους, *τοὺς ὑπὸ τοῖς ἄρμασιν ὄντας*. The gen. is always used elsewhere (except Ω 576, Ψ 7?), and is then naturally taken with the verb.

245. **πάρος** only here goes with the pres. instead of the aor. infin. So with *πρὶν*—the only exceptions to the rule being τ 475, Α 99 (where the pres. ἀγείν

is preceded by the aor. *δόμεναι*). See Gildersleeve's instructive remarks in *A. J. P.* ii. 467. Monro suggests, however, that *μέδεσθαι* may be aor. of *μήδομαι*, *H. G.* § 31. 2; no forms occur which necessarily imply *μέδομαι*.

246. In a regular assembly of course all sat but the speaker; that all should stand is a mark of confusion and haste.

247. **ἔξεσθαι**, rather *ἔξεσθαι*, aor. of *ἔξεσθαι*, see on N 285. For **ἔχε** we should perhaps adopt the variant *ἔλε* (Platt *J. P.* xix. 42), but the difference between imperf. and aor. is very slight here.

248. **δηρὸν**, see on 125. The clause is simply co-ordinated by *δέ*, leaving the connexion of thought, 'although,' or 'after that,' to be supplied by the hearer.

250. It is commonly said that in this phrase *πρόσσω* refers to the *past* (as that which is before our eyes), *ὀπίσσω* to the future. It is however very doubtful if this can be maintained. *πρόσω* in later

Ἐκτορι δ' ἦεν ἑταῖρος, ἱήϊ δ' ἐν νυκτὶ γέγοντο·
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὃ δ' ἔγχεϊ πολλὸν ἐνίκα.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἰέναι, μὴ μίμνεν ἡῶ διάν 255
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίδωι,
 τόφρα δὲ ῥῆῖτεροι πολεμίζεν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἔγωγε θοῆις ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δείδοικα ποδῶκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει
 μίμνεν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφοτέροι μένος Ἄρῃος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265

253. ὅς σφιν GP Syr. 255. ἄστυ γε J. 256. ἐμπεδίῳ H. 258.
 πολεμίζεσθ' S. 260. νῆας γ' G. || ἐρυέμεν JQ. 261. δέδοικα QR. 262.
 οὐκ : οὐδ' HJ Vr. A. 264. ἄρεος AC Harl. a, Ven. B. 265. ἐν ἄλλωι
 μαχέσσεται A.

Greek refers to the future, as with us ; it is not elsewhere in H. used in a temporal sense. *ὀπίσσω* when temporal is always used of the future (Γ 160, 411, Δ 37, and often). It seems therefore that the words are rather to be taken locally, of a man who takes a 'wide view,' and does not fix his attention solely on what is just in front of him. The other instances are A 343, Γ 109, ω 452. The same idea is repeated in ἀμφὶ μάλα φράζεσθε, 254.

251. Cp. Virgil *Aen.* x. 702 *Paridisque Mimanta Aequalē comitemque, una quem nocte Theano In lucem . . dedit et face praegrans Cisseis regina Parin*, etc. For ἱήϊ = the same cf. *μῖα* Ω 396, etc. The contrast in character in spite of the coincidence of nativity was a difficulty, as appears from the scholia, to those who sought in Homer the elements of astrology, as well as of all other sciences.

254. ἀμφὶ . . φράζεσθε, cf. *περιφραζόμεθα*, α 76 : 'look at the matter on both sides,' as we say.

257. οὗτος ἀνὴρ, it is needless to name the great enemy.

258. ῥῆῖτεροι πολεμίζεν, 'easier to fight with,' as A 589, M 63, Ω 243, etc.

259. The iterative *χαίρεσκον* is hardly to be explained, unless it be assumed to refer to a period before the story of the

Iliad ; even this would be inconsistent with passages shewing that the Trojans remained in or near the city while Achilles yet fought (I 353). The allusion can only be to the previous bivouac of the Trojans ἐπὶ θρωσμῶι πεδίῳ, after their success in Θ. *ἰαύων*, *passing the night*, see I 325. *ἔγωγε*, emphatic, 'I, the same who used to delight . . am now afraid,' etc.

262. οἶος gives in anticipation the reason for οὐκ ἐθέλησει, cf. ο 212 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐ σε μεθήσει, ρ 514 οἷ' ὃ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ. This is more Homeric than to refer the clause to what precedes, though it is of course possible to do so. In that case we should adopt the variant οὐδ' for οὐκ. ἐκείνου, so MSS. and in a late book the form need not be doubted. To read *κείνου* gives a very harsh rhythm.

264. μένος Ἄρῃος, cf. π 269 ὅπότε . . μένος κρίνηται Ἄρῃος, the *fury of battle*. *δατέονται*, *share between them* ; a phrase which appears to be unique.

265. περὶ, as the stake of the contest ; in this sense ἀμφὶ with dat. or acc. is the usual word, see note on Π 526, *περὶ* being generally used of the object only as defended. But compare Γ 137, M 216, and 279 below ; and λ 403 *περὶ πτόλιος μαχοῦμενον ἡδὲ γυναικῶν*.

ἀλλ' ἵομεν προτὶ ἄστν, πίθεσθέ μοι· ὦδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα
 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εὔ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 ὅς κε φύγηι, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὐατος ὦδε γένοιο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοι περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστν δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακραὶ ἐύξεστοι ἐξευγμένοι εἰρύσσονται·
 πρωὶ δ' ὑπὸ ἡοιοι σὺν τεύχεσιν θωρηχθέντες

266. μοι: δέ μ' L. || ὦδε γὰρ ἔσται: γρ. ὥς γὰρ ἄμεινον L. 267 om. U.
 268. εἰ δ': ἡδ' Q: οὐδ' S. || εοντος Syr. 271. φύγοι S. 272. ὠατος Q. ||
 γένοιντο Harl. a. 273. πιεοίμεθα Harl. a, ἐν ἄλλωι A. 275. τ': θ' Syr.
 277 om. H. || ὑπ' ἡώιοι Cant. . ὑπ' ἡοῖ CLQR Vr. A. ἐπ' ἡοῖ P Lips.

266-83 are regarded as a later interpolation by Heyne, Düntzer, Nauck, Fick, etc. They contain two flagrant 'violations' of the digamma, ἀφίξεται Ἴλιον and ἔξομεν ἄστν, and several strange expressions noted below. The latter could all be removed by the excision of 272-76, leaving only one violation of F. We are not dealing with an ancient part; and it is indispensable to retain 266-71, 277-83, for the sake of the very effective allusions in Hector's reply to the actual words of Polydamas (see on 303).

270. ἀσπασίως, Cobet ἀσπάσιος, which may be right, as the adj. is always used predicatively, never as an epithet. But the change is quite unnecessary. So in 232 Nauck reads ἀσπάσιοι, cf. Φ 607.

272. ἀπ' οὐατος, far from my hearing; cf. X 454; there the phrase is more natural with ἔπος, while here nothing audible has been mentioned. The words are perhaps a formula of deprecation of unlucky words, rather than a prayer that the thing mentioned may not happen: 'let the word I have spoken be removed from my ear,' i.e. let it be taken as unsaid, so far as the omen is concerned. In that case ὦδε is less appropriate, and probably is another sign that the phrase is borrowed here. The emphatic position of Τρώων, too, by no means corresponds to the importance of the word.

274. σθένος ἔξομεν, a very obscure phrase explained by Ar. τῇ βουλῇ κρατή-

σομεν, in the assembly (sc. by deliberation) we shall find strength. This does not suit the acc. of duration νύκτα, as P. can hardly mean that they are to debate all night long. Hence it is generally taken to mean 'through the night we will keep our force (army) in the place of assembly,' instead of letting them disperse to their homes. This sense of σθένος is not Homeric; the word occurs only in the sense of physical force or in periphrasis, σθένος Ὀρίωνος. It is however found in Soph. Aj. 438 in a remotely analogous phrase (ἐπελθὼν οὐκ ἐλάσσονι σθένει). So in prose we have παντὶ σθένει βοηθεῖν, and δύναμις occurs in this sense in Herod. and Xen. It is better to understand 'we will keep (husband) our strength (by resting) in the agora.' The local use of ἀγορῇ = forum may be defended by ζ 266 and θ 5 Φαιήκων ἀγορῇνδ' ἡ σφιν παρὰ νηυσὶ τέτυκτο. But the whole phrase smacks of post-Homeric diction.

275. σανίδες, boards, perhaps an additional covering fastened on the doors for extra security against assault; see note on M 454.

276. ἐξευγμένοι, joined together, or perhaps rather closed tight, taken predicatively with εἰρύσσονται. This seems to be the only case in H. where the verb is used in any but the literal sense of yoking to a chariot.

277 = Θ 530.

στησόμεθ' ἄμ πύργους. τῶι δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἄψ πάλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων.
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
 οὐδὲ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 ὅς κέλεαι κατὰ ἄστυ ἀλγήμεναι αὐτὶς ἰόντας.
 ἢ οὐ πῶ κεκόρησθε ἐελμένοι ἐνδοθι πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἀνθρωποὶ
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηϊονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιοὺς,

278. ἄμ : ἄν (ἄν) D²GPQR Syr. Vr. d : ἀπύργους D¹. 279. νηὸς Mor.
 281. ἵκει C. || ἄλυσκάζων Q. 285. πουλυδάμασιν ap. Sch. T (Zen.; cf. M 231).
 286. αὖσις C. 287. κεκόρησε JR : κεκόρησε U : κεκόρησθον Zen. || ἐερμένιοι
 Vr. b : ἐεργμένοι Bar. Mor. Vr. A. 291. δὴ : καὶ Syr. 292. ἵκει GPS Harl. a.
 Vr. b A. 293. πέρ : δὴ PR. 294. ἔλσαι : ἔλασαι CG : ὀλλέει Bar. Mor.

281. ἡλασκάζων, apparently conn. with ἀλά-ω and perhaps ἡλέος, ἡλίθεος, wandering aimlessly about. Cf. note on O 128. The word recurs only i 457, in a different sense; but cf. ἡλάσκω B 470, N 104. The suffix -άζειν seems often to convey an unfavourable or contemptuous meaning; cf. μμν-άζω, ριπτ-άζω, οἰνοποτ-άζω, πτωσκ-άζω (Monro on ν 9).

282. For the weak ἐάσει we expect ἐφήσει or ἐνήσει (Heyne; ἀνήσει van L.). 284-85 = M 230-31.

287. κεκόρησε, ὅτι Ζηνόδοτος γράφει "κεκόρησθον," συγχέων τὸ δεικνόν, An.; see on A 567. This is an obvious corruption for metrical reasons due to ignorance of the F of Fεφελμένοι. (The variant ἐεργμένοι is equally possible, but may be due to the idea that the same word should not be repeated in two lines, even in different forms. But this is not inconsistent with the Epic style.)

288. μέροπες, here in the nom., as B 285 in dat.; elsewhere only μερόπων. The lengthening by the ictus is rare at the beginning of the fifth foot; here it is evidently due to the ending μερόπων ἀνθρώπων, which might be adapted but

was too firmly established to be shifted in place. The five lines 288-92 are a confusing element in the speech, and seem to have no bearing whatever on the situation; they would certainly be better away, for if we omit them the connexion of thought is quite clear, but as they stand, the loss of wealth would appear to be an excuse rather for the defensive than for the offensive attitude which Hector is recommending. νῦν δέ too is used in two quite different antitheses in 290 and 293, in the latter case having no connexion whatever with what immediately precedes. For the thought compare Ω 543-48, I 402, and for 291, Γ 401.

292. περνάμενα, probably to supply payment for the allies, cf. the δῶρα of P 225. But the idea seems in advance of the political economy of the poems generally.

294. The F of Fέλσαι is neglected. Hence Heyne proposes to read καὶ ἀμφ' ἄλα (from A 409) for θαλάσση τ'. Such a change is unlikely, though it might be explained by the apparent hiatus. On the other hand, there is no ground for rejecting the lines; unlike what precedes they cohere well with the rest of the

νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳι· 295
οὐ γάρ τις Τρώων ἐπιτείσσεται· οὐ γὰρ ἑάσω.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι·
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιούς.
πρῶϊ δ' ὑπῆροιο σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἐπιγλαφυρήσιςιν ἐγείρομεν ὄξυν Ἀρηα.
εἰ δ' ἔτεον παρὰ ναῦφιν ἀνέστη διός Ἀχιλλεύς, 305
ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται. οὐ μιν ἔγωγε
φεύξομαι ἐκ πολέμοιο δυσήχεος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἣ κε φέρησι μέγα κράτος, ἣ κε φεροίμην.
— ξυνὸς ἐνυάλιος, καὶ τε κτανέοντα κατέκτα.”—

299. ἀργήγορε J (*supr.* ἔ). || ἕκαστοι P. 300. ὑπερφιάλοισ Harl. a. 302.
ΤΩΝ : ΩΝ R. || ἦ : εἵ P : οὐ G. 303. ὑπ' ἡῶι Cant. : ὑπ' ἡοῖ CGLQ. 304.
ναυσὶν Q. || ἀγείρομεν Vr. A. 305. δ' om. H. 306. τῶι : τὸ P. 307. πολέ-
μου L. 308. φέρησι : φέροιτο Syr. || ἦ κε : ἡὲ Vr. A.

speech, and it is wisest to accept the neglected *F* as another indication of the date of all this part.

295. Monro points out that the proper apodosis to 293-94 is 'you wish to retire to the city.' This is rhetorically suppressed, and in its place we have 'do not make such foolish proposals.'

299. ἐργήγορε, see on K 67.

300-02 are very obscure in thought and expression. The idea seems to be 'if any one (i.e. Polydamas) is nervous about fighting far from the city, owing to the possession of wealth, let him make a present of it to the common store, instead of handing it over to the Achaeans, which would be the result of such suicidal counsels as P.'s.' But this elaborate irony is not like Homeric simplicity and directness of thought; the lines would suitably follow 288-92 above, but in another context, viz. in a serious appeal to the Trojans to surrender their private wealth for the common good. The thought in any case is one for an assembly in Troy, not for a council of war in the open field.

301. καταδημοβορῆσαι for *public food*, lit. to consume in eating from the common stock. Compare δημοβόρος βασιλεὺς A 281, of the king who does nothing but feast at the public cost.

303. Polydamas' words (277) are sar-

castically repeated in order to emphasize the contrast of the two conclusions; and so ἄλγιον, 306, is an echo of 278.

306. αἶ κ' ἐθέλησι, if he is determined to have it so. Van Herwerden's conj. αἶ κ' ἐλθῆσι is ingenious but not necessary.

308. Cf. N 486, where the change of mood is not found; Syr. here has φέροιτο for φέρησι, and this is adopted by Nauck and von Christ, while Naber conj. φέρωμι for φεροίμην. But the text is sufficiently defended by passages like II 648-51, & 692, μ 156-57, and see *H. G.* § 275 b. The opt. cannot be used in a sense derived from that of *wish* (as though = 'or else would I might gain it'), for the use of κε is inconsistent with the wish. The mood must be potential, 'it might be that I should gain.' The peculiarity of the passage is that the alternative thus hesitatingly put is not that which is most remote in the speaker's mind; for the whole speech, and especially this part, is confident even to boastfulness. It can only be said that the alternative given by the opt. is logically thrown into the background because it is not the one necessary to the leading thought: 'I will face him, even in the expectation that he will win' is followed by 'or on the other hand I might win' only as a subordinate correction.

309. *The god of battle is impartial*

ὥς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῳῆς κελεύεισαν 310
 νήπιοι· ἐκ γάρ σφεν φρένας εἴλετο Παλλὰς Ἀθήνη·
 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόοντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἴλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ 315
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες.
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἡυγένειος,
 ὦι ρά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ 320
 ὕλης ἐκ πυκινῆς· ὁ δὲ τ' ἄχυνται ὕστερος ἐλθών,
 πολλὰ δὲ τ' ἄγκ' ἐπῆλθε μετ' ἀνέρος ἱχνί' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·

311. φρενας εσελετο Zeus Syr. 312. ἐπή(ι)νες(c)an J (*supr.* η) PR. 313.
 δ' ἄρ': γάρ Cant. || οὐ τι Eraphroditos, G. 315. ἀναστενάχοντο G Pap. ἰ. ||
 γοῶντες Q: βοῶντες PRS. 317. ἀνδροφόνου αρ. Did. 318. ΠΥΚΝΑ:
 πολλὰ Syr.: θεὰ Et. Mag. 263. 27. 319. οὐ ρά Harl. a *supr.* || ἀρπάσει CLQ.
 321. ΔΕ Τ': τε P: δ' ἔτι Lips. || ἀνέρι Harl. a (*supr.* oc): ἀνέρ' Vr. A.

and slays him that would slay, cf. νίκη ἐπαμείβεται ἄνδρας Z 339. ΚΤΑΝΕΟΝΤΑ may be a secondary present, like ἐπιτραπέειν K 421, used in a desiderative sense. In Z 409 (where see note), Ξ 481 it is clearly a future, and Cobet accordingly would read κτανέοντα here also; but such a use of the fut. part. is very doubtful in H., see H. G. §§ 63 note*, 244.

311. σφεν, rather σφι (van L.); see Z 234, I 377 (note), T 137.

312. ἐπήνησαν with dat. is very rare in later Greek (ὕμιν ἐπαινῶ γλώσσαν εὐφημον φέρειν, Aisch. Cho. 581). The commoner use with the acc., however, is only found once in H., μύθον ἐπαινῆσαντες B 335, while we have οὐ τοι ἐπαινέομεν Δ 29 (=II 443, X 181), and the dat. well suits the sense of the word, 'to assent to.' The verb is most commonly used in H. absolutely, without an object.

316. ἀδινού, vehement, see on 124, B 87. This line recurs several times in the later books of the *Il.*, cf. Ψ 17-18.

317. Did. mentions an old variant ἀνδροφόνου, but as *epitheton ornans* of a warrior the adj. is almost confined to Hector; and the pathetic effect when it is applied to Achilles' hands is too beautiful to be lost. The idea is even more touchingly expanded in Ω 478-79.

318. λῖς ἡυγένειος, ἐμπελὺς πάνυ· αἱ

γὰρ θήλειαι κάλλιστον ἔχουσι γένειον, οἱ δὲ ἄρσενες χαίτην. νῦν δὲ ἐπὶ θηλείας ἄρσεν γὰρ οὐ σκυμναγωγεῖ. τὸ δὲ λέαινα νεώτερον ὄνομα, Schol. A. See P 134. Evidently H. uses λέων in a generic sense just as we use 'horse' to include 'mare'—or to speak more strictly, λέων is the only word in his vocabulary for *lion* and *lioness*, λέαινα being a later formation. The masc. form naturally calls for masc. gender in adjectives, even when the female is specially referred to.

319. ἐλαφιβόλος, ἡ διπλὴ ὅτι οὕτως τοὺς κυνηγούς καταχρηστικῶς λέγουσιν οἱ ποιηταί, An.; i.e. the passage shews that the word is not to be restricted to a hunter of deer.

320. ὕστερος, ὕστερον τῶν ἀναρπασάντων, Schol. T., i.e. too late.

321. ἐρευνῶν, ἐρευνών Fick, after *ερενε* and *ἐξερενεῖν* in Hesych., to avoid the contraction.

322. ἐξεύροι is unusual, the aor. ἐπῆλθε in a simile not being a historic tense. There are however a few similar cases of the opt. thus expressing a hope after a present; *ἔτι τὸν δόστηνον διομαι, εἰ ποθεν ἐλθὼν* . . . *θείη*, υ 224 (so β 351; ξ 496 is rather different as *εἰ* . . . *ἐποτρύνει* follows an opt. of wish. The nearest case in *Il.* is Δ 792 *τίς οἶδ' εἰ κέν οἱ* . . . *θυμὸν ὀρίναις* ;). It is possible that the constr. may have been affected by the use of *εἰ* with opt. as an independent

ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ’ ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ, *ἐκ φαί.*
 θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισι· 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
 Ἴλιον ἐκπέρσαντα λαχόντά τε ληίδος αἶσαν.
 ἀλλ’ οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαίαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ’ ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ’ αὐτοῦ γαῖα κατέξει.
 νῦν δ’ ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ’ ὑπὸ γαίαν,
 οὗ σε πρὶν κτεριῶ, πρὶν Ἑκτορος ἐνθάδ’ ἐνείκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος· 335
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὐτῶς,
 ἄμφι δέ σε Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσαι, 340

323. μετεφώνει A (γρ. μετεφώνεε) CQ Harl. a. 326. δέ: γὰρ R. 327.
 τε om. J: δὲ L. 329. ὁμοίαν U. || ἐρεῦσαι Harl. a: ἐρεῦσαι Aischines *Tim*
 § 144. 330. νοστήσαντα P. 333. ἀλλ’ ἐπεὶ οὖν φίλ’ ἐταῖρε Aisch. *ibid.* 148. ||
 ὑπὸ: ἐπὶ R. 334. πρὶν Ἑκτορος ST Vr. A: πρὶν γ’ Ἑκτορος Ω. || ἐνείκω
 PQR (S *supr.*) Bar. Harl. a, Aisch. *ibid.* 335. σοῖο P Harl. a: σοῖο Pap. i (*supr.*) o.
 338. κείσεαι P. || αὐτῶς: οὕτως ap. Did. and Eust.

form of wish. I.e. we may (as grammarians) imagine the lioness saying *εἰ ποθεν ἐξεύροίμι, would I could find*.

324. ἡματι κείνῳ, a peculiar use, as the day meant is left to be understood from the following context; the phrase is elsewhere found only in the mouth of the poet himself, of the actual day of his narrative.

326. Patroklos had left Opus with Menoitios on account of a homicide (Ψ 88); it would seem therefore that banishment for this cause was only temporary, being compounded after a time with blood-money.

329. ἐρεῦσαι, cf. A 394. Some scholars adopt the variant ἐρεῦσαι, but the fut. is not defensible. Cf. Hes. *Th.* 464 πέπρωτο δαμῆναι, Pindar *O.* viii. 36 ἦν πεπρωμένον . . ἀμπνεύσαι etc. The indic. πέπρωται does not recur in H. ὁμοίην, *same*, as 120.

335. σοῖο, obj. gen. after φονῆος, *murderer of thee the noble-hearted*; cf. Ω 686 σείο ἀποινα, *ransom of thee*, I 632

κασινγήτοιο φονῆος πολὺν, *blood-money from the murderer of his brother*. Bekker and La R. read σοῖο; but the change is at least unnecessary, even if defensible, as *σοῖς φονεὺς* for ‘thy murderer’ in the objective sense is doubtful in H., while μεγαθύμου is far more applicable to Patroklos than to Hector in Achilles’ mouth. Moreover Goebel points out that the order of words (epithet—poss. pronoun—subst.) is unexampled. The casual mention of Ἑκτορος τεύχεα seems to ignore the change of armour.

336–37 = Ψ 22–23. The lines may belong equally to both places, as the latter is a confirmation of a promise already made (and fulfilled in Ψ 175–76). The converse supposition is equally possible, viz. that the lines 336–42 were inserted here to prepare the way for an episode invented by the author of Ψ. Cf. the *Intro.* to Φ.

338. αὐτῶς, as thou art, without funeral rites.

τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶι,
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων."

ὥς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεύς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.

345

οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέωι,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.
γαστήρην μὲν τρίποδος πῦρ ἄμφεπε, θερμετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῶι,
καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίωι,
ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἐανῶι λιπὲ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρει λευκῶι.

350

παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες.

355

342. περσόντες Syr. 344. πυρῇ Q. 345. πατρόκλου Harl. a. *supr.* ||
ἀποβρότου R. 346. ἔστασαν H (ξ-) PQR. 347. ἔχεον Vr. d: ἔχευαν GJQ
Lips. (Pap. i *supr.*): χεῦαν PR. || ὑπὸ: ἀπὸ Q. 349. δὴ om. PR. || ἐνὶ:
ἐν H Harl. a: ἐπὶ C. || οἴνοπι Q.

341. καμόμεσθα, the mid. aor. recurs only in ι 130, also in the sense of *acquiring by labour*, οἱ κέ σφιν νῆσον ἐκτιμένην ἐκάμοντο. As applied to slaves it implies perhaps that they are mere chattels. The act. 'to make' by labour is of course common enough in the act. ἔκαμον. It is probable that this is the primitive sense of the word, the sense 'to grow weary,' which alone is found in classical Greek, being secondary. It is curious that modern Greek should have returned to the original sense, κάνω being=*to do*; τί κάνεις;=*how do you do?* The idea perhaps is that the enslaved women are set to do the work of professional mourners (Ω 720) in a sort of triumphant mockery. This, however, was not the view of the author of T 282 ff.—a passage probably suggested by these lines.

344=X 443, Ψ 40, θ 434; 345=Ψ 41; 346-48=θ 435-37.

347. P. Knight conj. ἔχεον, to keep up the sequence of imperfects. So also Cobet.

348. ἄμφεπε, lit. *clasped about*, embraced, from the primitive sense of ἔπω, *to handle*.

351. ἐννεώροιο, *nine years old*. We should probably read ἐννέωροιο: ἐνν- = ἐνF- from *ἐνFa, for which form see

Brugmann *Gr.* ii. § 173, G. Meyer *Gr.* § 405, and compare ἐνν-ἡμαρ: so also read ἐννὸργυιοι λ 312. The -ε- is due only to the influence of the more familiar ἐννεά. -ωρος from ὦρα, ὥρος (see Lex.), the same word as our *year*. Apparently oil improved by keeping, and we are to understand that nine-year oil is the very best. The word recurs also in κ 19 (δῶκε δέ μ' ἐκδείρας ἀσκήν βοῶς ἐννεώροιο), 390 (σιάλοισιν εὐκότας ἐννεώροισιν), λ 311 (ἐννέωροιο γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν), τ 179 (Μίνως ἐννέωρος βασιλεὺς Διὸς μεγάλου βασιτῆς). The last refers to the nine years' cycle or *magnum annus* of early Dorian chronology (see Evans in *J. H. S.* xiv. 356 after Hoeck *Kreta* i. 246 ff.). From associations of this sort the word may have grown into a round number denoting full maturity (not however in λ 311). Compare the 'ninety cities' of Crete which come just before τ 179; and for the βοῶς of κ 19, Hes. *Opp.* 436 βόε ἐννεαετήρῳ . . τῶν γὰρ σθένος οὐκ ἀλαπαδνόν. Any derivation from νέ(F)ος, *new*, is forbidden by the synizesis with neglect of F, as well as by other difficulties. Herondas viii. 5 calls long nights νύκτες ἐννέωροιο, *nine years* (or *hours*?) *long*.

Ζεὺς δ' Ἡρην προσέειπε κασιγνήτην ἄλοχόν τε·
 “ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
 ἀνστήσας Ἀχιλλῆα πόδας ταχύν· ἦ ῥά νυ σείο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὃς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε·
 πῶς δὴ ἔγωγ', ἣ φημι θεῶων ἔμμεν ἀρίστη,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὕφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Ἥφαίστου δ' ἔκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370

356. προσέειπε: ἐκάλεσε Plut. *Mor.* 736 f. 356-68. Ζηρόδωρος πειράται ἀποδεικνύναι διεσκευασμένον τοῦτον τὸν τόπον Sch. BT (Porph. ? See Schrader p. 434).
 357. βοῶπι ACHT Pap. ι. 360 om. Pap. ι. 361. ἔειπας DH. 363. τ' om. ADJPR. 364. ἔγωγ': ἐγὼν Zen. 367. ῥάψαι: ῥέσαι (*supr.* ῥάψαι) HU.
 369. ἡφαίστιο GS.

356-68. Ζηρόδωρος πειράται ἀποδεικνύναι διεσκευασμένον (interpolated) τοῦτον τὸν τόπον, Sch. BT. For the little that is known of Zenodoros see Schrader *Porph.* pp. 428 ff. In this case his judgment is pretty certainly right. In the first place the passage clearly alludes to the suspected lines 168 and 181-86, and is open to all the objections urged against them. Again, of the thirteen lines seven appear in other parts of the poems; 356 = Π 432; (357, cf. O 49); 360-61 = A 551-52; 363 = υ 46; 365-66 = Δ 60-61; 368 = E 274, etc. (the last being a familiar note of interpolation); while the six lines which are original contain several curious expressions. The double change of scene is violent, and not in the Homeric style. The passage does nothing whatever to advance the story or to give any fresh insight into the relations of Olympus, and would certainly not be missed if it were omitted.

357. ἔπρηξας, 'you have accomplished your end, had your way'; cf. A 562 πρήξαι δ' ἔμπης οὐ τι δυνήσεται. The verb is only here used without an object. ἔπειτα, *after all*, but for καὶ we should rather have expected δὴ as Bentley conj. καὶ may, however, be explained as mean-

ing 'also' in the sense of 'once more,' an allusion to Hera's earlier offences. βοῶπις as voc., O 49. In both places good mss. have βοῶπι, but it can hardly be supposed that the ι was long by nature in the voc. as 'Wernicke's law' requires us to suppose that it was in the nom. (App. N, § 18).

358. ἦ ῥά νυ, *ironical, surely the Achaeans must be offspring of thine own.*

362. μέλλει with aor. inf. *is like to have*, i.e. in this case 'commonly does.' βροτός, *a mere man*. τελέσσαι without an object, like ἔπρηξας above, *to work his will*. Bentley conj. ἔπος for βροτός on the analogy of A 108, E 44, Ψ 543; Brandreth *κότον*, but this is not much gain.

367. κακὰ ῥάψαι, cf. *κακορραφή* O 16, *δόλον ὑφαίνειν* etc.

370. ἀστερόεντα, probably 'adorned with star-like ornaments,' see on Π 134. Such a method of decoration seems to have been employed in the great tomb at Mykene called the 'Treasure-house of Atreus.' χάλκεον perhaps alludes to the practice of coating the walls with polished metal (see Helbig *H. E.* p. 100, η 86, δ 73); though it may only be an instance of the common Homeric custom

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
 τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν
 ἐστάμεναι περὶ τοίχον ἐνσταθέος μεγάροιο.
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστωι πυθμένι θῆκεν, 375
 ὄφρα οἱ αὐτόματοι θεῖον δυσαίαιτ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσι, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

371. ἐποιήσατο Q. 373. γὰρ om. P: μεν Pap. ι (supr. [γα]ρ). 374. ἐϋσταμέα Vr. A. 376. θυσαίαιτ' AC fr. Mosc. Par. h: θυσεάτ' T: θυσαίαντ' Q: δύσωνται PRU Par. j, Vr. b: δύσονται Ω, ἐν ταῖς εἰκαιστέραις εἴσιον κατὰ δῶμα νέονται (νέοιντο T) Sch. AT (?). 377. αὖθις C. 379. προσέκειντο J. || δεσμά Bar. Mor. 380. ταῦτα πονείτο PR (-εῖτ'). || εἰδυίη(ι)σι CH²R: εἰδείησι Lips. 381 om. A²D²U Pap. ι, Par. a: ἐν ἄλλωι καὶ οὗτος εὐρέθη, ἀπέστραπτο δέ A. || ἦλεε om. P: ἦε Lips.

of representing divine objects as of metal instead of meaner human materials; as the island of Aiolos is surrounded by a τείχος χάλκεον (κ 3), so the house of Hephaistos is built of solid bronze instead of mere stone.

371. κυλλοποδίων, only here and T 270, Φ 331. It seems to be a hypocoristic or pet form of *κύλλοπος, *little crook-foot*, and means the same as ἀμφιγνήεις as explained on A 607. For the custom of giving nicknames from bodily defects out of pure affection Schulze (*Q. E. p.* 308) aptly compares Horace *Sat. i. 3. 43 ff. at pater ut gnatī, sic nos debemus amici Si quod sit vitium non fastidire*, etc., where Varus is a Roman parallel.

372. ἐλίσσόμενον, turning backwards and forwards, i.e. *busy*, cf. *versari*. ἔλίσσ. is the chief predicate, to which ἰδρώοντα is subordinate, while σπεύδοντα is explanatory of both.

373. For the tripods with wheels see Helbig *H. E.* pp. 108 (n. 13), 347, and compare the τάλαιος ὑπόκυκλος of Helen, δ 131. The wheels are found in ancient Phoenician monuments; cf. also 1 Kings vii. 27-38 *every base had four brazen wheels*. The tripods are perhaps meant to carry trays and serve as tables at the feasts of the gods; the μέγαρον and δῶμα (377) are those of Hephaistos. πνεῦμήν is here = *leg* (cf. the use of the word in A 635 and see App. E), *he put golden wheels (one) under each leg*.

374. ἐϋσταθέος μεγάροιο is elsewhere a purely Odyssean phrase (also ἐϋστ. θαλάμου ψ 178).

376. οἱ is, of course, 'dat. commodi.' θεῖον ἀγῶνα *the assembly of the gods*, see note on H 298, O 428. It is curious that the un-Homeric δύσονται or δύσωνται should have invaded nearly all mss. It is probably a reminiscence of H 298. The variant θεῖον κατὰ δῶμα νέοντο either involves the omission of the next line, or may be corrupt, and mean that κατὰ was read for πρὸς in 377. The automatically travelling tripods may be compared to the gold and silver dogs made by Hephaistos which guarded the palace of Alkinoos, η 91-95, as well as to the golden handmaids below, 418. The very sparing use made of such marvels even in Olympus is noteworthy.

378. τόσσον μὲν, cf. X 322, Ψ 454, and on Δ 130; 'they were so far finished, but the handles were not affixed' is a slight anacoluthon as easily intelligible in English as in Greek. δεσμούς, *rivets* (elsewhere in the general sense 'bond'). The oldest Greek bronze tripods found at Olympia are thus fastened; the welding of bronze was a comparatively late discovery. οὐατα, *handles*, 'lugs', as A 632.

381. This line is omitted by such respectable authorities that it must needs be suspected. It is not absolutely necessary, and may have been interpolated to supply the usual τόφρα after

τὴν δὲ ἶδε προμολούσα Χάρις λιπαροκρήδεμνος
 καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυήεις·
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 "τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ 385
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
 ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνιαι θείω."
 ὥς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 390
 κέκελετο δ' "Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
 "Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει."
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 "ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
 ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα 395
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησε
 κρύνφαι χολὸν ἐόντα· τότ' ἂν πάθον ἄλγεα θυμῶι,

385. Θέτις τανύπεπλος Zen. : Θέτις τανύπεπλε Bar. Mor. (Θέτι* Harl. a) Harl. b. ||
 ἡμέτερον δὲ Zen. 387. παρὰ JPR. 388. φωνήσας* ἀγύατο S. 389.
 καθεῖσε(ν) CDQ. 392. σέο QR: σοῖο P. 394. τε: γε Pap. l. 396.
 κυνώπιδος: γρ. βοώπιδος T. || ἐθέλεσκε G. 397. ἄν: γρ. ἄρ U³ Eust.

ἔφρα. If the line originally belonged to this place there is nothing to explain its omission. There appears to be no other case of *ἔφρα*, in the purely temporal sense, succeeded by *δέ* *in apodosis*; the only cases in the *Il.* where it is not answered by *τόφρα* seem to be 61, 442, E 788, I 352. But the use follows immediately from the original parataxis; cf. O 547 *ἔφρα μὲν (for a time) . . αὐτὰρ ἐπελ*.

382. *Χάρις* is made wife of Hephaistos by a more transparent allegory than we find elsewhere in *H.*; *ὅτι τῇ τέχνῃ τὴν χάριν προσεῖναι δεῖ*, Schol. A. In θ 266–366 Heph. is wedded to Aphrodite, whose attendants are the *Χάριτες*; but that passage is later and un-Homeric. *λιπαροκρήδεμνος*, see App. G, § 11.

385. Zen.'s *Θέτις τανύπεπλος*, though approved by Cobet (*M. C.* 333), is needless here, as the short *ι* of the voc. has the ictus (see on 357), and the hiatus in the caesura is common. *ἡμέτερον δῶ*, see A 426 and note Zen.'s *ἡμέτερόνδε* (as we now accent it).

386–87 = ε 88 [91]; so 425–27 = ε 88–90.

For the favourite conjunction of *αἰδοῖος* and *φίλος* cf. K 114, Ξ 210, etc.; and for *πάρος* with the present A 553. With *πρότέρω* we may perhaps compare the Italian *Avanti!* = 'come in.'

392. *ὦδε*, *hither*, in spite of Ar.'s arbitrary canon that it means only *thus* in *H.* He explained it here *οὕτως ὡς ἔχεις, οὐδὲν ὑπερθέμενος* (An.), cf. ρ 447 *σῆθ' οὕτως ἐς μέσσον*. But this would never be seriously maintained except for the sake of a theory. See on K 537, M 346, and the discussions in Lehrs *Ar.* 70, 379, Bekker *H. B.* ii. 38. Plato, when about to burn his poems (see on P 263), is said to have apostrophized the fire, "Ἥφαιστε, πρόμολ' ὦδε· Πλάτων νύ τι σείο χατίζει.

395. For the legends of casting out of heaven see on Ξ 249, O 18–24; and A 590–94 with the same application to Hephaistos, though the details are different. Hephaistos and his mother are generally represented as close allies.

397. *τότ' ἄν*: to get rid of the *ἄν* Brandreth conj. *τότ' ἄρ* (with Eust.) or *τό κεν*, van L. ἦ κεν.

εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπωι,
 Εὐρυνόμη θυγάτηρ Ἀφρορῶου Ὀκεανοῖο.
 τῆισι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ, 400
 πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους,
 ἐν σπῆϊ γλαφυρῶι, περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῶι μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἦιδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σάωσαν. 405
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 πάντα Θετί καλλιπλοκάμωι ζωάγρια τίνειν.

398. τε om. L. || ε' om. T¹: δ' A (supr. ε') Q. 399. βαυρρῶου J. 400. πολλὰ: πάντα Zen. Aph. Bar. Harl. b, Par. d g. 401. πόρπας τε: πόρπας PR: πόρπας LS. || γναπτὰς T. || τ' ἑλικας D. 402. δερρῶος C. 403 om. D^t. 404. ἦιδεεν J: γρ. ἦιδειν Did. 405. τε om. PQR. || ἔσαν GJR: ἦσαν S, γρ. U^s. 406. ἵκει LRS. || χρεῶν C: χρῆ J Harl. a, Eust.: χρεῖω RU (supr. χρεῖα), Vr. A. 407. εἴτιν D: εἴτιδι P. || τείνειν A Pap. ι, Bar.

398. For the singular ὑπεδέξατο with two subjects compare A 255 ἡ κεν γηθήσαι Πρίαμος Πριάμοι τε παῖδες, where the constr. is less harsh, as the verb precedes the nominatives. Kühner ii. p. 70.

399. The epianalepsis of the former of two names is very unusual. It might be accounted for on the ground that Thetis does not require explanation; but probably P. Knight is right in expelling the line as a mere gloss. Ἀφρορῶου recurs only in ν 65 in the same connexion. The ancients explained 'flowing back into himself,' because he surrounds the earth in a circle. Others have preferred to see in it a vague rumour of the 'refluent' tide.

400. χάλκεον, a violation of 'Wernicke's law.' It is also one of the few exceptions to the rule against the molossus in this place. See App. N, § 17. Nauck χαλκεῶν δαίδαλα μίμνον, which does not meet the second objection. εἰνάετες, for a nine years' cycle, see note on 351.

401. The πόρπαι are probably the same as περόναι (see App. G, 9), fibulae, brooches or buckles; cf. Eur. Hec. 1170, Phoen. 62, where the pin is used for putting out eyes. For the rest of the line cf. Hym. Ven. 86-89 πέπλον μὲν γὰρ ἔστο φαεινότερον πυρὸς αὐγῆς, εἶχε δ' ἐπιγναμπτάς ἑλικας κάλυκας τε φαεινὰς. ὄρμοι δ' ἄμφ' ἀπαλῇ δειρῇ περικαλλέες ἦσαν, καλοὶ, χρύσειοι, παμποικίλοι (cf. ibid. 162 ff.). No doubt the author of the Hymn took his words from this passage;

whether he had any clear idea of their sense is doubtful, and it is rash to base arguments on that passage. Helbig explains ἑλικας by some brooches of a very ancient type found in Greece, Italy, and Central Europe, and formed of two spirals. (See the illustrations in H. E. pp. 279-82.) This however makes them only another kind of πόρπαι, which is not probable. We can only say that they are spirals: this form is so common in early ornament that we cannot specify more closely. Very likely they were bracelets. Note that the F of Φέλικας is neglected. Of the κάλυκες it can only be said that they were bud-like ornaments. It is very natural to give the name to the gold rosettes found so abundantly in Mykenaeen graves, and used apparently for fastening on to dresses as ornaments (see Schuchh. p. 202); but comparison with Mykene must be used cautiously when we are dealing with women's dress. The ὄρμοι were of course necklaces.

402. σπῆι, a false form for σπέει which can always be restored; and so σπέεος for σπέλους. The only authority for the longer stem is ε 194 ἔξον δὲ σπέιος γλαφυρόν, perhaps a corruption of ἔξον δὲ σπέος ἐς γλ. (Nauck).

405. ἔσαν, knew, only here in II. (three times in Od.).

407. ζωάγρια, the price of my life, cf. θ 462 (Nausikaa to Odysseus) μνήσῃ ἐμεῖ, ὅτι μοι πρώτη ζωάγρι' ὀφέλλεις. The word (which is used in these two passages only in H.) evidently signified in the

ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλά τε πάντα.”

ἦ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
χωλεύων· ὑπὸ δὲ κινήμαϊ ῥώνοντο ἀραιαί.

φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλά τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείετο·

σπόγγωι δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ 415
αὐχένα τε στιβαρόν καὶ στήθεα λαχνήντα·

δὺ δὲ χιτῶν', ἔλε δὲ σκήπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι

χρύσειαι, ζώησι νεήμισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ 420
καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν.

αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνουν· αὐτὰρ ὁ ἔρρων

πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴξε φαεινοῦ,

ἔν τ' ἄρα οἱ φῦ χεῖρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

408. **ΣΥΝΗΪΑ** JQ Harl. a. 410-12 *om.* Q. 410. **Αἶητον** R (γρ. αἶητον).
411. **ῥώνονται** R. 414. **πρόσωπον** Bar. Vr. A. || **καί**: ἰδ' Bar. || **ἀπεμόργνυ**
ACJPS fr. Mosc. 418. **εἰοικυῖαι** DGHPQTU: **ἐεικυῖαι** J. 419. **ἐμ** Pap. ¹. ||
ἐστὶν ἐνὶ Vr. b. 421. **ποίπνουν** H.

first instance the price paid to a warrior who took a prisoner alive instead of slaying him, see Z 46 *ζώγρει*, Ἀτρείος νιέ, σὺ δ' ἄξια δέξαι ἄποινα. The use in these two places is clearly a playful extension of the word, but fixed the sense for later Greek; cf. Herod. iii. 36, and the meaning 'offerings to the gods for recovery from sickness' in Anthol., etc. **Θέτι**, Nauck *θεῖα*, the contracted -i for -u being doubtful. Acc. to van L. (*Ench.* p. 224) the only other places where this -i cannot be thus resolved are Z 335, II 661, Ψ 891, Ω 141, 706, and five in *Od.* Brugmann however (*Gr.* ii. p. 602) regards the -i as the primitive instrumental -i, used from early times as a dative.

410. **αἶητον**, a word of unknown meaning found only here in Greek. It is apparently connected with the equally enigmatic *αἶητον* Φ 395 q.v. **πέλωρ** too is an odd word to be applied to Hephaistos.

411. **χωλεύων** after *πέλωρ*, the usual *constr. ad sensum*. **ῥώνοντο**, see A 50: **ἀραιαί**, E 425.

418. **εἰοικυῖαι**, a very doubtful form for the correct *FeFικυῖαι*, which occurs everywhere else in H. The best remedy is to write *νεήμισιν FeFικυῖαι* with

Brandreth (*νεηνίδεισιν* P. Knight, which will not do). If we condone the -oi- on the analogy of *εἰδυῖα* (P 5), we can compare *εἰληλουθῶς* τ 28, which Schulze not very satisfactorily attributes to metrical necessity (?) in an antispastic (?) word; see vol. i. App. D, A 2 and p. 597. The animated handmaidens of gold are a relic of the tradition which everywhere attributes magical powers to the mythical founders of metallurgy, e.g. the Telchines of Rhodes, the Daktýloi and the bronze man Talos of Crete, the Weyland Smith of Teutonic mythology, etc. Thus Pindar says of the Telchines in *O.* vii. 52 *ἔργα δὲ ζωοῖσιν ἐρπόντεσσι θ' ὁμοῖα κέλευθοι φέρον*. The only analogy in H. is to be found in the gold and silver dogs (sphinxes?) which Hephaistos made, *ἀθανάτους δντας καὶ ἀγῆρωσ ἡματα πάντα*, to guard the palace of Alkinoos (η 91); the *χρύσειοι κούροι ἐνδμήτων ἐπὶ βωμῶν* (η 100) are to be regarded as statues (Helbig *H. E.* 390-92). See on 376.

421. *ὅτι ἔρρων* οὐ ψιλῶς πορευόμενος, ἀλλὰ διὰ τὴν *χωλότητα* φθειρόμενος, Aris-ton. See on Θ 239.

423-25, see on 384-86; 426-27 = Ξ 195-96.

“τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. 425
 αὖδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.”
 τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “Ἥφαιστ', ἥ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶν ἦισιν ἀνέσχετο κήδεα λυγρά, 430
 ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλλγε' ἔδωκεν;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσευ,
 Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν
 πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὲ γήραϊ λυγρῶι
 κεῖται ἐνὶ μεγάρῳις ἀρημένος, ἅλλα δέ μοι νῦν· 435
 νῖδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῶι ἀλωῆς
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 Τρωσὶ μαχρσόμενον, τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
 οἴκαδε νοστήσαντα δόμον Πηληϊόνε·
 ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,

424. ΘΕΤΙΣ Vr. A Par. f. || ΘΕΤΙΣ ΤΑΝΥΠΕΠΛΟΣ . . ἡμέτερον δὲ Zen. 426.
 ἀνώγει Q Bar. Mor. Harl. b (*supr.* εν), Par. c d g, ἐν ἄλλῳ A. 427 om. H^uU
 Pap. ι, Syr. || ἔσται D^l. 429. ἦ: ἦδ' H. 430. τόσσα J. || ἀνέχετο G.
 431. πασέων PR. || ἔθηκεν PR. 432. ἀλίων CJ. 435. ἐνιμμεγάρῳις H Pap. ι.
 440. αὖθις C Mor. Bar. 441 om. U Pap. ι, ἐν τισιν οὐ κεῖται Sch. A. 442.
 ζώ(ι)η(ι) CJT.

429. This speech of Thetis has given rise to serious critical doubts. Ar. atheized 444-56, like A 366 ff., on the ground that the recapitulation is out of place, and that the sending of Patroklos did not result from the embassy, as seems to be implied in 451. To a modern critic the mention of the Presbeia is in itself evidence of late origin. To this may be added that a large part of the speech is simply repeated from other places; 437-43=56-62; 444-45=Π 56, 58; 456=T 414; 457=γ 92, δ 322; and compare 448 with I 574, 449 with I 121, 515. There are several phrases which are common in the *Od.* but do not recur in the *Iliad*, see 435, 457. But this proves only that the passage is late, not that it is later than the context. The whole of the *ὄπλοποιτα* may be as late as the Presbeia; and though the reference in 450-51 does not give the whole course of events, it is near enough—there is

only omission, not mis-statement. The whole speech may well have been composed for this place from the first.—There is a certain dry humour in Schol. T on 429; ἐμμήσατο ἦθος θηλειῶν, οὐ περὶ ὧν ἡρώτηται ἀποκρινομένη, ἀλλὰ περὶ ὧν ἐλυπέτο.

434. πολλὰ μάλ' seems to go with οὐκ ἐθέλουσα, as in πόλλ' ἀέκων.

435. ἀρημένος, *worn out, weary*, with which Schulze (*Q. E.* 460) would connect it etymologically, writing *Far-ημένος*; cf. note on K 98. The word is elsewhere purely Odyssean: the only place in which this sense is not quite suitable is ι 403 τίπτε τόσον, Πολύφῃμ', ἀρημένος ὦδε βόθρας; where we might have expected a rather stronger word. ἅλλα δέ μοι νῦν, we must it seems supply ἄλλγε' ἔδωκεν or ἔστιν from 431.

436. τραφέμεν intrans., see on B 661. The ἐπεὶ is virtually redundant (*first*) as in 55.

ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.
 κούρην ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
 τὴν ἅψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρύμνησιν εἰλέον, οὐδὲ θύραζε
 εἶων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον·
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγνάνετο λουγὸν ἀμύναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
 πέμπει δέ μιν πόλεμόνδε, πολλὸν δ' ἅμα λαὸν ὄπασσε.
 πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησιθα
 υἱ' ἐμῶι ὠκυμόρῳ δόμεν ἄσπίδα καὶ τρυφάλειαν

444-56 *ab.* Ar. (the *obelos* is prefixed in T; and in U to 444-61). 444.
 κούρην D¹ Harl. a. 446. ὁ *om.* C. 450. ἀγνάνετο Q: ἠγνάνετο DS:
 ἠγνάνετο G: ἠγνάνετο U. 452. D¹ ἅμα: D¹ ὅ re S Bar. Mor. Harl. a: D² οἱ C.
 453. μάρναντο GR. 455. ῥέζοντα H¹: ῥέζοντα H². 458. υἱ' ἐμῶι GS:
 υἱὶ ἐμῶ H: υἱεὶ ἐμῶι Vr. b A: υἱὶ ἐμ' J: υἱεὶ ἐμ' (ἐμ') Ω. || δόμεναι PR.

446. *ἔφθιεν*, a form which is found here only. It is not clear whether it is aor. or imperf., trans. or intrans. It may come from a pres. *φθίω* related to *φθίνω* as *τίω* to *τίνω*: or it may be an aor., cf. *ἔπιον* by *πίνω*. The former seems the more probable; the imperf. gives the better sense, and the aor. though very common always has mid. or pass. terminations: *ἔφθιτο* would of course have been quite possible here. On the same grounds *ἔφθιεν* is probably trans., with *φρένας* as direct object, like all the other active forms of *φθίνω*, except when used of the passing of time (*φθίνοντος μηνός* § 162, etc., *μηδὲ τοι αἰὼν φθινέτω* ε 160, and others; all in the *Od.*). Some doubt, however, is introduced by the closely analogous use of *φθινύθω*, as we have *φθινύθουσι παρειαί* θ 530 by the side of *αἰὼνα φθινύθω* σ 204, and *οἱ μὲν φθινύθουσι φίλον κῆρ* κ 485. Compare the equally ambiguous A 491 *φθινύθεσκε φίλον κῆρ*, to which this passage of course refers. The form *φθίσις* (β 368) is certainly intrans.; it has *ι* either from metrical necessity, if aor., for it obviously could not stand

otherwise in a hexameter (Schulze *Q. E.* p. 358), or if a pres. because the *-ι-* stands for *-ιγ-* and is therefore primarily long though capable of being shortened (*H. G.* § 51. 1: van L. would read *φθίειαι*). Blass very ingeniously conj. *ἔσθιεν*, which would solve all difficulties, but has no support whatever in tradition (see Ω 129).

453. *πᾶν ἦμαρ* is here open to the same objection as *πανημερίως* in P 384; the fighting at the Skaian gates was neither 'all day' long nor 'for all the rest of the day' (A 472); the latter would ignore all the long fight over Patroklos, extending to the Greek camp. But this is not the place where we need expect the accuracy of a chronicler.

457. *τὰ δὲ γούναθ' ἰκάνομαι*, an Odyssean phrase (γ 92, δ 322; cf. ε 449, η 147, ν 231).

458. Ar. read *υἱεὶ ἐμῶκυμόρῳ*, which is expressed by the *ἐμ' (ἐμ')* ὠκυμόρῳ of most mss. Such a crasis is without a parallel in H., unless it be in Ar.'s reading *Πηλεΐδῃθελ'*, A 277. There is no reason why we should not accept the reading *υἱ' ἐμῶι*—which may have

καὶ καλὰς κυνημίδας, ἐπισφυρίοις ἀραρυίας,
καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρῳσὶ δαμείς. ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."

τὴν δ' ἡμέιβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆισι μελόντων.
αἱ γὰρ μιν θανάτοιο δυσηχέος ὦδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὔτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται."

ὥς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὐπρηστον ἀντμὴν ἐξανείσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὔτε,

459 *om.* Pap. ¹⁶. 460. **δ** : *τινὲς* à Sch. T. 463. **τοῖ** : *τι* DJP : *τι τοι* CT
Lips. Vg. A. || **μὴ τι τοιαῦτα** Q. 464. **μιν** : *μοι* R Mor. 465. **ἰκάνει** GPQR
Syr. : *ἴκανε* *Lips.* 466. **παρέσσεται** : *παρέξομαι* Zen. Aph. 468. **τὴν** :
Sds fr. Mosc. 469. **ἐς** : *ἐπὶ* H. || *ἔτρεψε* P Vg. d. || **τε** : *δὲ* PRU. 471.
τινὲς εὐπρηκτον Did.

been changed to avoid the comparatively rare elision of the -i—unless it be thought better to adopt Bentley's *vll μιν* or Nauck's *vll μοι*. See note on 144.

460. The way in which the *θώρηξ* is added to the rest of the panoply obviously suggests an afterthought. We can hardly expunge 460–61 altogether, for we expect *Thetis* to state explicitly that the armour has been lost; but the beginning of the line may easily have been altered from *νῦν γὰρ τεύχεα καλὰ* or the like. *οἱ* is obviously in the wrong position after the verb (for *δ γὰρ Φοῖ ἦν*). As the text stands we might well adopt the variant *ᾧ* for *δ*, referring the rel. to *τεύχεα*, implied in what precedes, and not to the breastplate only.

464. This is the not uncommon formula where the certainty of one event is affirmed by contrasting it with the impossibility of another: 'he shall have his armour as surely as I cannot save him from death,' the latter clause taking the form of a wish and being put first. *ἰκάνοι* is 'attracted' by the preceding opt.; i.e. the event, though certain, is included by the speaker in the same category of pure imagination as the wish with which it is connected.

466. *παρέσσεται, παρέξομαι* Zen. Aph., a more regular expression of the thought, but not therefore necessarily to be preferred. The indefinite *τις* here, as elsewhere, connotes the idea of 'many' (e.g. II 629; the origin of this sense may be seen in the '*τις* of public opinion,' cf. B 271 where *τις* = *ἡ πλεθὺς* of 278). The addition of *πολέων* seems to be a slight logical irregularity, though the intention is evidently to emphasize the *τις*; in other words, we should rather have expected *πολλοὶ τινες ἀνθρώπων*. But the required emphasis is given after all by the sentence as we have it, as will be felt if we translate 'many a one of the many men there be.'

469. The bellows, like the tripods, are intelligent automata, obeying the god's will.

470. *χοάνοισιν, crucibles*, also in Hes. *Th.* 863.

471. *εὐπρηστον*, 'well-puffed,' see A 481. *παντοίην*, of every degree of force.

472. *ἄλλοτε δ' αὐτε* is virtually equivalent to 'and *vice versa*,' *αὐτε, on the contrary*, sufficiently summarizing the opposite of the preceding clause. The sense thus is 'so as to be at his service

ὅπως "Ηφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θήκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστέηρα κρατερὸν, ἐτέρηφι δὲ γέντο πυράγρην.
ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἄργυρεον τελαμῶνα. 480

473. τ' : γ' DGS Harl. a. || τ' ἐθέλει Vr. b : τε θέλει Q. || ἔργ' ἀνύοιτο Cram. Ep. 16. 30. || ἄνυτο U² Cant. Bar. Lips. fr. Mosc. : ἀνοιτο Ω. 475. τιμήντα H : τιμῆντα Pap. i¹. 476. ἐν : ἐπ' (A supr.) CS Bar. Mor. and ap. Eust. 477. κρατερὸν Zen. (A supr.) CDGHJT Par. j : κρατερὴν Ω. 478. μέγα τε : μέγα P. 480 om. H¹. || ἐκ : ἐν HPR Mor. Vr. A.

when he was working hard, and to cease when he did not need it (the *ἀνμῆ*).¹ There is another case of this use in H., λ 303 οἱ (Kastor and Polydeukes) ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι ἄλλοτε δ' αὖτε, 'they live alternate days, and *vice versa*,' i.e. die alternate days. (In this case the usage has been obscured by the interpolation of 304, which is entirely in contradiction with the rest of the passage; see Bekker *H. B.* ii. 37, *J. P.* xii. 287.) A similar case, but with the verb of the second clause expressed, is δ 102 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε παύομαι. Compare also Σ 159, Ω 10.

473. The optatives are potential, 'according as H. might wish, and the work be drawing to completion.' ἄνυτο has good authority; it is the regular opt. of ἄνυμι, of which the imperf. pass. ἤνυτο is found in ε 243. The majority of mss. give ἀνοιτο, but ἀνεται, K 251, has ᾱ, probably because ἀνω=ἄνω as φθίνω=φθινώ (cf. φθινύ-θω). Besides, a rare form like ἄνυτο is not likely to have been wrongly invented; it might indeed be due to itacism, but that will be equally true of ἀνοιτο.

475. τιμήντα, a most suspicious contraction, see on I 605. Various attempts have been made to remove it by conjecture (see Menrad, 84-88); the only one which has any plausibility is Payne Knight's χρυσὸν τιμῆντα, where the asyndeton is certainly harsh in a list like this. It seems that we must accept the contraction here as in I, and attribute it to the lateness of both books.

476. γέντο, see on Θ 43.

477. κρατερὸν, so Zen.; κρατερὴν Ar. But a fem. in -ηρ seems to be quite without parallel (τύχη . . σωτήρ Soph. O. T. 80-81 is naturally different); the lengthening of the short syllable, though common enough in this place, may have caused the change. ραιστήρ is used in Aisch. P. V. 56 of the hammer of Hephaistos, but without indication of gender.

478. For a general discussion of the shield see App. I.

479. πάντοσε, carrying the adornment all over the surface.

480. The meaning of the triple ἄντυξ is not clear. Löschcke (v. Helbig *H. E.* 385-86) takes it to mean *triple woven*, and explains it by an ornament found on the margins of many of the most ancient Greek shields, consisting of an imitation plaited work of three strands. It is, however, more likely that ἄντυξ means an actual part of the shield than a mere ornament on the surface, and τρίπλαξ is probably not derived from πλέκω, but is only a secondary form of τριπλός (cf. ἐριβόλαξ by ἐρίβωλος). So δίπλαξ of fat Ψ 243, though Γ 126 μέγαν ἰσθὺν ὕφαινε δίπλακα might be claimed for the other side. Perhaps three out of the five layers of hide were turned up so as to form a rim, the full thickness not being needed at this part, or the rim may have been formed by three flat metal bands laid one upon the other. See note on Z 117. With the ἄργυρεος τελαμῶν compare the χρύσειοι ἀορτῆρες of A 31.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυνίησι πραπίδεςσιν.

ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἑστεφάνωται, 485
Πληιάδας θ' Ὑάδας τε τό τε σθένος Ὀρίωνος

481. ἔν : ἐπ' JT, γρ. U³. 482. πόλλ' P Syr. || εἰδυίησι C Syr. Vr. A.
483. Ζηνόδοτος ἠθέτηκε τὰ λοιπὰ (to 608? see App. I. § 14). || τεῦξ' Vr. b A.
485. δὲ τὰ : δέ τε P Harl. a. || οὐρανὸν ἑστεφάνωκε Ar. (?): οὐρανὸν ἐστήρικται
(? εστηρικη MS.) Zen. 486. υἰάδας PR.

481. It seems necessary to take αὐτοῦ, on account of its combination with σάκεος, in a different sense from αὐτῷ, the former meaning 'the shield itself', i.e. the body as opposed to the surface, while the latter is used in the weak anaphoric sense 'in it.' That πτύχες = *layers of hide* is clear from H 247 compared with 220.

483. From this point Zen. rejected the whole description of the shield (App. I, § 14). For a Mykenaeen representation of the heavenly bodies see the great gold ring from Mykene, Schuchh. fig. 281 (p. 277) where the sun and moon are at the top, separated from the rest of the field by a wavy line which may stand for the horizon, or more probably for clouds. Schol. T on this line quotes one of the most curious ancient explanations of the Shield, that of Agallis of Corcyra. This lady held that it represented the early history of Attica, the two cities being Attica and Eleusis. Reference must be made to the scholion for details (see also Schol. A on 490 where the name is wrongly given as Ἀγαλλίας). Maximus Tyrius thought that the two cities were Phaiakia and Ithaka, as types of good government and anarchy.

485. τείρεα, ἀπαξ εἰρημένον in H. : cf. ἐν τείρεσιν Hymn. viii. 7. It is apparently for τέρεα, as τέρων is quoted from Alkaios by Eust. (fr. 155). Schulze (*Q. E.* p. 205) regards the -ει- as purely metrical lengthening in a tribrach. It is probable that the word has nothing to do with τέρας, but belongs to Skt. *tārā*, *star*. Cf. Curtius *Et.* no. 205. ἑστεφάνωται cf. E 739, A 36, in both of which passages the form is used in the sense 'is set around' (or 'upon'); here of course it means 'has set around it as a crown,' the acc. being adverbial. The phrase recurs in the similar line, Hes.

Theog. 382. Zen. read ἐστήρικται, and acc. to Schol. A Ar. had ἑστεφάνωκε, but this is hardly credible. The marked alliteration with τ only shews how rash it is to assume that any particular effect is intended in any case by such a phenomenon; here it is clearly accidental.

486. These lines, with the almost identical ε 272-75, where Bootes is named, tell us nearly all that is known about Homeric astronomy (see Miss Clerke *Fam. Studies*, 39 ff.). Πληιάδες and Ὑάδες are generally explained 'the sailing stars' (as their heliacal rising in May indicates the season when voyages begin to be safe; cf. Hes. *Opp.* 383 Πληιάδων Ἀτλαγενέων ἐπιτελλομένων ἀρχεσθ' ἀμυτοῦ), and 'the rainy stars' of autumn. It is more probable, however, that the latter are the same as the Lat. *suculae*, 'the litter of pigs.' Possibly too the Pleiades are 'the flight of doves' (as if πελειάδες), fleeing, like the bear, from before the hunter Orion; ἔστι δ' εἰκότως δρεῖαν γε Πελειάδων μὴ τηλόθεν Ὀαρίωνα νείσθαι, Pind. *N.* ii. 12; Πληιάδες σθένος ὀβριμον Ὀρίωνος φεύγουσαι, Hes. *Opp.* 619; Aisch. fr. 285 αἱ δ' ἔπτ' Ἀτλαντος παῖδες . . νυκτέρων φαντασμάτων ἔχουσι μορφὰς ἀπτεροῖ πελειάδες. (They are still the 'seven dovelets' in Sicily, as they are the 'hen and chickens' in England—*Fam. St.* p. 54.) This however may be a later interpretation; the name may be connected with πλεῖος, as though = *the crowd*. The other names (ἄρκτος, βοώτης ε 272) are taken from the huntsman's and shepherd's life, not from the sailor's. P. Knight pointed out that the correct form is not Ὀρίων but Ὀαρίων (perhaps for Ὀαρίων with lengthening by metrical necessity) which is found in Pindar (*I.* iv. 49, fr. 72), Korinna and Kallimachos. The contracted Ὀρίων has always ῖ in later poets

ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων 490
καλάς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστν, πολλὺς δ' ὑμέναιος ὁράρει,
κοῦροι δ' ὀρχηστήρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμυγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες 495
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

489. οἷη : οἶος(?) Krates (see Ludwich ad loc.). 492. ἐς θαλάμους Zen. ||
δαΐων QR (γρ. δαΐδων). 493. ἀνὰ : κατὰ JS. 496. προεῦρηκιν PQ.

(exc. once in Babrios); and in H. the *ι* never has the ictus to explain the lengthening. As the open form is of course the oldest and can always be restored, it clearly is right, though there is no authority for it in our mss. of Homer and Hesiod. For the legend of Orion see *ε* 121-24.

487. The bear is in Arkadian mythology connected with the story of Kallisto, probably a relic of ancient animal-worship (Paus. viii. 3. 6). The name is, however, very ancient and widely distributed, being found among the North American Indians (see Frazer *Paus.* iv. p. 191). The constellation is of course still familiarly known by both names, the Bear and the Wain; but of these the former at least has in England probably come from classical sources.

488. The idea seems to be that when Orion is rising in the east, the Bear is on the horizon—which he just touches in North Greece; he then moves upward, as though the coming of the great hunter had scared him from taking his bath. It must, however, be remembered that the Great Bear lay in Homeric days much nearer the Pole than he does at present, owing to the precession of the equinoxes. There was no obvious Pole Star in the first millennium B.C. αὐτοῦ, *in the same place*, never disappearing.

489. οἷη, no doubt because the few other circumpolar constellations, *Ursa Minor*, *Draco*, etc., none of which are conspicuous, were creations of later astronomy; the Little Bear is said to have been introduced to Greece from Phoenicia by Thales of Miletos. Düntzer and

Nauck read *αἰεὶ*, which is quite needless. See Aristotle *Poet.* xxv. 10 τὸ “οἷη δ’ ἄμμορος” κατὰ μεταφοράν, τὸ γὰρ γνωριμώτατον μόνον. With λοετρῶν Ὠκεανοῖο compare λελουμένος Ὠκεανοῖο of Seirios, E 6; Ovid’s *immunis aequoris Arctos*, *Met.* 13. 293.

491. καλάς, the emphatic position of the word makes it equivalent to ‘how beautiful!’ γάμοι ‘the plural of *indefiniteness*’ (Monro), expressing ‘marriage-scene,’ one example standing for a multitude. So νύμφας and θαλάμων perhaps need not imply more than one bride and chamber.

492. ἐκ θαλάμων, Ζηνόδοτος “ἐς θαλάμους”, καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. There is not much to choose between the two, as *θάλαμος* is used both of the women’s apartments and of the bridal chamber (see particularly ψ 192). ὑπο, accompanied by, generally of a musical accompaniment. But the prep. has a very wide range; see τ 48, ψ 290, B 334, Σ 220, etc.

493. ἡγίνεον, perhaps rather ἡγινον (like ὀρ-ιν-ειν), cf. ἀγινόμεναι ν 213, ἀγίνεσκον ρ 294; ἀγνείς, ἀγνεί, χ 198, ξ 105 may be accented to taste, and the longer form, though universal in later Greek (Herod. etc.), is certain in H. only in Ω 784, κ 104. If we keep it here we must of course scan -εον as one syll., for the -ι- is invariably long. πολὺς is used predicatively as in Λ 307 πολλὸν δὲ τρέφει κύμα κυλινδεται, *in full volume*.

495. οἷη ἐνθάδε μόνον καὶ ἐν τῇ K (13) μέμνηται αὐλῶν, An. βοήν ἔχον, cf. Π 105 καναχὴν ἔχε. Nauck’s χέον is needless.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιότης
 ἀνδρὸς ἀποκταμένον· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι. 500
 ἄμφω δ' ἰέσθην ἐπὶ ἵστορι πεῖραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυσον, ἀμφὶς ἄρωγοί.
 κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶι ἐνὶ κύκλῳ,

497. ἔνεαρε L. 499. ἀποκταμένον Zen. and ἐν ταῖς πλείστοις: ἀπο-
 φαιμένου Ω. 500. πιφαύσκων A.: πιφάσκων JPR Vr. A.: ἐπιφάσκων Q:
 επιφράσκων Pap. ι. 501 om. L. || πεῖρας P: πεῖραν QSU Par. c² (j suppr.). ||
 ἐλέσθαι: ἀρέσθαι Zen. 502. ἀμφοτέρωθεν Zen. Aph. Mass. || ἐπήτυσον J:
 ἐπίπυσον (ἐπήπυσον Sch. T) Mass. || ἄρωγῶι Mass. (Sch. T: ἄρωγοί Sch. A).

497. For the general discussion of this passage see App. I, §§ 23-30.

499. ἀποκταμένον Zen. and αἰπλείσται, καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. The word evidently brings out the sense of homicide better than the vulg. ἀποφθιμένον, though the latter is of course possible.

500. πιφαύσκων, making declaration, probably by speech according to the regular use of the word. It is however thrice used of making manifest to the sight, M 280 πιφανσόμενος τὰ ἀ κῆλα, Φ 333 πιφαύσκει δὲ φλόγα πολλήν, O 97 οἷα Ζεὺς ἔργα πιφαύσκειται. It is therefore possible to take πάντα as the object, displaying the full price which the slayer claims to pay (App. I, § 25). μηδέν, only here in H. (H. G. § 356). If the mere denial of a fact were in question we ought to have οὐδέν: the μή implies that will is concerned (H. G. § 361, M. and T. § 685).

501. ἰέσθην, desired: the neglect of the F is rare, see on Δ 138: *Fiέσθην* δ' ἄμφω Brandreth. ἵστορι, App. I, § 26. ἐπὶ, at the hands of, a use which has no exact parallel in H., but is closely connected with the use of the prep. to express attendant circumstances, H. G. §§ 197-98. In later Greek the use is common enough (Lat. *penes*), e.g. τὰδ' οὐκ ἐπ' ἀνδράσι κείται, Pind. P. viii. 76, etc. πεῖραρ, an issue, termination of the matter; see note on H 102, and compare also Ψ 350 ἐκάστου πεῖρατ' ἔειπε, Pindar P. i. 81 πολλῶν πεῖρατα συντα-
 νύσαις ἐν βραχεῖ. The acc. πεῖραρ recurs only in N 359 (see App. Crit.), ε 289 ('πεῖραν Z. Ludw.); all other forms are in -τ- and would more naturally come

from a nom. πεῖρας (= Att. πέρας, for πέρ-*Fas*?) which is found in Pindar O. ii. 31, and should perhaps be accepted here on the authority of P. The other variant πεῖραν is also worth consideration; though the subst. does not occur in H., it is implied in the verb πεύραειν, and the sense to take a trial suits perfectly; see the Attic use of πεῖραν λαμβάνειν in L. & S., and πεῖραν . . θανάτου περὶ καὶ ζωᾶς Pindar N. ix. 28, 29.

502. ἐπήπυσον, shouted assent, cf. ἐπευφήμησαν, A 22. The Massaliotic variant ἐπίπνυσον must be taken as aor. of ἐπι-πνέF-ω (cf. ἄμ-πνν-ε), in the sense incited, inflamed the quarrel; cf. Aisch. Sept. 343 μαινόμενος δ' ἐπιπνεῖ . . Ἀρης, Eur. Phoen. 789, 795 and other instances in L. & S. ἄρωγοί, partisans, as σ 232. If Mass. read ἄρωγῶι, we must explain incited a litigant on either side, i.e. either one or other. The ἄρωγοί are evidently much the same as the 'compurgators' of our old law, the friends and neighbours whom a litigant brought to court nominally to swear to his character, but in fact rather to make an imposing display and overawe if possible the opposite party. Compare Ψ 574 ἐς μέσον ἀμφοτέροισι δικάσατε μηδ' ἐπ' ἄρωγῇ.

503. οἱ δὲ calls attention to a fresh point, 'there.' So 495, 559. The proclamation of silence by the heralds opens the scene before the Areiopagus in the *Eumenides* also; κήρυξε, κήρυξ, καὶ στρατὸν κατειργάθου, 566.

504. ἱερῶι κύκλῳ, a semicircular seat of stone, sacred to the administration of justice. So the Phaiakian ἀγορή is ῥντοῖσιν λάεσσι κατωρυχέσσ' ἀραρυῖα (ξ

σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἦϊσσον, ἀμοιβηδὶς δὲ δίκασον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δὺν χρυσοῖο τάλαντα,
 τῶι δόμεν δς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
 τὴν δ' ἐτέρην πόλιν ἀμφὶ δὺν στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510
 ἢ ἐδιαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτήσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργεν·

506. ΤΟΪΣΙΝ : ΤΟΪΣΙ Δ' Q Vr. d. || ἀμοιβηδὸν (Ar.? see Ludwich) Harl. a, Vr. b A, Par. a² : ἀμοιβηδὶν J : ἀμοιβηδὶς R. 507. ΔΥΟ HPQR. 508. Εἴποι ΑΗJQ (ἴποι) T Bar. Mor. Vr. b, fr. Mosc. : εἴην(i) Ω. 509. ΔΥΟ CHPR. || ΛΑΟΙΣ Pap. ι'. 510. ΛΑΜΠΟΜΕΝΩ Harl. a (*supr.* οι). || σφιν S. 512. ἔεργεν A (*supr.* ει) (L *supr.*) PRTU Mor. Bar. Vr. b A : ἔεργει Ω.

267), and polished stones are used for seats in θ 6. Cf. E 499 for the application of *ierós* to a place quasi-sacred by its use. And in A 807 the place of assembly and of justice is associated with the altars of the gods. Agallís (see on 483) took this to be a picture of the Areiopagos itself.

505. The plur. σκήπτρα seems to be used loosely, to imply that they all had the staff in turn. The herald's staff is handed to the speaker to give him 'possession of the house,' so that of course only one can be in use at the time; Ψ 567, A 234. (Cf. note on γάμοι, 491.) ἡεροφώνων, acc. to Döderlein from ἀέρω, *lifting up the voice*, cf. μετήρο-ος, *heréthessthai*, *ἀερσίποδες*, and ἐπάρας τὴν φωνήν, Dem. 323. 1; though the formation is at least unusual. If derived from ἀήρ it would mean 'misty-voiced,' from which no good sense can be got. Schol. T's *ἔωθεν συγκαλούντων* (cf. A 497) is equally unsatisfactory, even though it is true that assemblies were generally called at daybreak. Ahrens conj. *ιεροφώνων*, *strong-voiced*, which is found in Phot. *Lex.* and Alkman fr. 26 (*παρθενικαὶ μελιγάρυες ιεροφώνοι*) and adopted by Schulze *Q. E.* 211.

506. ἦϊσσον, *sprang up to speak*. The verb is used only of rapid rushes, such as would hardly seem to accord with the dignity of γέροντες. But it must be remembered that the scene is more like a political debate, with all its excitement, than a judicial decision in our sense (H. Sidgwick in *C. R.* viii. 3). τοῖσιν,

with the staves, comitative dat. as *φασγάνωι, ἔχχει, ἵπποις ἀττοσεν*. It would be simpler to refer ἦϊσσον with Död. to the litigants, 'they rushed before the judges'; but we must then take δίκασον as = δικάζοντο, *pleaded*, λ 545 (a sense for which there is no support in Homeric or later Greek; the act. always means *to give judgment*, see also Ψ 579), or admit an abrupt change; 'before them rushed the litigants, and they (the judges) gave judgment in turn. 507-08, App. I, §§ 28-30 : 509 ff., §§ 16-19.

510. σφιν, the besiegers. δίχα does not of course say that one of the armies takes one side, the other the other; but it rather suggests that the poet takes the division of the besiegers (for purely pictorial reasons) into two groups as implying, in connexion with the debate, a division of opinion. δίχα . . βουλή recurs in γ 150, cf. T 32 δίχα θυμὸν ἔχοντες, Φ 386 etc.

511. ἀνδιχα πάντα δάσασθαι, to make a division of the movable property of the city, half being left to the citizens, half taken as ransom by the besiegers. This sense is clear from X 117-20, where Hector thinks of proposing the same terms to Achilles. (So Schol. A πρὸς τὸ ἀρχαῖον ἔθος οὗ οἱ πολιορκούμενοι ἐξίστασαν τοὺς πολεμίους ἐπιμεριζόμενοι τὰ κτήματα. The ἀρχαῖον ἔθος is presumably only a deduction from these two passages.)

512. ἔεργει of most mss. is evidently due to the reflected influence of X 121, which is itself interpolated from this

οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 καλὸν καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῷ περ,
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῶι ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοὶ γ' ἵζοντ' εἰλυμένοι αἴθοπι χαλκῶι.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύνω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὅπποτε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύνω δ' ἄμ' ἔποντο νομῆς 525

513. ὑπὸ θωρήσσοντο Pap. ι (ὑπο) Vr. d: ὑποθωρήσσοντο H fr. Mosc. 515. ῥύετ' J. || ἀφεσταότες T (p. corr. ?). || ἀνέρας D. 517. ἦσεν DU: ἦστο H: ἐσθλὴν Lips. 518. θεός περ D. 520. εἴκε: εἶχε P: ἦκε ap. Eust. 522. ἵζον J. || ἵζονε' εἰλυμένοι C. 523. δύο HPS Vr. A. 525. δύο PR.

place—a curious example of the subtle origins of corruption.

513. οἱ δέ, the besieged. οὐ πω πείθοντο, i.e. were by no means thinking of accepting terms. ὑπεθωρήσσοντο, were secretly arming for ambush. This use of ὑπο- in composition does not seem to recur in H.; and for λόχῳι we should have expected λόχονδ'. La R. writes λόχῳι δ' ὑπὸ θωρήσσοντο, were arming for the fight under (protected by) an ambush. The objection to this evidently is that they have not reached the ambush at this stage (see 520).

515. Observe ἐφεσταότες masc. κατὰ σύνεσιν, though construed with fem. and neuter; H. G. § 166. 2.

516. οἱ δέ, the sortie-party on the way to the ambush. For the mention of Ares and Athene, the only distinctively Hellenic touch in the shield, see App. I, § 16. The sing. ἦρχε with two subjects emphasizes the unity of command; cf. H 386 ἡνώγει Πριάμῳ τε καὶ ἄλλοι Τρώες ἀγανόλ, A 255 ἦ κεν γηθήσῃ Πριάμῳ Πριάμοιο τε παῖδες, and note on II 849.

519. ἀμφί, apart from their followers, 'standing out' (Mourol). ὑπ' ὀλίζονες, the people were of smaller size at their feet; the vulg. ὑπολίζονες, 'somewhat smaller,' would be poetically inadmissible, and this force of ὑπο- in composition is not found in H. That it is a reading

of great antiquity here is proved, however, by the occurrence of ὑφήσσαν in the imitated Scut. Herc. 258.

520. εἴκε, it seemed likely, there was opportunity, from *Feikw*, pres. of *Féfoika*. Compare H 217, P 354, X 321, and the Attic *παρῆκει*, it is practicable. Relationship with *Feikew*, yield, is improbable.

522. ἵζοντ', ἵζον Bentley (*FeFluμένοι*).

523. Two scouts have been thrown out to warn the ambush of the expected approach of the besiegers' cattle to be watered. τοῖσι, the ambushed warriors from the city. λαῶν, from their own hosts, or perhaps with ἀπάνευθε, away from the main body. (Van L. suggests another explanation; the besieged citizens lay an ambush, and send forward herds of their own as a bait to lure the besiegers. Then τοῖσι, προνόησαν (526), οἱ μὲν (527) all refer to the besiegers. This theory, however, breaks down when we come to 530-32, which evidently do not describe a sudden attack from a prepared ambush—for whatever εἰράων may mean, no chariots would be employed—but a reinforcement from a distance.)

525. οἱ δέ, the cattle; again a masc. construed with a neut. and fem. (βοῦς in plur., of a herd, is always fem. in H.). In this case, however, the neuter would be more regular (H. G. § 166. 2). Bekker reads *al*.

τερπομένω σύριγξι· δόλον δ' οὐ τι προνόησαν.
οἱ μὲν τὰ προΐδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργευνῶν ὁῶν, κτεῖνουν δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείρισιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ 535
ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,

526. **τερπομένω** Aph. Vr. A: **τερπόμενοι** Ω. 528. **τάμνον** δ' J. || **ἀγέλην** Et. Mag. 746. 43. || **πῶῤῥ μέγ' οἶῶν** Zen.: **πώεα μῆλων** Ar. Lex. 150. 14. 529. **ἀργευνῶν** Mer. 530. **παρὰ: περὶ** PU Bar. 531. **ἰράων** DG Lips.: **ἰράων** CH²PS fr. Mosc. Ven. B.

526. See K 13 for the only other Homeric mention of **σύριγες** in this sense. Aph. read **τερπομένω**, and therefore probably also **νομήε**, which is restored by Ahrens.

527. **οἱ μέν**, the ambush; **τά**, sc. **μήλα**, or perhaps vaguely 'the state of things.'

528. **τάμνοντ' ἀμφί**, cut off, intercepted; as λ 402 **βοῦς περιταμνόμενον ἡδ' οἶῶν πώεα καλὰ**, *Hygyn. Merc. 74 πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους*. **ἀμφί** implies interception by an attack on both sides (of the path to the watering-place?) as **περὶ** in λ implies surrounding. For **πώεα καλὰ** Zen. had **πῶν μέγ' οἶῶν**, and therefore clearly omitted 529. Fick follows him in order to avoid the 'Ionism' **ἀργευνῶν** for -ῶν.

530. **οἱ δέ**, the besieging armies, engaged in debating the question of l. 511. The transition is very sudden, but seems to be imperatively required.

531. **εἰράων**, a word occurring here only, with the cognate **εἰρέας** (most edd. **εἴρας**), in Hes. *Theog.* 804 **εἰρέας ἀθανάτων**. It is said to be equivalent to **ἀγορά**. Et. Mag. has **τὸ εἶρα, δ σημαίνει τὴν ἐκκλησίαν καὶ τὴν μαντείαν**, and An. **δτι εἰρας λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ εἶρειν, δ ἐστι λέγειν**. But this does not suit **προπάροιθε**, which demands a more restricted sense, such as 'speaking-places,' orators' tribunes, which is not a Homeric idea. Though the common explanation is unsatisfactory, we have no materials for improving upon it. (Many mss. have **ἰράων** or **ἰράων**, forms

recognized by the old glossaries. Connexion with **εἶλη**, *ἔλη*, crowd (see Curt. Et. no. 660), has been suggested, but is far from clear.)

533. **μάχην** is to be taken equally with **στησάμενοι** as object and **ἐμάχοντο** as cognate accusative. For **στήσασθαι μάχην**=to set battle in array, cf. **φυλόπιδα στήσειν** λ 314, **θήσονται μάχην** Ω 402, and **στήσασθαι πολέμους** in Herod.

535. These personified spirits of strife cannot but recall the Valkyries of Teutonic mythology. 535-38 occur almost verbatim in *Scut. Her.* 156-59, and have sometimes been considered as copied from there. But they cannot be said to be alien from Epic thought; see Δ 440, Λ 3. In what form the poet conceived the personification we cannot guess, though 538 implies human shape. Probably the Κῆρ at least was a winged demon such as we see in the well-known Lykian sarcophagus in the British Museum carrying off a soul in her arms. For the function of the Κῆρες—themselves ghosts of the departed—in thus taking souls to the Underworld see note on B 302 and ξ 207 **ἀλλ' ἦτοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι εἰς Ἀΐδαο δόμους**. **ομίλειον**, joined in the fray, as 539. In the same line in Hesiod the verb is **ἐθύνεον**.

536. **ἄουτον** here only; **ἀνούτατος** Δ 540, **ἀνοστητί** X 371, and **νεούτατος** here and N 539 show that the more correct form would be **ἀνουντον**. The verbs **οὔταω**, -άζω never have initial F, which is regularly lost before οὔ-.

ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἡδὲ μάχοντο,
 νεκρούς τ' ἀλλήλων ἔρουν κατατεθνηῶτας.

540

ἐν δ' ἐτίθει νεὶον μαλακὴν, πείριαν ἄρουραν,
 εὐρεῖαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα διενέοντες ἐλάστρεον ἔνθα καὶ ἔνθα.

οἱ δ' ὅποτε στρέψαντες ἰκοίαιτο τέλσον ἀρούρης,

τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνου

545

δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,

ἰέμενοι νεοῖο βαθείης τέλσον ἰκέσθαι.

ἡ δὲ μελαίνετ' ὀπισθεν, ἀρηρομένη δὲ ἐώικει

· χρυσεῖη περ εἴδουσα· τὸ δὲ περὶ θαῦμα τέτυκτο.

ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι

550

537. ΤΕΘΝΗΩΤΑ Ar.: ΤΕΘΝΕΙΩΤΑ ACGU Pap. ι κ. || ΜΟΘΟΝ: ΧΕΘΟΝS Heracl. Pont. All. 48. || ΠΟΔΟΪΣΙΝ Q. 538. Εἶμα δ': Εἶμά τ' Mass. || ΔΑΦΟΙΝΟΝ JQ. 539. ὠμίλεον Harl. a, fr. Mosc. 540. ΚΑΤΑΤΕΘΝΕΙΩΤΑΣ A (supr. η) CGU Pap. ι. 543. ἐλάστρεον S: ἐλάστρεον Lips. fr. Mosc.: ἐλάστευον P: ἐλάστεον Vr. d. 544. τρέψαντες Harl. a. 546. τοῖ: οἱ GJPRSTU Pap. ι, Harl. a, Vr. b d. || ΤΡΕΨΑΣΚΟΝ H Harl. a (-εν), Pap. ι. || ὄγμους U. 548. ἀρηρεμένη A, τινὰ τῶν ἀντιγράφων Eust. 549. ΘΑΥΜΑ ΤΕΤΥΚΤΟ Ar. Ω: ΘΑΥΜ' ΕΤΕΤΥΚΤΟ JS² Pap. ι. 550. ΒΑΣΙΛΗΪΟΝ AC²G Pap. ι, Ven. B, fr. Mosc., Sch. T, γρ. Sch. X: ΒΑΕΥΛΗΪΟΝ (βαεὺ λήϊον) Ω, γρ. A.

537. ἔλκε for ἔλκουσα, the usual Epic lapse from the participial construction.

539. ὠμίλευν, the soldiers. The contracted form is late but cannot well be removed.

541. For the scenes of country life see App. I, § 20. The first, ploughing, represents perhaps, as Ridgeway has suggested (*J. H. S.* vi. 336), the ploughing of the 'common field.' This was always begun by all the members of the community on the same day (commemorated in our 'Plough Monday'); hence the πολλοὶ ἀροτῆρες. The field is a fallow, νεῖος, because no doubt primitive cultivation in Greece, as elsewhere, was on the 'two-field' system, half the land only being tilled at a time, the other half lying fallow in alternate years. ΤΡΙΠΟΛΟΝ probably means that it was ploughed thrice before being sown, the last ploughing probably taking place in early spring. But our information is very scanty. Hesiod *Opp.* 462-64 are very obscure lines and out of place, but they clearly speak of spring ploughing, ἥρι πολεῖν. They say nothing of more than one ploughing.

544. ΤΕΛΑΟΝ, headlands, the strip at the end of the furrows where the plough was turned; see notes on K 351, N 707. Cf. Hesych. τέλας· στροφάς, τέλη, πέρατα.

545. The neglected F of οἶνου is rare; H 467, I 224 are the only cases in *Iliad* (twelve in *Od.*). Fick would cut out 544-46 altogether, as 'curious, not to say ridiculous' lines. Bentley conj. μέλανος οἶνοιο. τοὶ δέ may mean either 'while others were turning,' or, 'and then (after drinking) they turned.'

548. This undoubtedly indicates some means of shading the bright colour of the gold, whether by alloy or by some sort of glaze. It is clear that the poet was thinking of some actual work which he had seen. ἀρηρομένη: the variant ἀρηρεμένη, though it has the authority of A and is as old as Ap. Rhod. (ἀρηρεμένης i. 787, iv. 677), is a mere blunder, as the stem ἀρο- could not lose its ο. Ap. Rhod. himself has ἀρήροτο, iii. 1343.

550. For ΒΑΣΙΛΗΪΟΝ most editors adopt the vulg. βαθυλήϊον, in favour of which is the imitated passage *Scut. Herc.* 288 αὐτὰρ ἔην βαθὺν λήϊον, and A 560 κείρει τ' εἰσελθὼν βαθὺν λήϊον. Both readings

ἡμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετήρες ἐν ἑλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετήρες ἐφέστασαν· αὐτὰρ ὀπισθε
 παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
 ἀσπερχές πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δείπνον ἐρίθουσιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

551. ἐν τισιν ἐγράφετο καρπὸν ἑλευσινίης δημῆτερος ἀγλαοδώρου Sch. T (on 483) Eust. 552. ὦγμον U. || πίπτεν DHJ Pap. u. 553. εἰλεδανοῖσι GPR. || ἐν ἑλλ. . . (554) ἀμαλλοδετήρες om. HQU¹ (and D¹?). 554. δ' ἄρ': δὲ GPR: γὰρ D. 555. δραγματεύοντες JS Mor. 557. ἐστήκει Ar. Ω: εἰστήκει D (εἰ-) HJPU Pap. u. || ὄγμον GQ: ὠγμούς U. 558. τάγοντο R (γρ. πένοντο). 559. δ' om. Pap. u. 560. πόλλ' ἄλφιστα λεύκ' ἐπάλυνον fr. Mosc. || πόλλ' ἐπάλυνον H Pap. u. || πάλυναν D.

are therefore equally possible and appropriate. βασιλῆιον obtains fresh significance if we suppose that the preceding scene gives the ploughing of the common field by the community, for we have here the contrast, the reaping of the royal demesne by hired labourers (ἐριθοι). The royal lands, including those given for great public services (Z 194, I 578), are apparently the only form of private property in land known to the *Iliad*, and the only ones therefore which could be cultivated in this way. So βασιλεὺς in 556 is to be taken in its full sense, not merely as = owner; the σκῆπτρον is, as usual, the badge of office, not a mere walking-stick (Ridgeway l.c.; but his statement that σκῆπτρον 'is always a symbol of office' is incorrect; see ν 437, ρ 199, σ 103). ἐριθοι (also 560) do not recur in H. except in the metaphorical συνέρθεος, § 32. The word is generally taken to mean hired labourers: in later Greek, no doubt from its resemblance to ἐριον, it is used of wool-workers. It will be noticed that the Shield contains no mention of slaves.

551. The added line mentioned by Schol. T is due to Agallis, who quoted or invented it in support of her view of the bearing of the shield on old Attic history (see on 483).

552. μετ' ὄγμον, into the midst of the furrow, between the ridges (H. G. § 195). ἐπήτριμα, see note on 211.

The δράγματα (A 69) are the armfuls, lit. *graspings*, taken by the left arm to be cut with the sickle; δραγμεύοντες = *picking up* these armfuls.

560. πάλυνον is explained by Hentze (after Clemens) 'were making porridge' by sprinkling meal in water or other liquid, as Hekamede thickens the *κυκεῶν* in A 640. It is generally used of sprinkling of meal on the roast flesh, as § 77, 429; and it is by no means clear that this is not the sense here. The question depends on whether δαῖτα is really to be taken as 'banquet,' and therefore a meal too luxurious for the ἐριθοι, in contrast to δείπνον. Were such the case, it would of course follow that the ox could only be meant for the king—and, we must suppose, a circle of retainers who are not mentioned. But it is quite possible to hold that δαῖτα means 'a feast' and expresses the abundance of good cheer, while δείπνον indicates the meal in relation to the day's work (see notes on O 53, A 86). There is no contradiction in saying that a *feast*, an unusually abundant meal, is being prepared for the workmen's *lunch*. The preparing the ox and the sprinkling of the meat must be regarded as consecutive, not coincident, scenes. This explanation avoids the difficult pregnant use of πάλυνον. δείπνον, accus. in apposition, 'as a meal'; so w 215 δείπνον δ' αἶψα σὺν ἱερεύσασθε ὅς τις ἄριστος.

ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλῶν
καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,
ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.

ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν,

565

τῇ νίσσοντο φορῆες, ὅτε τρυγώωιεν ἀλῶν.

παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες

πλεκτοῖς ἐν ταλάροισι φέρον μελιγδέα καρπὸν.

τοῖσιν δ' ἐν μέσσοισι παῖς φόρμιγγι λιγείη

ἰμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶεде

570

561. **ἐν δ'** : **ἐνε'** G. | **μεταβρίθουσαν** H. || **βρύθουσαν** Pap. ι. 562. **ἀνὰ** : **ἄρα** Bar. Mor. 563. **εἰστήκει** CJPRU Pap. ι, fr. Mosc. Vr. d : **εἰστήκει** DH. || **ἀργυρέοισιν** Zen. CS Bar. Harl. α, fr. Mosc. 565. **ἐς αὐτήν** Zen. Pap. κ : **ἐπαυτῇ** D : **ἐπ' αὐτῇ(ι)** fr. Mosc. ("adscripto **ῶ**") Par. f : **ἐπ' αὐτῷ** Par. h. 566. **νίσσοντο** (H *supr.*) Q : **νίσοντο** C Pap. ι, fr. Mosc. . **νίσσοντο** G : **νεῖς(ς)οντο** Ω. 567. **παρθενικαὶ τε** U. 568. **πλεκτοῖς ἐν** : **πλεκτοῖσιν** Ar. Par. α² e. 569. **ῶ** om. J. 570. **λίνον** Ar. Ω : **λίνος** Zen. . **αἶνον** U (γρ. **λίνον** U³).

563. **ἐστήκει κάμασι**, was set up with poles (for the vines to climb upon); the idea of uprightness conveyed by the numerous poles is spoken of as a property of the ἀλῶν itself, conferred by the poles. For **ἀργυρέοισιν** Zen. had **ἀργυρέοισιν**; **κάμαξ** varies in gender in later Greek.

564. **κυανέην** expresses the material, as is clear from **κασσιτέρου** following, though **kyanos** (see A 24) is not mentioned in 474-75.

565. **αὐτήν**, sc. ἀλῶν, opposing it to the ditch and hedge. "**ἐς αὐτήν**" **παρὰ** **Ζηνοδότῳ**, καὶ **ἔχει λόγον ἢ γραφή**, Did.

566. For the orthography of **νίσσοντο** see note on N 186.

567. Cf. λ 39 **παρθενικὰ ἀταλαί. ἀταλὰ φρονέοντες**, in childish glee; from the vintage festival gravity was banished. **ἀταλός** is a word which is regularly used of children, cf. **ἀταλάφρονα** Z 400; the der. is doubtful. The same idea is given by **ἀτάλλειν** N 27.

570. For **λίνον** Zen. read **λίνος**, the thread (i.e. the string of the lyre) sang sweetly in unison with (ὑπὸ) his treble voice. So also some translated the vulgate **λίνον**· ὁ δὲ Ἀρίσταρχος βούλεται μὴ τὴν χορδὴν λέγεσθαι, ἀλλὰ γένος τι ὕμνου τὸν λίνον, ὥσπερ εἶλεγε "παιῖνα ἤιδεν" ἢ τι τοιοῦτον, An. The last interpretation is now generally accepted, the boy

sang to (ὑπὸ) the harp the sweet **λίνος**-song with delicate voice. The **Linus**-song was one of the ancient dirges which have been traced to Semitic sources (the wailing for Thammuz, etc.), and apparently were originally laments for the departing summer—so that they would be appropriate at the vintage-feast. The name is probably from the refrain **αἶνον**, so familiar in the great chorus of the *Agamemnon*, which was taken to mean *woe for Linos*. Movers has ingeniously suggested that it is the Phoenician **αι λενν**, 'woe to us.' The loci classici on **Linus** are Herod. ii. 79 (**λίνος**, ὥσπερ ἐν τε Φοινίκη ἀοιδιμός ἐστι καὶ ἐν Κύπρῳ καὶ ἄλλῃ, etc.), and Hesiod, fr. 211 (from Schol. T) **λίνον** . . **ὃν δὴ ὅσοι βροτοὶ εἰσιν ἀοῖδοι καὶ κιθαρισταὶ πάντες μὲν θρηνέουσιν ἐν εἰλαπνίαις τε χοροῖς τε**. Compare also the fragment of a **Linus**-dirge in Bergk P. L.³ p. 1297 (corrected, from Schol. B). Though this explanation is the most satisfactory, the other is not indefensible; for the metaphor of the string 'singing' may be paralleled by φ 411 (of the bowstring) **ἢ δ' ὑπὸ καλὸν αἶεσε, χελιδόνι εἰκέλη αὐδῶν**. The use of a flax thread for the string of a lyre, improbable though it seems, is accounted for thus by Schol. A; οἱ πρῶτοι τοῖς θεοῖς μετὰ αἰδῆς ὑποκιθαρίζοντες οὐκ ἐξ ἐντέρων κατεσκευάζοντο τὰς κιθάρας, οὐχ ὅσον οὐδὲ θεοῖς ἀρεστὸν εἶναι ὑπολαμ-

λεπταλέμη φωνῇ· τοὶ δὲ ῥήσσοντες ἄμαρτῇ
μολπῇ τ' ἱγμῶι τε ποσὶ σκαίροντες ἔποντο.

ἐν δ' ἀγέλην ποίησε βόων ὀρθοκραϊράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῶι δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι
τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἄργοι ἔποντο.
σμερδαλέω δὲ λέοντε δὺ' ἐν πρώτῃσι βόεσσι
ταύρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκώς

575

580

571. λεπτεῖνι Vr. A. || τὸν δὲ R (τοί δε R^m). || δ' ἤρ[η]σσοντες Pap. α. ||
πρήσσοντες Harl. α. || ἄμαρτῇ(ι) AD: ὁμαρτῇ(ι) Ω. 572. ποδὶ Q. 575.
νομῆν δε Vr. A. 576. παρὰ: παρὰ CS Harl. α: περὶ GQ Par. h: διὰ Zen. ||
ῥοδανόν: ῥαδαλόν Zen. (οἱ δὲ ῥοανόν, Sch. T. is apparently not a variant but
an etymology. Ar. and Aph. probably read ῥαδινόν, see Ludwig). || δονακῆεν
Dion. ap. Did. 578. ποδασκυνες Pap. ι'. 579. σμερδαλέω S: κυανέω?
(ms. κυάνεον) Zen. || δὲ: τε PR. || δὺ' ἐν: δύο PR: δ' ἐν Q: δύο ἐν τῇ
ἐτέραι τῶν Ἀριστάρχων Did. || πρώτοις AD¹J Bar. fr. Mosc. Vr. b. 580. ἔχενον
Harl. α: || μεμυκώς Q Pap. κ.

βάνοντες διὰ τὸ ἐκ νευρῶν πεποιῆσθαι ἀλλ'
ἐκ λίνου πεποιμένον. But it is likely
enough that this is a mere conjecture.
(The masc. λίνος has no authority except
in the old glossaries.) Heyne reads
λινὸν δ' ὕπο, 'sang to the string.' But
Hymn. Merc. 501 clearly shews how the
line was taken in early times, ἡ (κίθαρις)
δ' ὑπενερχε σμερδαλέον κονάβησε· θεὸς δ'
ὑπὸ καλὸν ἔειπεν.

571. ῥήσσοντες is to be connected
not with ῥήγνυμι but with ἀ-ράσσω, in
the sense of *beating time* (ἄμαρτῇ);
compare ἐπιρρήσσεσκον Ω 454. And so
clearly Ap. Rhod. understood it, i. 539
πέδον ῥήσσωσι πόδεσσιν. This, however,
makes a rather disagreeable tautology
with ποσὶ σκαίροντες. It has been pro-
posed to translate *breaking into song* in
chorus. The phrase φωνὴν ῥηγνύναι is
common in later Greek, and it is quite
possible that the word may have been
occasionally used without an object in
the same way (Stephenson in *C. R.* iii.
72). Hymn. Ap. 516 οἱ δὲ ῥήσσοντες
ἔποντο Κρήτες πρὸς Πυθῶ καὶ ἱηπαίων'
δειδὸν may be taken either way. But
there are obvious phonetic objections
to connecting ῥησ- with ῥηγ-. As
usual mss. vary between ἄμαρτῇ, ἄμαρτῇ
(see on E 656), ὁμαρτῇ, but on the
whole authority is in favour of ἄμ-.
The verb, however, is almost always

ὁμαρτέω — perhaps to avoid confusion
with the aor. of ἄμαρτάνειν.

572. ἱγμῶι, only here in H.; the verb
occurs in P 66, o 162 in both cases of
shouting to scare a wild animal. In
later Greek it seems to be confined to
cries of pain; here we may take it either
as 'shouting' in a neutral sense, or as
a participation in the Linos-dirge, prob-
ably of a purely conventional nature,
as the scene is on the whole evidently
joyous.

573. ὀρθοκραϊράων, see note on 3.

575. κόπρου in a local sense, *the byre*,
see note on A 807. So also ἐς κόπρον
κ 411.

576. ῥοδανόν, so mss.; what Aph.
and Ar. read is uncertain, but may have
been ῥαδινόν. We must suppose that
ῥοδανόν, which does not recur in Greek,
is identical in sense with ῥαδινόν, and
means *pliant*, *waving*; so that the
question is not very important. One
ingenious scholiast reads παρὰ Ῥοδανόν—
ἔστι δὲ ποταμός (δονακῆα being taken as
adj. instead of subst.). Zen. derived
his ῥαδαλόν from κραδαλόν = εὐκράδαντον,
εὐκλίνητον.

580. ἐρύγμηλον comes from a subst.
ἐρυγμός, *roaring* (used by Aristotle and
Theophr. = *ructatio*) with suffix -ηλο-
s like ἐκ-ηλος. But συγῆλος, ὑψηλός etc.
are oxytone. The word occurs here only.

ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἢδ' αἰζηοί.
τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην
ἔγκατα καὶ μέλαν αἶμα λαφύσσετον, οἱ δὲ νομῆς
αὐτῶς ἐνδίσσαν ταχέας κύνας ὀτρύνοντες·

οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
ἐν καλῇ βήσσηι, μέγαν οἶῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις 590

581. εἴλκετο U and *ap. Did.* || τὸν δὲ : τοὺς δὲ Zen. || μετακίαθον Bar.
584. οὕτως Zen. | ἐν δ' ἔσαν PR and Ptol. Ask. || ὀτρύναντες DU Pap. κ, Mor.
585. οἱ δὴ τοι HP (π) Lips. fr. Mose.

581. Zen.'s reading *τοὺς* for *τόν* is perhaps preferable; still better would be *τώ*. The interposition of the sing. *ταῦρον* . . . ὁ δὲ makes corruption easy.

583. For *λαφύσσετον* as an imperf. see on K 364.

584. *ἐνδίσσαν*, *tarred on* the dogs, from *διημι*, which is elsewhere found only in mid. *διεσθαι* *to chase* (M 276, Π 246, etc.) or *drive* (O 681), and pass. *to flee*, M 304, Ψ 475. Agar's *ἐνέλεσαν* (from *ἐν-λήμι*) is no doubt possible (cf. Ξ 131) but needless. The lengthening would be excused by metrical necessity, cf. *ἐννεστήσι* (J. P. xxv. 48).

585. *δακέειν μέν*, 'as for biting,' they avoided the lions. For this vague notion of reference in the infin. see *H. G.* § 231. There is no trace here in the mss. of the probably original *ἀπετρωπῶντο* (see on O 666).

587-89. 'Hi tres versus emblematici aliunde illato perquam similes sunt; sunt nimis nudi et ieiuni post superiores tantopere ornatos,' Heyne; a remark with which it is hard not to sympathize. The position of *μέγαν* is very unusual: *οἶων μέγαν*, Heyne. *σταεμοί* seems to be a general name like the modern 'sheep-station,' including both the *κλισίαι*, huts for the shepherds, and *σχοί*, folds for the sheep. Note the unusual position of *ἰδέ* (see on I' 318).

590. The description of the dance stands apart from the rest of the Shield notably in one respect—that while the previous descriptions shew no local, and hardly even a Hellenic, colouring, the

dance is emphatically Cretan. Even apart from the explicit words of 591-92, the scholia tell us that the *κυβιστηγῆρε* (604) and the armed dance were peculiarly Cretan institutions. It has been confidently concluded that the whole episode 590-605 is an interpolation by a Cretan poet. To me it seems that, though this cannot be refuted, the evidence is quite insufficient to enable us to assert it. There is no doubt that Crete was to the Greeks pre-eminently the home of the dance, especially of the war-dance. For this, in addition to Π 617, we may quote the dances of the Korybantes, the statement of the scholiast on Pindar *P.* ii. 69 that the hyporcheme was of Cretan origin, Soph. *Al.* 700 *Νύσια Κνώσι' ὀρχήματα* and still more explicitly Lucian *περὶ ὀρχ.* 8. It is reasonable therefore to suppose that a poet describing a primitive dance would by preference lend it Cretan characters. It must further be remembered that Crete was to early Greece far more characteristically national and important than in historical times. We are just learning (1901) to regard Knosos as the very focus of early culture in the 'Mykenaeen' period; and the prominence of Crete tends to lead us as much to an early period as to any thought of late interpolation. We must indeed recognize that 591-92 are unique in the Shield for their local and mythological allusion. If this is taken as a ground for suspicion, as no doubt it may reasonably be, it can apply to these two lines only, not to what follows.

τῶι ἵκελον οἶόν ποτ' ἐνὶ Κνωσῶι εὐρείῃ
 Δαίδαλος ἤσκησεν καλλιπλοκάμῳι Ἀριάδνῃ.
 ἔνθα μὲν ἦϊθεοι καὶ παρθένοι ἀλφεσίβοιοι
 ὠρχεύντ', ἀλλήλων ἐπὶ καρπῶι χεῖρας ἔχοντες.
 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
 εἶατ' ἐνννήτους, ἦκα στίλβοντας ἐλαίῳι.
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι

591. ΚΝΩΣΩ(Ι) ACQ: Κνωσσώ(ι) Ω. 592. ἀριδήλη ? Zen. (see below).
 594. ὀρχεῦτ' Q. || ἐπὶ: ἐνὶ H. || ἔχουσαι Athen. iv. 181. 595. λεπτὰς :
 ἐν ἄλλωι καλὰς A. 596. εἶατ': εἶχον J Eust. 597-98 ἀθ. Ar. . om. Aph.
 (? see Ludwich). 597. στεφάνους S.

591. A few critics, ancient and modern, have been scandalized that a god should imitate a mortal's work—though this is evidently not involved in the words. Some went so far as to put a full stop at the end of 590, and read *οἶον* for *οἶον*, 'the only thing ever made like it was the dancing-floor of Daidalos.' For the nature of this dancing-floor or labyrinth see App. I, §§ 21-22.

592. About the birth of the Daidalos-legend we know nothing. It comes to us almost entirely through Athenian sources; even in λ 321-25 Ariadne is found in connexion with Theseus; but we hear of her also at Delos and Naxos in a way which seems to shew that she was a local goddess in the islands, presumably a nature-goddess. In Cyprus she was connected with Aphrodite. But nothing of all this appears here. The name Ἀριάδνη seems to be Cretan for Ἀριάγνη (ἀδρόν· ἀγρόν, Κρήτες Hesych.). She was also known there as Ἀριδήλα, which Wilamowitz has ingeniously restored in place of the Ἀριήδνη attributed to Zen. by Bekker's conjectural emendation of the ἀρήνη of A, ἀρήδηι of T.

593. With this dance of youths and maidens compare the interesting description of the dance called ὄρμος in Lucian *περὶ ὄρχ.* §§ 12 13: ὁ δὲ ὄρμος ὄρχησις ἐστὶ κοινὴ ἐφήβων τε καὶ παρθένων, παρ' ἑνα χορεύοντων καὶ ὡς ἀληθῶς ὄρμωι εὐκότων· καὶ ἡγεῖται μὲν ὁ ἐφηβὸς τὰ νεανικὰ ὄρχοῦμενος καὶ ὅσους ὑπερὸν ἐν πολέμῳ χρῆσται, ἡ παρθένος δὲ ἔπειτα κοσμίως τὸ θῆλον χορεύειν διδάσκουσα, κτλ. ἀλφεσίβοιοι, 'earning oxen' as ἔδνα or bride-

price for their parents. ἀλφάνειν is always used in H. of a human chattel 'realising' a price; Φ 79, ο 453, υ 383. For the form cf. *H. G.* § 124 c.

595. Both ὀσόναι and χιτῶνες seem to be words of foreign origin; the former perhaps = Heb. *ṣūn* (Prov. vii. 16, transl. 'fine linen'), the latter = Heb. *k'thoneth*. *kutthoneth*, 'tunic,' though it is very doubtful if either of these is really Semitic. (See O. Schrader *Handelsg.* p. 192, Studniczka p. 15.) ὀθόνη recurs in Γ 141, η 107, and rarely in later Greek. Both words appear to have denoted *linen* garments.

596. It seems clear that oil was actually used for giving clothes a gloss; see η 107 *καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον*, and the commentators there. It is said that a similar process is still used in some parts of Germany (Studniczka p. 49). ἦκα adapts *στίλβοντας* to the idea of 'gloss' as opposed to literal 'sparkling.' ἐλαίῳι has often been taken to mean 'shining as though with oil' (so Ar. *ὅτι ἐλλείπει τὸ ὡς*), but such an interpretation, even if possible, is not necessary.

597-98. ἀθετοῦνται οἱ δύο, ὅτι οὐδέποτε μάχαιραν εἶπε τὸ ξίφος. ἄλλως τε καὶ οὐ πρόπον χορεύοντας μαχαίρας ἔχειν. οὗτοι δὲ οὐδὲ παρὰ Ἀριστοφάνει ἦσαν, An. Neither of these arguments carries weight. When the poet says *knives* (daggers) there is no reason why he should mean *swords*; and where dances are an acting of war-scenes (see the quot. from Lucian above) the carrying of arms is essential to them.

ρεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμησιν 600
 ἐξόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιςιν.
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
 πολλὸς δ' ἰμερόεντα χορὸν περιύσταθ' ὄμιλος 603
 τερπόμενοι· δοιὴ δὲ κυβιστητῆρε κατ' αὐτοὺς 604-5
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσους.

601. αἶ κε θέησις(ιν) PR Pap. i κ, Vr. d, Harl. a (κ' ἐσ.). 603. πολλὸν Cant.
 604-05. Wolf, after Athenaios (see below), reads

τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς 604
 φορμίζων, δοιὴ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσους. 606

|| τερπόμενος Mor. Athen. l.c. || κυβιστῆρες T. || κατ' αὐτοὺς Diodoros ὁ
 Ἀριστοφάνειος ap. Athen. l.c. 606. ἐξάρχοντε H.

600. Remains of early Greek pottery shew that the potter's wheel was known in prae-Mycenaean times, and was a very ancient invention to the oldest Epic poets. The attribution of it to Anacharsis is the baseless figment of a later age, as Strabo himself clearly saw, vii. p. 303. ἄρμενον ἐν παλάμῃσι go together, as ε 234.

601. πειρήσεται with direct acc. is unique, though the cognate acc. is sometimes found, e.g. δ 119 and compare θ 23 ἀέθλους, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. See also note on M 47 στίχας ἀνδρῶν πειρητίζων. The appropriateness of the comparison to lines of dancers wheeling round along the concentric circles of the labyrinth is very striking. It appears that from time to time the dancers leave the maze and dance in long lines opposite one another (ἐπὶ στίχας, used elsewhere only of soldiers).

604-05. τερπόμενοι, construction *sic sensum*, H. G. § 169. After τερπόμενοι edd. since Wolf have all inserted a line from δ 17 μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς | φορμίζων, and have therefore been obliged to change ἐξάρχοντες to ἐξάρχοντος. This is done on the authority of Athenaios (v. 181 c), ὁ δ' Ἀρίσταρχος . . τοῦ Κρητικοῦ χοροῦ τὸν ὠιδὸν ἐξεῖλεν, ἐπιτεμὼν τὰ ποιήματα τὸν τρόπον τοῦτον, "πολλὰς . . τερπόμενος . . μέσους" (as text), ὥστ' ἀνίστατον γίνεσθαι παντάπασιν τὸ "ἐξάρχοντες," μηκέτι δυναμένης τῆς ἐπὶ τὸν ὠιδὸν ἀναφορᾶς σώζεσθαι. Ludwig has shewn that this evidence is absolutely worthless. It is on a par with the statement of Alexander of Kotyaia (T 77) that Ar. 'interpolated' a line which we happen to know was read by Aph.

The one argument which might seem to justify Athenaios—that Ar. denied to μέλπεσθαι and μολπῇ the sense of *music* (see on N 637)—he has himself excluded by the further assertion that Ar. not only expunged the line here, but interpolated it in δ. All this is in glaring contradiction not only to all that we know of Ar.'s method, but to the abundant evidence of the slight effect which his *atheteses* had upon the text. It is of course quite possible that the line may have been found in some of the old erratic copies which we have learnt to know through the earliest papyri, and which were evidently dear to archaeologists such as Athenaios and Plutarch (who makes a precisely similar statement on I 458 ff.); as these were doubtless banished through the influence of the Alexandrian school, in a sense Ar. may be said to have 'removed' the line; but there is no ground for supposing that it ever stood in a recognized text. Did. knows nothing of it, nor does Lucian περὶ ὄρχ. 13; τοὺς ὀρχηστὰς τοὺς δύο, οὓς ἐκεῖ ὁ ποιητὴς κυβιστητῆρας καλεῖ, ἡγούμενους τοῦ χοροῦ shews he read ἐξάρχοντες. Further, the participle ἐξάρχοντες in the gen. absol. without a noun agreeing with it is very doubtful in H.; A 458 is the only other case, and there Zen. read οὗ for οἱ. The text as it stands is quite intelligible; and the κυβιστητῆρες are two 'leaders,' perhaps professional posturers and tumblers, who go through a dramatic performance to which the youths and maidens dance a sort of accompaniment. Compare Bent's description of modern Greek dances (*The Cyclades* p. 246) ' . . the *syrtos*, a wavy line of five or six

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.

αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
τεύξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκε,
τεύξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυῖεις,
μητρὸς Ἀχιλλῆος θῆκε προπάρουθεν αἰέρας. 615
ἢ δ' ἱρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόντος
τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

607. δὲ, τίθει J. 610. εἴωρακα P. || αὐγῆς : αὐτῆς H. 611. κόρυθα :
κυνέην G. || βριαρὴν om. PR : βαρύν Lips. 614. ἐπεὶ δὴ Pap. ι. 616. ε'
ἴρηξ Pap. ι (supr. δ). || οὐλυπου Pap. ι : οὐλύμποιο T. || νειφοεντος (or
νηφοεντος ?) Pap. ι¹. 617. τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος HJ
(Ἡφαιστοί) T Pap. ι, fr. Mosc. Vr. b A, Par. h, γρ. A Harl. a.

women, hand in hand, and led by a pocket-handkerchief by one man, whose acrobatic executions were wonderful to behold. Then there was the rapid dance performed by rows of men with their arms round each others' shoulders, four steps backwards, four forwards, with pointed toe, first slowly, with the pace increased till I was almost dazzled by its rapidity.' These dances may be seen every Easter Tuesday at Megara, and seem to be among the most ancient survivals in modern Greece.—The reading of H, ἐξάρχοντε, is likely to be right.

608. ἄντυγα πὰρ πυμάτην, running along the extreme edge. Okeanos surrounds the pictured as he surrounds the real world.

610 must be a later addition, if Reichel

is right (App. B, iii. 2); the summary way in which so important a piece of the panoply is dismissed certainly gives ground for suspicion. We must then read τεύξ' ἄρα for τεύξε δέ in 611.

613. κασιτέριοι, see note on A 24. The difficulty involved in the use of so soft a metal as tin, and emphasized by the adj. ἑανοῦ pliant, has been removed by Reichel's remark (see App. B, ii. 1) that the κνημῖδες are really gaiters designed to save the shin from injury against the edge of the shield, not from missiles.

614. For the use, very rare in H., of ὅπλα=arms see note on Θ 55. It has been observed that, to our notions at least, it seems strange of Thetis to depart without a word of thanks.

T

INTRODUCTION

IN this book we still find ourselves, but for the last time, among some of the difficulties which have attended our analysis of the three which precede it. There are, however, two parts of it about which we need feel but little hesitation—the beginning and the end. The first thirty-nine lines clearly belong to and wind up the Making of the Arms; the division of books would have been better placed here than at the end of Σ. The end of the book, probably from 356 τοὶ δ' ἀπάνευθε νεῶν, breathes the true spirit of the Μῆνις, and there is no reason to doubt that from the first it introduced Achilles' career of vengeance. It is in all ways worthy of its place. No doubts need be raised except as to the episode of the speaking horse, to which we will recur.

It is in the intermediate portion that doubts arise. Was there a Reconciliation in the original story? And if so, is it, or any of it, preserved here? That it is not preserved untouched we can say with confidence; the allusions to the gifts in I must at least be as late as that book. The lament of Briseis and the allusions to Neoptolemos are condemned by internal evidence.

It is indeed possible, while leaving these out, to make a selection of short passages which will give a reconciliation-scene such as may have stood in the primitive story. But such a scheme is so artificial and uncertain that it is not worth the pains. The speeches of Achilles and Agamemnon (54–153), though they shew signs of expansion, are not in themselves unworthy of such a place; and the scene of the oath is at least equal, if not superior in execution, to that in Γ. But it is quite conceivable that the whole idea of the Reconciliation is an afterthought. It is at least more needed after the introduction of the Embassy than it was before; and it is not only consistent with the character of Achilles, but materially adds to the movement of the story, if we suppose that on hearing of the death of Patroklos he set out to avenge it without more ado.

And of much that precedes and follows this kernel of the Reconciliation, it is impossible to speak with admiration. The author of this part seems to have dwelt with especial delight on the prosaic details of his scenes, particularly where they have to do with eating and drinking—a characteristic of this book at least as marked as is the love of dress in K. This note is struck at once in 44; the point which, as we are carefully told, distinguishes

this assembly from all others is that the *ταμῖαι, σίτοις δοτῆρες* were present. The debate, with a certain dramatic propriety, soon adapts itself to this novel element in the audience, and the greater part of it, 154-337, is devoted exclusively to the question whether the army shall or shall not eat before fighting. When Achilles returns to his hut, his first outburst of passionate grief is devoted to the thought that his dear friend is no longer there to serve the usual sumptuous repast (315 ff.); the question of his appetite disturbs Olympos, and Zeus and Athene in person are bestirred to make sure that he does not starve while his friends have gone to dinner. This at least can only belong to the decadence of the "great manner."

There are moreover, scattered through the book, several episodes which shew signs of later addition to the main work. One of these is the curious and interesting story of the birth of Herakles in 95-136, which cannot be said to add to the symmetry of the speech of Agamemnon, and shews internal evidence of having been adapted from a Herakleia where the tale was told in the person of the poet, not of an actor in the story. Another, the lament of Briseis, though the idea has a pathos of its own, is largely made up of Epic tags; and linguistic offences, which are freely scattered through the book, are here heaped up in reckless profusion. It is not impossible that the allusions to the Embassy in 140-41, 175-77, and 192-95, which are somewhat loosely inserted, may be due to a recension after the addition of I to the corpus of the *Iliad*. The lines which speak of Neoptolemos are self-condemned by the awkwardness of their introduction (326), as well as by the prominence given to a personage who, though he played a leading part in the later Cycle, is completely unknown to the older Epos.

It remains to consider the closing episode of the book, that of the speaking horse (404-24). This is so unlike anything else in Homer that it has naturally been doubted. Yet there is nothing but this uniqueness against it. The speaking animal becomes familiar from Hesiod onwards (*Opp.* 203 ff.), and we have no right to say that such a world-wide element of popular fancy belongs exclusively to any particular period. It is characteristic of Greek reserve that the treatment of it here should be so free from exaggeration, and that it should not have been repeated or imitated, easily though it lends itself to the art of the inferior poet. The prophecy coming at this moment has a particularly solemn effect. It would seem that two lines (407, 418) have been added with the idea of softening the miracle. As a matter of fact they have rather the opposite result; the wonder is less startling if taken as a simple matter of course in a stead of divine origin than if special machinery has to be introduced in order to explain it.

ΙΛΙΑΔΟΣ Τ

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοάων
 ὤρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 ἢ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εὔρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἷον
 κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν εἵλῃροι 5
 μύρονθ'. ἢ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν ἀχνύμενοί περ
 κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
 τύνη δ' Ἠφαίστοιο πάρα κλυτὰ τεύχεα δέξο 10
 καλὰ μάλ', οἷ' οὐ πῶ τις ἀνὴρ ὥμοισι φόρησεν.”
 ὥς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη

1. ἀπ' : ἐπ' Harl. a. 2. ὄρνυθ' Q. φέροι DGJP (?); φέρη(ι) L Harl. a, Lips. 9. θεῶν ἰότητι : γρ. θεοῦ ὑπὸ χειρί T. 12. κατὰ : καλὰ Bar. Mor. : κλυτὰ Harl. a¹ (altered to κλειτὰ : γρ. κατα). 13. ἀναβέβραχε U : ἀνέβραμε PR. || δαίδαλα : φαίδιμα Bar. Mor. 14. ἔλεν φόβος Zeu.

1. Cf. Θ 1, Ω 695; 2=Λ 2. The bringing of the arms to Achilles was a favourite subject of Greek art, from the chest of Kypselos onwards, especially in the later stages. The Nereids are always associated with it, and it became a favourite excuse for representing a number of female figures in graceful movement.

4. περικείμενον, cf. ἀμφὶ χυμένη with dat. 284, θ 527. Heyne conj. χύμενον περὶ δν, on account of the F, Bentley Πατροκλῆϊ φίλον περικείμενον υἷον, Brandr. ἀγλαόν for δν φίλον.

8. Compare the similar words in

Achilles' mouth, Σ 112. τοῦτον, as distinct from τόνδε, 'implies some degree of impatience' (Monro).

9. πρῶτα, once for all; let us take this as a starting-point, and not go behind it. Cf. A 235.

10. δέξο, compare λέξο (I 617, with note) and see H. G. § 40, where it is regarded as an old form of the sigmatic aor. before the -α- had found its way into all persons from the 1st sing. and 3rd plur., and had thus become a thematic vowel; so that λέξο, δέξο represent not λέχ-σο, δέχ-σο but λεχ-σ-σο, δεχ-σ-σο.

ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεύς 15
 ὡς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὅσσε
 δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·
 τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 αὐτὰρ ἐπεὶ φρεσὶν ἦισι τετάρπετο δαίδαλα λεύσσω,
 αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20
 “μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν οἷ' ἐπιεικὲς
 ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
 νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ μοι τόφρα Μενoitίου ἄλκιμον υἱὸν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγείνωνται, ἀεικίσσῳσι δὲ νεκρόν—
 ἐκ δ' αἰὼν πέφαται—κατὰ δὲ χροά πάντα σαπήνη.”
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “τέκνον, μὴ τοι ταῦτα μετὰ φρεσὶ σῆισι μελόντων.
 τῶι μὲν ἐγὼ πειρήσω ἀλαλκόμεν ἄγρια φύλα, 30
 μυῖας, αἷ' ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·
 ἦν περ γὰρ κεῖταί γε τελεσφόρον εἰς ἐνιαυτόν,

16. εἶδ' : ἴδεν U. 17. βλεφάροις (A *supr.*) Bar. Harl. a : βλεφάρων G. ||
 ἐξεφάανθεν Ar. Ω : ἐξεφάανθη ἄλλοι (Did.) DH (*supr.* ε) JS Ven. B, fr. Mosc.,
 Harl. a (*supr.* εν) b, Par. c d e g : ἐξεφάανθη CQU. 18. ἐν χείρεσσιν ἔχων :
 γρ. ὀφθαλμοῖσιν ὄρων T. 19. ἦισιν ἐτάρπετο GL¹ Par. c g j : ἦισι τ' ἐτέρπετο
 Cant. : ἦισιν τετάρπετο Par. e. 24. ἄλκιμον : τινὲς ἀγλαόν T. 26.
 ἐγγίνονται Zen. P : ἐγγίνονται L (*e corr.*) : ἐγγίνονται Lips. : ἐγγείνονται QR.
 27. σαπήνη Ar. Ω : σαπήνη(i) CGHJLU. 29. τοι : μοι C fr. Mosc. 30.
 πειρήσομαι G. || ἀλαλκόμεν Aph. DT Bar. Par. c g : ἀλαλκεῖν Ω. 31. κατ-
 ἐδονται Q. 32. ἦν : εἶ Harl. a. || κηταί A.

16. ὡς. ὡς, like T 424, see on A 512, Ξ 294. ἐν, *therewith* (or perhaps literally 'in him'; cf. the phrase *πόδες καὶ χεῖρες ὑπερθεν* for the localisation of parts of the body).

17. Cf. the similar phrase in 365. L. Lange regards *σέλας* in both cases as 'accus. of the inner object,' 'shone as it were *with a flame*.' For *ἐξεφάανθεν* there is a variant *ἐξεφάανθη*, which is equally possible, as all three numbers of the verb are joined with *ὅσσε*.

21. οἶα, the subject of *ἔμεν*, must be supplied as object to *τελέσσαι*.

22. ἄνδρα, Naber's *ἀνδρί* is tempting; cf. Σ 362 *μέλλει βροτὸς ἀνδρὶ τελέσσαι*.

24. ἄλκιμον υἱόν is virtually governed by *ἀεικίσσῳσι*, the principal verb in the speaker's thoughts when he begins; though the constr. is slightly disturbed by the interposition of *εὐλὰς ἐγγείνωνται*.

In strict grammar the acc. is governed by *καδδῦσαι*, but logically the word is entirely subordinate.

27. *The life is slain out of him* : for this use of *αἰών* see E 685, ε 160, *ψυχὴ τε καὶ αἰών* Π 453, *αἰῶνος στερεῖ* Aisch. P. V. 862, etc. *Hymn. Merc.* 42 *αἰῶν* ἐξετόρησεν ὀρεσκώϊοι χελώνης is a more doubtful instance. The word *αἰών* had another meaning in Hippocrates, 'spinal cord'; and some of the scholia actually explain here 'his spinal cord is visible' !! *πέφαται* is of course = *πέ-φν-ται* from *φν- to slay*. After this parenthetical explanation the constr. reverts to the subj. *κατασαπήνη*, sc. *ὁ νεκρός, χροά* being acc. of the part affected.

32. ἦν should probably make room for the poorly attested *εἶ* : but in a late book the question is doubtful. *κεῖται*, a subj. form recurring in (X 163 ?),

αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος ἢ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
 μῆνιν ἀποσιπῶν Ἀγαμέμνονι ποιμένι λαῶν 35
 αἶψα μάλ' εἰς πόλεμον θωρήσσεο, δύσεο δ' ἀλκὴν."
 ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκε,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.
 αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης διὸς Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὤρσεν δ' ἥρωας Ἀχαιοὺς.
 καὶ ῥ' οἳ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τῷ δὲ δύω σκάζοντε βάτην Ἀρεος θεράποντε,

33. τῷ γ' GHPRSU Harl. a, fr. Mosc. . τῷ δ' Ω. 34. κύ γ' : γὰρ D. ||
 ἐς J. || ἀγορὰν Vr. A. 36. εἰς D. 39. After this add ἡ μὲν ἄρ' ὥς ἔρπας'
 ἀπέβη ὁτίς ἀργυρόπεζα HU^{3m} Harl. a, fr. Mosc. (and Sch. T, see Ludwig).
 40. παρὰ : περί Q. || θαλάσσης : ἐν ἄλλῳι ποδάρκης A. 41. σμερδαλέα S. ||
 ἥρωας : ἐρίφρας Aph. Rhianos. 42. ῥ' : ο' H. || μένεσκον : γέροντο C :
 νέεσκον U. 43. καὶ : καὶ οἳ GPRS. 45. ἐς T. 47. δύο P. || ἄρεως ADHT.

Ω 554, β 102, (ε 395) ?, τ 147. The regular form from indic. κείται would be κεί-ε-ται, which seems to have passed through *κεῖται* into *κέεται* (the -i- becoming semi-vocalic and falling out, as often). This form can be generally restored (see on Ω 554). The contracted *κείται* naturally arises from the influence of the indic., while *κῆται* is a further corruption due to the general tendency to assimilate the vowel of the non-thematic subj. to that of the thematic. See H. G. § 81. **τελεσφόρον**, bringing completion of the cycle of the seasons and growth of the crops—elsewhere a purely Odyssean word.

38. **ἐρυθρόν** perhaps as supplying the place of blood. Heyne has suggested that there is a reminiscence of the practice of making mummies in Egypt; with **κατὰ ῥινῶν** cf. Herod. ii. 86 διὰ τῶν μυτωτήρων ἐξάγουσι τὸν ἐγκέφαλον . . τὰ δὲ ἐγχέοντες φάρμακα. Eust. takes it to be from **ῥινός**, through the *hides*—a scholiastic masterpiece.

39. The line here added by a few mss. may possibly have survived from a time when the rhapsody of the *ὀπλοποιία* ended here, instead of at the end of Σ.

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42. **νεῶν ἐν ἀγῶνι**, cf. note on O 428.

43. **οἳ τε κυβερνῆται**, sc. *ἔσαν*, the subst. verb being omitted as so often in a relative clause. **οἰήϊα**, *steering-oars*, only here in *Il.*, see M. & R. *Od.* p. 544. If it were not for the predominant interest in questions of feeding shewn throughout the book, one would suppose 43-44 to be a later gloss. As it is, the author seems to have thought it right that the all-important commissariat department should not lack its bard. He therefore explains that the non-combatants are employed as helmsmen when at sea and as superintendents of supply on shore. They are usually too much engaged in official duties, it seems, to waste time in attending assemblies.

46 = Σ 248; cf. Σ 125.

47. It was only the day before that these two had been wounded. Only Diomedes' limp can be accounted for by a wound in the foot, see A 377, 437. Next day both of them take part in the funeral games in Ψ. But the rapid healing of wounds is a privilege of the heroic age.

Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδ δὲ μετὰ πρώτην ἀγορῇ ἴζοντο κiónτες. 50
 αὐτὰρ ὁ δεύτερος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐν κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
 “Ἀτρεΐδῃ, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμὶς ἰῶι,
 ἥματι τῶι ὅτ' ἐγὼν ἐλόμην Λυρνησσὸν ὀλέσσας· 60
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνήσαντος.
 “Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
 ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχνύμενοί περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
 νῦν δ' ἥτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον

49. ἔλκεα : ἄλγεα DL (γρ. ἔλκεα) Q Bar. Mor. 50. καδδόμε τὸν πρώτην
 ἀγορῇ Q. || κiónτες L Vr. b A. 51. δεύτερος P. 53. Κόων : κύων
 Pherekydes (αρ. Sch. T). 54. ἀχαιῶν H. 56. τόδ' : τό γ' Bar. Mor. ||
 ἄρειον : ἄμεινον Mass. : ὄνειαρ Chia. 58. θυμοβόρου ἔριδος Harl. a sup.
 62. ἐμοῦ Q. || ἀπο μνήσαντος Nikias : ἐπιμνήσαντος Chamaileo : ὑπομνή-
 σαντος R. 67. ἥτοι : ἔθῃ Ap. Lex. 168. 20. || παύω μὲν ἐγὼ CQ. || παύσω J.
 68. ἀσκαλέως JPR.

50. For ἴζοντο we ought perhaps to read the aor. ἔζοντο (N 285, note).

51. δεύτερος also α 286, ψ 342. It appears to be a superlative to δεύτερος from the strong form of root *du-*, *two* (G. Meyer Gr. p. 497); the sense will then be derived from the secondary sense of δεύτερος, *later* (e.g. K 368, X 207), on the analogy of ὕστερος by ὕστερος. Brugmann connects both with *deu-omai*, *fall behind*, in the sense *follow*, cf. *sec-undus*; but the root of that verb is probably *deus* (see on Σ 100). In Gr. ii. p. 656 he admits the possibility of connexion with *déu*.

53. For the wounding of Agamemnon see A 248.

56. ἦ ἄρ τι is interrogative as in N 446, ν 166 (and so ἦ βά τι Δ 93, etc.),

giving an ironical colour to the question: 'was this (sc. what we did) after all the better course?' Others take it affirmatively, 'this (sc. reconciliation) was the better course for us to have taken,' but this is much weaker and does not suit the use of the particles. ὅτε may be either temporal, or ὅτε=ὅτι: in the latter case the rel. explains τόδε.

60. For Lyrnessos as the home of Briseis vide B 690.

62. ἀπομνήσαντος, see on B 772. Nikias wrote ἀπο μν., 'apart from me' in my anger, but the aor. does not suit this. The text, *because I had given way to wrath*, is quite satisfactory.

65-66=Σ 112-13, where see note.

68. ἀσκελέως only here; but ἀσκελές αἰεὶ α 68 (in both cases of wrath), μηκέτι

ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς, *ῥέοντες* 70
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθών, *ῥέοντες*
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 δῆϊον ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."
 • ὥς ἔφαθ', οἱ δ' ἐχάρησαν ἐκνήμιδες Ἀχαιοὶ *κρίρω*
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·

70. ἈΝΤΙΟΝ Ar. ACDQT Mor. Harl. a, fr. Mosc.: ἀντίος Ω. || ἐλεεῖν S.
 72. αὐτὸν DS. || αἶ κε JPR Harl. b, Par. c d g and ap. Eust.: δε re King's.
 73. ΔΗΪΟΥ: φεύγων A (γρ. δῆϊου) CQ. 75. ΑΠΕΙΠΟΝΤΟΣ Ar. Ω: ἀποειπόντος
 HU Par. e h. 76. τοῖσι δ' ἀνιστάμενος μετέφη κρείων ἀγαμέμνων Zen. Mass.
 Chia. 77 om. Zen. || Μῆνιν ἀναστενάχων καὶ ὑφ' ἔλκεος ἄλγεα πάσχων
 Mass. Chia. || ἑωτόθεν Par. e h. || μέσσοισι παραστάς S.

.. πολλὸν χρόνον ἀσκελές οὕτω κλαῖε δ 543.
 Here the sense must be *unrelentingly* or
 the like. But in κ 463 ἀσκελές καὶ
 ἄθυμοι it must = *worn out* or *discouraged*.
 The two are usually combined by refer-
 ence to σκέλλω, *dried up* = (a) *rigid* like
 dried wood (cf. σκληρός), (b) *withered*.
 The δ- is explained as 'intensive'; it
 may perhaps be *sem* of ἄμα etc., in the
 sense *withered up* (shrunk together); see
 on ἄβρομοι, N 41.

70. ἔτι, *once more*, as in old days. The
 sense of καὶ is however not very obvious;
 ἔτι καὶ together regularly mean *as well*,
moreover, etc., a sense which does not
 suit this place. To attack the foe is
 Achilles' only object, not an addition to
 anything else. ἰαύειν, I 325.

72-73 = H 118-19. *τινα*, *many a one*,
 see Σ 466.

75. The omission of the F of ἀν(ο)ει-
 πόντος is strange after the emphatic
 trace of it in 35. Heyne therefore conj.
 ἀποειπόντος ἀγανού Π. Bentley preferred
 to reject the line, which is quite super-
 fluous. Cf., however, α 91 μνηστήρεσσιν
 ἀπειπέμεν, and παρέπει A 555.

76-77. Ζηρόδοτος τοῦτον μὲν (77) οὐκ
 ἔγραφε, τὸν δὲ πρὸ αὐτοῦ μόνον οὕτως
 "τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγα-
 μέμνων" An. οὕτως (as text) καὶ παρὰ
 Ἀριστοφάνει, ἐν δὲ τῇ Μασσαλιωτικῇ καὶ
 Χίαι "τοῖσι δ' ἀνιστάμενος μετέφη κρείων
 Ἀγαμέμνων, μῆνιν ἀναστενάχων καὶ ὑφ'
 ἔλκεος ἄλγεα πάσχων" Did. The question
 is complicated by the interpretation of
 79-80, which has been the subject of
 a lively and voluminous controversy
 (especially between Boeckh and G. Her-

mann), owing most of its importance
 to the light that the use of ὑββάλλειν
 might throw on the sense of ἐξ ὑποβολῆς
 in a well-known passage of Diog. Laertios
 (see Prolegomena, vol. i. p. xvii.). We
 must first distinguish two main lines of
 interpretation. (1) 77 is omitted, 79-80
 mean 'it is well to listen to the speaker,
 and it is not fair to interrupt him; for
 that (sc. to be interrupted) is a difficulty
 even for a skilled orator.' This is free
 from difficulty, ἐσταός being as we say
 'him who is on his legs.' Such an ex-
 planation is not possible when we have
 the preceding line to say that Ag. was
 not on his legs. (2) 77 is retained;
 Agamemnon is unable to stand up, and
 will not speak through the mouth of a
 third party deputed to repeat his words
 to the assembly; he means therefore
 'though one ought to speak standing,
 yet I will do my best to speak sitting
 down rather than put words in another's
 mouth: for that is hard to the most
 skilled.' This second explanation is so
 obscure, farfetched, and indeed perverse,
 that it is hard to believe, though the
 scholia assert, that it was supported
 by Ar.; except the existence of l. 77
 there is nothing in its favour. Even so
 there still remains the obvious difficulty
 that Agam.'s wound was in the arm,
 and thus could be no reason why he
 should not stand up. Yet that this is
 the idea is shewn by the emphasis laid
 on the wound in 52-53. With regard
 to ὑββάλλειν it is clear that it simply
 means 'to throw in' a word, and thus
 may equally well be 'to interrupt'

“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρηος,
 ἐσταότος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν
 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἔόντι. 80
 ἀνδρῶν δ' ἐν πολλῶι ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἔων ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον, 85
 καὶ τέ με νεικέουσιν· ἐγὼ δ' οὐκ αἰτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφῶιτις ἐρινύς,

79. ἐσταότες J: ἐσταότως (R *supr.*), τινές Sch. T. || μὲν: γὰρ Ap. *Lex.* 156. 23. ||
 ἀκούειν Ar. AU Bar. Par. c g. 80. ἐπισταμένῳ περ ἔόντι Ar.: ἐπιστάμενόν
 περ ἔόντα Ω. 81. δ' om. P. 83. ἐγὼ AQ. 85. μῦθον ἀχαιοὶ τοῦτον H.
 86. νεικέουσιν Aph. Chia. 87. ἡ ἐροφῶιτις and εἰεροφῶιτις ap. Herod. (Sch. T).

or 'to prompt, dictate' (so ὑποβάλλειν often in Attic, see *Lex.*). The former best suits ὑποβλήδην A 292. (But this adverb was taken otherwise by Ap. Rhod. i. 699, iii. 400, where there is no question of interrupting, and the only possible sense is 'replying.') The difficulty with (1) is how to account for the existence of 77. Alexander of Kotyaia (in Schol. A) asserted that it had been interpolated by Ar. in order to support his view of the passage. This statement is demonstrably false, as we know from Did. that Aph. had the line (compare note on Σ 604). It is clearly of respectable antiquity and older than Zen., and apparently arises from an early and mistaken attempt to explain 79-80. As a last resource it is just possible to retain 77 consistently with explanation (1), by taking ἐν μέσσοισιν as parenthetical, and joining αὐτόθεν ἐς ἔδρῃς with ἀναστὰς, *standing up where he was sitting, and not in the midst.* We must then suppose, though with no warrant elsewhere, that it was usual for the speakers to leave their seats and come forward to some sort of *rostrum* in the midst. Agamemnon, we may imagine, was too nervous to do this—see Lendrum in *C. R.* iv. 47.

80. The vulg. ἐπιστάμενόν περ ἔόντα can be explained by taking χαλεπὸν γὰρ as a parenthesis, 'nor is it right that a man should interrupt (for that is hard upon the speaker), even though he be wise'; or better by the attraction of the *acc. cum infin.* constr., due to the

neighbouring ὑββάλλειν, as in Π 620, where see note. Either alternative is very harsh. Note the rare combination of the two participles; ἐπιστάμενος is treated as though it were a mere adjective. Agamemnon is mortified and hampered by the loud applause called forth by Achilles' speech; it both humiliates him and renders it hard for him to make himself heard.

82. βλάβεται, also 166 and ν 34, one of the rare instances of a short stem with α instead of a strong form in the thematic present, *H. G.* § 30. λιγύς, *loud-voiced.*

83. ἐνδείξομαι, *I will open my mind*; cf. ἐνδείκνυσθαι τὴν γνώμην Herod. viii. 141.

84. κύνεσσε, *mark my words*, A 76.

85. τοῦτον, *that of mine*, refers to Achilles' opening words. The disjointed character of all the exordium of Agamemnon's speech seems designedly to portray the embarrassment of his position, and indeed vividly expresses the peevish nervousness of a man who feels that he is in the wrong and is under the disadvantage of following a speaker who by his frank admissions has won the sympathy of the audience. He makes various attempts to start, but does not fairly see his way till l. 86.

87. ἡεροφῶιτις, see I 571. The variant εἰεροφῶιτις was explained *blood-drinking*, εἶαρ being=*blood* in the Salaminian dialect (in Cyprus): ἐροφῶιτις, *παρὰ τὴν ἔραν, ἢ ἐν τῇ γῇ φοιτῶσα.* Erinyes is said to bring ἀτη also in ο 233.

οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ.
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας αἶται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
 πίνυται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἑτερόν γε πέδησε.
 καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τὸν περ ἄριστον

90

95

88. εἶν: ἐν U. || ἄτην: ἄρην J.
 τελευτᾷ, ἐν δέ τισι θεοῦς διὰ πάντα τέτυκται Did. ||
 Schol. T: θεὸς δ' ἴα Lesbokles *ibid.*
 (J *supr.*) PQRS Harl. a (γρ. τῇ) King's Par. c e g j, Plato *Symp.* 195 D. || οὔθεος
 Plato *ibid.* 94 ἄθ. Ar. 95. Ζῆν' ἐν τισι τῶν εἰκαιστέρων (Did.), Ω: Ζεὺς Ar.

90. γρ. κατ' ἔνια θεοῦς διὰ πάντα
 τέτυκται Did. || εὐσέδια Hellanikos *ap.*

92. τῇ Aph. Ar. Ω: τῆς ἄλλοι (Did.)
 (J *supr.*) PQRS Harl. a (γρ. τῇ) King's Par. c e g j, Plato *Symp.* 195 D. || οὔθεος
 Plato *ibid.* 94 ἄθ. Ar. 95. Ζῆν' ἐν τισι τῶν εἰκαιστέρων (Did.), Ω: Ζεὺς Ar.

88. ἄτην cannot here be resolved into
 ἄφατην, as is usually possible. See notes
 on A 412, Γ 100. The variant ἄρην,
curse, if a conj., is ingenious but not
 convincing.

89. αὐτός, 'on my own authority,' as
 A 356.

90. διὰ . . τελευτᾷ, 'brings to their
 issue,' διατελεῖ. θεός, *divine power*, is not
 to be taken as identical with Ἄτη. There
 is an old variant θεός with which
 τελευτᾷ must be taken as intrans., or
 τέτυκται read (so Did.). A stranger read-
 ing is that of Hellanikos, θεόσδια = θεόσ-
 διστα! θεός δ' ἴα, *one goddess* (Ate), is
 a more ingenious arrangement of the
 letters.

91. The similarity of this personifica-
 tion of Ate to the allegory of the Λιταί
 in I 502-12 is very striking; and it
 seems necessary to class them together
 among the very latest parts of the
 poems. In this connexion it is interest-
 ing to note that Plato (*Symp.* 195 D)
 quotes 92-93 as "Ὀμηρος in a tone which
 clearly shews that in his day there was
 no consciousness of any difference of
 authorship. In Hes. *Theog.* 230 Eris
 among other offspring brings forth Δυσ-
 νομήν Ἀτην τε, συνήθεας ἀλλήλοισιν. Cf.
 also Solon fr. 13. 75 ἄτη δ' ἐξ αὐτῶν ἀνα-
 φαίνεται, ἣν ὅπταν Ζεὺς πέμψῃ τισομένην,
 ἄλλοτε ἄλλος ἔχει. αἶται (also 129), the
 only form of the verb which cannot be
 referred to ἄ(F)άξω: see note on Θ 237.
 It is also the only form of the mid.
 used transitively, except probably ἄσατο
 in 95. Perhaps therefore we ought to
 read ἄσασεν with Brandreth.

92. οὐλομένη, *a curse upon her!*
 See A 2. The idea of the ἀπαλοὶ πόδες
 is worked out in a fragment of Rhianos;

ἡ δ' Ἄτη, ἀπαλοῖσι μεταρωχῶσα πόδεσσιν
 ἄρκης ἐν κεφαλῇσιν, ἀνώϊστος καὶ ἄφαντος
 . . Ζῆνι θεῶν κρείοντι Δίκη τ' ἐπὶ ἥρα
 φέρονσα. 'Walking over the heads of
 men' expresses the mysterious and
 silent infliction from above. See also
 Plato *Symp.* 195 D.

93. The hiatus ἄρα | ἥ γε is *illicitus*
 in this place. Bentley conj. ἀλλὰ γάρ,
 and other remedies have been proposed.
 It is more reasonable to regard the
 'license' as a false archaism dating
 from the time when the feeling for the
 primitive rhythm had died out. Cf.
 notes on 194, 238.

94. ἀθετείται ὡς περισσὸς καὶ κακοῦν-
 θετος . . οὐχ ὑγιῶς δὲ οὐδὲ τὸ ἕτερον
 τέτακται· ἔδει γὰρ ἄλλον An. It is
 doubtful whether these objections are
 valid in a passage shewing so many
 linguistic peculiarities, and some explicit
 mention of the bane wrought by Ate
 seems required. ἕτερον may be ex-
 plained 'either party' to a quarrel, cf.
 E 258. For βλάπτουσα see I 507.

95-136. This long episode, which the
 last few lines (from 88 or 90) are de-
 signed to introduce, has all the appear-
 ance of having been worked into the
 story from an independent *Herakleia*.
 It is needless to point out how unsuitable
 such a digression is at this point;
 though indeed many speakers with a
 bad case take refuge in telling stories.—
 It will be seen that the doings and even
 the very words of the gods are narrated
 by an actor in the story; elsewhere they
 are told only by the poet himself, who
 knows them of course by direct inspira-
 tion. This no doubt was the case in the
 original *Herakleia*.

95. Both the Ζῆν' of our mss. and

ἀνδρῶν ἡδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 "Ἡρῃ θήλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,
 ἡματι τῷ ὅτ' ἔμελλε βίην Ἑρακληΐην
 Ἀλκμήνῃ τέξεσθαι ἐνστεφάνωι ἐνὶ Θήβῃ.
 ἦτοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100
 "κέκλυτέ μεν, πάντές τε θεοὶ πᾶσαί τε θάιναι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι ἀνώγει.
 σήμερον ἄνδρα φώσδε μογοστόκος εἰλείθνια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἳ θ' αἵματος ἐξ ἐμεῦ εἰσί." 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια "Ἡρῃ·
 "ψευστήσεις, οὐδ' αὖτε τέλος μύθωι ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὁμοσσον, Ὀλύμπιε, καρτερόν ὄρκον,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οἱ σῆς ἐξ αἵματος εἰσι γενέθλης."

96. φας': φαμεν Chia. || ἀλλά νυ Aph. 97. δολοφροσύνη(ι) Q Vr. b A: δολοφροσύνη Cant. 100. ὅ γ': ὅδ' R. 102. στήθεσσι κελεύει GJST Vr. b A, fr. Mosc. (κελεύει Am). 105. οἳ ε': οἳ δ' G: οἳ Aph. || ἐμεῦ: ἐμοῦ ἐνιοι Did. 107. ψευστήσεις Ar.: others ψεύσθης εἷς. || μύθου D. 108. εἰ: ἐν ἄλλωι αἰ A. | ΝΥΝ: δά Vr. d.

Ζεὺς of Ar. are defensible. The trans. use of the mid. is supported by the two cases of δᾶται in the context, without which we should be bound to read either ἄσσε (Brandreth) or Ζεὺς. Did. thinks the latter ποιητικώτερον, but the epithet may with at least equal justice be applied to the acc., as more directly expressing the subjection of Zeus to this external power.

96. For φαςι of a thing universally admitted see 416, B 783, Ω 615, ζ 42. The variant φαμεν is more natural to our ideas, but hardly so idiomatic.

97. θᾶλυς ἐοῦσα, though a mere female. θήλυς, fem. as K 216, etc.

99. εὐστεφανος, only here of a city in H.; in β 120 it is used of Μυκήνη as a heroine, not a town. But it is applied to Thebes in Hes. Theog. 978, Scut. 80, and to ἀγυαί, Pind. P. ii. 58. It means 'well crowned with walls'; cf. κρήδεμνα Π 100, etc.

101-2=Θ 5-6: 103, see on Α 270. Note the F of *Fel*πω neglected (αὐδῶ Bentley, *εσπω* van L., *ω*s for ὄφρ' Heyne).

104. The contracted ἐκφανεῖ is a late form (though we can read ἐκφανέει, *ὃς πᾶσι*, Menrad, p. 144, or ἐκφανέει πάντεσσι περικτιόνεσσιν ἀνάσσειν, Agar).

105. The accumulation of genitives is rather harsh, *one of the race of those men who are of me by blood*; but the only serious difficulty is the constr. of αἵματος, which seems to be combined with ἐμεῦ by a mixture of two constructions, οἱ αἵματος ἐμοῦ εἰσίν, the gen. as in T 241 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, δ 611 αἵματος εἰς ἀγαθοῖο: and οἱ ἐξ ἐμεῦ εἰσίν, as Φ 189 ὃ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν. Alkmene was granddaughter through Elektryon, and Sthenelos was son, of Perseus son of Zeus. Thus Herakles and Eurystheus were both of the lineage of Zeus, while Herakles was his own son as well.

107. ψευστήσεις, *thou shalt prove a liar*; so mss. with Ar. Others appear to have read ψεύσθης εἷς, which is adopted by Brandreth, Nauck (ψεύσθης εἷς'), and others. αὖτε, *hereafter*, when the time comes, as A 340, E 232 etc. τέλος, *authority*. This is perhaps the primary sense of the word, cf. note on K 56.

110. ἐπ' ἡματι, cf. K 48. πέσῃ μετὰ ποσσὶ γυναικός, a naïve expression=*be born*.

111. It has been supposed that Hera's guile lies in substituting *снς* γενέθλης

ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὅμοσεν μέγαν ὅρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 "Ἡρῃ δ' ἀΐξασα λίπεν ῥίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιικόν, ἐνθ' ἄρα ἦιδε 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἢ δ' ἐκύνει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα· 120
 "Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδη ἀνὴρ γέγον' ἐσθλός, δς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεὺς Σθενέλοιο παῖς Περσηϊάδαο,

112. δολοφροσύνης J. 115. ἀχαιικόν GPQRS. || ἔνεθ' : ἐν δ' J. 117.
 ἐστήκει APQT Vr. b, fr. Mosc.: εἰστήκει Ω. || μείς : μής Chia. 118. πρὸ om.
 HP (cf. II 188). 119. ἐπέπαυσε J. 121. zeus J. || τοι : coi H. | ἐν : ἐνι DP.

for σεῦ, answering to the ἐμεῦ of 105. The oath is thus made to include all Zeus' descendants as well as his immediate offspring. But γενεῆς (105) seems to shew that Zeus meant his words to be taken in the wider sense; ἐξ ἐμεῦ εἰσὶν does not necessarily imply actual fatherhood. It is simpler and sufficient to suppose that the ἀτῆ lies in Zeus' rashness in swearing an unconditional oath, limited to a single day, forgetting that Hera's functions gave her some control in these matters. The rhythm seems to shew that we must construe ἔξεισιν αἵματος σῆς γενέθλης, are sprung of the blood of thy stock. Cf., however, ν 130 Φαίηκες, τοί πέρ τε ἐμῆς ἔξεισι γενέθλης, which is in favour of taking αἵματος by itself, as in 105. In the same way we have ἔξεμι in Z 100, Ω 377, 387, 397, note.

113. ἔπειτα, therein rather than thereafter; the use is analogous to that of ἐπὶ to express concomitant circumstances. So we have the common use in apodosis, in such a case, e.g. K 243.

114. λίπεν ῥίον Οὐλύμποιο : ἔδει δὲ λιπ' οὐρανὸν ἀστερόεντα Sch. A (Ar. ?). This apparently means that Agamemnon knows too much for a mortal of the ways of the gods—a difficulty inherent in the whole passage. See on 95–136.

115. Ἄργος Ἀχαιικόν, the Argolic plain in Peloponnese, as I 141, opposed to Ἄργος Πελασγικόν B 681. Eurystheus' towns were Mykene and Tiryns rather

than the later town of Argos: see on Δ 52.

116. ἄλοχον, anticipated subject, as though ὥς ἐκύνει were to follow instead of ἢ δ' ἐκύνει. This Sthenelos is of course not to be confused with the son of Kapaneus. The mythographers give us free choice between several names for his wife.

117. ἐστήκει, had begun, lit. 'was on foot'; cf. ε 162 τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένου, τ 519 ἔαρος νέον ἱσταμένου. μείς for *μῆς through *μῆνς, a form found also in Herod., Hesiod, and Pindar; in the latter it may be Boiotian. μής, the reading of the Xia, looks like the older form (v. G. Meyer Gr. § 37).

118. πρὸ φόωσδε as II 188. Here Ar. took πρὸ as = 'before his time,' πρὸ τῶν μηνῶν, which is clearly indefensible. ἡλιτόμηνον, lit. failing in (the due number of) months. Cf. Scut. Herc. 91 ἀλιτήμενον Εὐρυσθέα, which Bentley corrected into Εὐρυσθῆ' ἡλιτόμηνον. Fick suggests that the origin of the error there was the old ΑΛΙΤΕΜΕΝΟΝ wrongly transliterated ἀλιτήμενον, instead of Aiol. ἀλλιτέμηνον, which here reads here.

119. For a similar case of Hera's interference with the εἰλείθυιαι compare the legend in Hymn. Ap. 99.

120. ἀγγελέουσα, this use of the fut. part. without a verb of motion is not Homeric (see H. G. § 244). It is of course easy to emend ἀγγέλλουσα.

σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσεμένῃ Ἀργείοισιν.”
 ὣς φάτο, τὸν δ' ἄχος ὅξυ κατὰ φρένα τύψε βαθείαν. 125
 αὐτίκα δ' εἶλ' Ἀθην κεφαλῆς λιπαροπλοκάμιοι
 χυόμενος φρεσὶν ἦισι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀθην, ἥ πάντας αἶται.
 ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας, τάχα δ' ἔκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἱὸν ὀρώϊτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 ὣς καὶ ἐγὼν, ὅτε δ' αὖτε μέγας κορυθαίολος Ἐκτώρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνήσι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' ἄτης, ἦι πρῶτον ἀάσθην.
 ἄλλ' ἐπεὶ ἀσάμην καὶ μευ φρένας ἐξέλετο Ζεὺς,
 ἀψ' ἐθέλω ἀρέσσαι, δόμεναί τ' ἀπερείσι' ἄποινα·

124. ἈΡΓΕΙΟΙΣΙΝ : ἀνθρώποισιν U, κατ' ἐνίας τῶν ἐκδόσεων Did., *Et. Mag.* 21. 53.
 126-326 lacuna in A, supplied by A. 126. κεφαλῇ L. 129. αἰεὶς C. 131.
 περιτρέψας Harl. a. || ταχέως Lips. || ἔκετ' PQR Lips. 132. ὀρώϊο R. 133.
 ὕπ' : πρὸς AS. 135. ὠλέκεσκεν ACT Par. a f : ὄλεσκεν S : ὀλέκεσκεν fr. Mosc. :
 ὀλέσασκεν King's : ὀλέσκεν J Harl. b, Par. d j : ὀλέσκεσκεν Par. c g : ὀλόχεσκεν H.
 136. λελαθέσθαι ACHJR : λασέσθ' P. || ἦι : ἦ L : ἦν D fr. Mosc., Par. a f h :
 τὴν J Harl. b, Vr. A : τῇ Vr. b, Par. d. 137-41 ἀθ. Ar. ? (see below). 137.
 μευ : μοι U : με DHPR Bar. || See App. Crit. on I 119.

124. The F cannot be restored to ἀνάσσειν without some violence; ἐν Ἀργείοισι Φανάσσειν Bentley; Ἀργείοισι Φανασσεμένῃ Φοι ἀΦεικὲς Brandreth.

126. It would be needless to say that κεφαλῆς means *by the hair of the head*, but for the amusing commentary of Schol. B, 'some explain that he took Ate from his own head, because ἀνδρῶν καὶ θεῶν κράατα βαίνει (sic).' λιπαροπλοκάμιοι, here only, evidently refers to an abundant use of unguents.

130. ὣς εἰπὼν elsewhere always follows the actual words of a speaker, or a summary of them by another as here.

131. ἔργ' ἀνθρώπων, a strange phrase in this connexion, apparently = *the world of men*. In Homeric language it could only mean 'tilled fields'; cf. note on II 392, ἀνδρῶν πλῆονα ἔργα M 283, and P 549.

133. See note on Θ 363. The canonical number of twelve labours is traced by Wilamowitz (Introduction to *Her.*) to a (purely conjectural) poem by a Dorian of Argolis living not later than the 8th cent. B.C.

134. δ' αὖτε = δὴ αὖτε (see note on A 340), *now again*, in this second instance.

135. ὀλέκεσκεν, one of several forms between which the mss. give us our choice. ἀπολέσκειτο λ 586 is in favour of ὠλέσκε, but verbs in -σκω rarely take the augment. There is no objection to the text, as the pres. ὀλέκειν is well established (A 10 etc.).

136-40 are obelized in U (A is defective here, see above). If we suppose with Nicole (*Scol. Gen.* p. xlv.) that the obeli really refer to 137-41, there is much to be said in favour of the rejection—the reference of χθιζός (141), the double mention of the gifts (140, 143), the copying of 137-38, with the repetition ἀάσθην—ἀασάμην, the contradiction of 139 and 142, all suggest that T was at one time independent of I and that these lines have been added to harmonize them.

137-38. See on I 119-20. For μευ D and others have με, but there is no clear case of the acc. after ἐξελεσθαι. O 460, P 678 prove nothing. We usually have the gen. (I 377, Σ 311), or dat. (Z 234, and U here).

ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρnuθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσά τοι ἐλθὼν 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρῃος·
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὅφρα ἰδῇαι ὃ τοι μενοεικέα δώσω."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἄτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὥς ἐπιεικές,
 ἢ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
 αἶψα μάλ'. οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 ὥς κέ τις αὐτ' Ἀχιλλῆα μετὰ πρώτοισιν ἰδῇται

140. ὅδε : τάδε H¹ Syr. || παρασχέμεν P Syr. . παρσχεμέν R : παρασχεῖν Ω.
 143. παρὰ : ἀπὸ T Syr. Vr. A. 144. ὃ τοι : ὅτι Q. 145. τὸν δ' ημείβετ'
 ἐπειτα ποδάρκης δῖος ἀχιλλεύς Syr. 147. παράσχεν J (γρ. παρασχέμεν).
 148. ἦ τ' : εἴ τ' CG Harl. a. 151 om. R^t. || κέ : δέ H e corr.

140. ἐγὼν ὅδε . . παρασχέμεν, *I am here to offer*, as we also say; the offering of gifts is the object of my presence; so *εἰσὶ καὶ οἶδε εἰπόμεν* I 688. The use may be compared with the infin. after τοῖος, etc., *H. G.* § 231; ὅδε being used predicatively as in χ 367 ἐγὼ μὲν ὅδ' εἰμί, φ 207 ἔρδον ὅδ' αὐτὸς ἐγὼ, etc.

141. χθιζός (as 195), really 'the day before yesterday,' though late at night. Such an inconsistency is too slight a matter to bear the theories that have been raised upon it (e.g. that the heroic Greeks began to reckon the day from sunset; or that, as Bergk argues, before the interpolation of the Shield, which required a night for its manufacture, Achilles killed Hector on the very day of Patroklos' death). The word is probably no more than a piece of carelessness on the interpolator's part.

147. It is hard to say how this line is best punctuated and construed, though all the alternatives come to the same in the end. We may take the infinitives as dependent either (a) on ἐθέλησθα or (b) on πάρα σοι (αἶ κ' ἐθέλ. being parenthetical), or (c) regard them as imperatives, πάρα σοί being either (1) taken as a principal clause or (2) written παρὰ σοι and taken with ἐχέμεν. The only impossible combination will be found to

be b 2. With c 1 a semicolon must be put after ἐχέμεν. With a 2, which is preferred by Monro, we must assume an ellipse of the apodosis, *whether thou wilt offer the gifts or keep them by thee* (it is well). Compare H 375 and note on Z 150. Nikanor adopts c 1. For ἦ τε = ἦ see *H. G.* § 340.

149. κλοτοπεύειν, a word not recurring in all Greek, and of unknown origin and meaning. The context points to some such sense as *chatter*: τινὲς καλολογεῖν Schol. T.

150. ἄρεκτον, only here and Simon. fr. 69 (111). We should have expected ἄρρεκτον, cf. ἔρρεξε (I 536, K 49), but the initial F has left no other traces, and ἔρεξε, ἔρεξε are the usual forms (some fifty times).

151. As punctuated, ὥς and ὥδε are correlative: 'as each man shall see A. fighting so let him fight himself' (so Nikanor). This is easier than to take ὥς κε as final (with a full stop after φάλαγγας), as we must then join it with μνησώμεθα χάρμης, which is too far off, and 153 becomes a very awkward addition. The most satisfactory form of the speech would be gained by either omitting 149-50, or placing them after 153 with Peppmüller. Heyne omits the tautological 153.

ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας,
ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"μὴ δ' οὕτως, ἀγαθὸς περ ἑών, θεοείκελ' Ἀχιλλεῦ, 155
νῆστιάς ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν
Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὖτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
ἀλλὰ πάσασθαι ἄνωχθι βοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἔστι καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
ἄκμῃνος σίτοιο δυνήσεται ἅντα μάχεσθαι·
εἰ περ γὰρ θυμῷ γε μενοινάαι πολεμίζειν,
ἀλλὰ τε λάθρῃ γυῖα βαρύνεται, ἥδὲ κιχάνει 165
δίψά τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
ὄπλεσθαι, τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἱανθήης.
ὀμνύετω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,

153. ὧδε: ὡς δὲ D²HJTU: ὡς δὲ D¹. || μάχεσθαι Q. 155. μὴ δ': μὴ J:
μὴ δὴ Eust. 157. μαχνοόμενος Cant.: μαχναμένοους D. 159. πνεύσει Bar. ||
ἀμφοτέρησι Cant. 163. ἔκμῃνος P. 164. πολεμίζειν CJ. 169. οἱ:
τοῖ T. 170. ἐρωήσθαι R. 171. κέδασον Harl. a. 173. οἰκάτω U. || ἐν
μέσῃ ἀγορᾷ H. 174. φρεσὶν ἡσιν GPRT Vr. A. 175. τοῖ: ἡγουν σοι U². ||
ὄρκον: ἔργον D.

155=A 181, with the same thought:
'do not thou, because thou art very
mighty, expect all men to do what thou
canst.' δ', i.e. δῆ, as 134.

163. ἔκμῃνος, only four times in H.,
all in the next 200 lines; ἀγενστος παρὰ
τὴν ἄκμην. οὕτω δὲ τὴν ἀσιτίαν Αἰολεῖς
λέγουσι Schol. A. There is no indepen-
dent evidence for such an Aeolic word.
The derivation is not known. ἀκμῃνός
(ψ 191) is a different word. ἅντα, in
face of the foe.

170. ἐρωήσαι, doubtless intransitive,
but see N 57.

172. ὄπλεσθαι, a form recurring in Ψ
159, without any variant in either case.
It must be an erroneous transcription of
ΟΠΑΕΣΘΑΙ=ὀπλεῖσθαι, cf. ὥπλεον § 73
(so P. Knight); ἐκ τοῦ ὀπλέεσθαι συγ-
κέκοπται Schol. T. The common form
is ὀπλίζειν.

174. Note the well-attested variant
ἡσιν for **ῥῆσιν**, *thine own* (App. A, vol.
i. 564). **ἱανθῆις** is a late form (for
ἱανθήης).

176-77=I 275-76. The couplet (or
rather 176, for 177 is omitted by many
mss.) is evidently borrowed here, τᾶς

[ἡ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν·]
καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃσι ἀρεσάσθω
πιείρηι, ἵνα μὴ τι δίκης ἐπιδευὲς ἔχησθα. 180
Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλωι
ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνηι."
τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας. 185
ἐν μοίρῃ γὰρ πάντα δίκω καὶ κατέλεξας.
ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
οὐδ' ἐπιорκῆσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
μυμνέτω αὖθι τέως περ ἐπειγόμενός περ Ἀρης,

177 *om.* ADHPRU Syr. Harl. a, fr. Mosc. || ἢ τ': ἠδ' C Cant.^m || ἢ τε: ἠδὲ CST Cant.^m 178. ἔσται PR. 179. κλισίῃ Lips. 183. ἀπαρέσ(c)ασσαι PQ Vr. b A. 187. κέλεται Q. 189. τέως περ: τέως δίχα τοῦ περ Ar. (but see Ludwich) J Ven. B: τέως δὲ Harl. b, Par. a f: τέως γε GPR Harl. a: τέως r' L: τέως καὶ Vr. b A.

having no reference, as Briseis has not been named or even remotely alluded to; whereas in I she is the subject of the preceding line.

180. ἐπιδευέας, the neuter used as a sort of abstract subst. = ἐνδεῖαν, 'that thou mayst have no lack of justice' (cf. note on I 225). In Attic it would of course be regarded as an adverb and taken with ἔχησθα = ἐπιδενῆς ἦς, but that construction is practically unknown to H. The very late ω 245. εὐ τοι κομῶδῃ ἔχει, is the only instance of it.

182-83. The sense of these lines is by no means clear, on account of τις. They would naturally be taken thus, 'it is no disgrace for a king to appease a man who has been the first to quarrel'; and this is clearly the construction of the similar line Ω 369 (= π 72, φ 133), τις there being the same person as ἀνδρα. But here this does not suit the context; for it is Agamemnon who πρότερος χαλέπηνει, as he has distinctly admitted. We must therefore understand 'it is no disgrace for a king to make atonement to a man, when any (king) has been the first to quarrel,' etc.; i.e. a king need not feel ashamed to admit when he has done wrong. Ameis-Hentze join βασιλῆα ἀνδρα, as object to ἀπαρέσσασθαι, 'it is no disgrace to make atonement to a man

of royal rank (sc. Achilles) when one has been the first to quarrel'; cf. βασιλῆϊ γὰρ ἀνδρὶ ἔοικε Γ 170. This gives the best sense, but the separation of βασιλῆα ἀνδρα by the end of the line is excessively harsh, as it intensifies the natural ambiguity of the accusatives, and almost forces us to take them apart. But the whole couplet is evidently a not very skilful development of a conventional line. It would be made clearer by Bentley's δν τε for ὅτε τις, but there is no authority for a trans. use of χαλεπαίνειν.

186. ἐν μοίρῃ, also χ 54, for the regular κατὰ μοῖραν.

188. πρὸς δαίμονος, before the face of god, as Π 85, and compare A 239, Z 456. From this sense of πρὸς comes that of swearing by a god.

189. τέως as an iambus is a sign of lateness; it recurs only in Ω 658, σ 190. The regular scansion is - ◡ or - - (= τῆς): it is monosyllabic by synizesis four times in Od.; compare note on ἔως, A 193. For περ it will be seen that there is a variant γε with strong support. The scholia simply say that Ar. omitted περ, which is of course metrically impossible; the fact that P has γε makes it very probable that this was Ar.'s reading, περ and καὶ being alterations to avoid the hiatus in the principal caesura.

μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρ' αὖ κε δῶρα . 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῶι τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαϊῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνείκεμεν, ὅσσ' Ἀχιλλῆϊ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοίμασάτω, ταμέειν Δίι τ' Ἡελίωι τε."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτ' περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὅππότε τις μετὰ παυσωλῇ πολέμοιο γένηται
 καὶ μένος οὐ τόσον ἦισιν ἐνὶ στήθεσσι ἐμοῖσι.
 νῦν δ' οἱ μὲν κέαται δεδαϊγμένοι, οὓς ἐδάμασσαν
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον. ἦ τ' ἂν ἔγωγε 205
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' ἡελίωι καταδύντι
 τεύξασθαι μέγα δόρπον, ἐπὶν τισαίμεθα λώβην.

190. ὄφρ' αὖ κε : εἰσέκε Mor. : ὄφρα τα Syr. 192. τό γ' J. 194. δῶρ' QR :
 δῶρα δ' JTU² Syr.² Par. f j, γρ. Eust. || ἐμῆς : εοῆς Strabo x. 467. || ἐνε-
 κέμεν HJPR T Syr. : ἐνεγκάμενος Q : ἐνεγκεῖν Strabo *ibid.* 195. χθιζοὶ Strabo
ibid. || ὑπέστησαν J. || τε : δὲ DT. 200. ταῦτα : πάντα Bar. || γενέσθαι H.
 202. εἰσιν P Harl. a : ἐστίν L : ὅσσον Q. 205. δ' ἐς : κατ' ἓνα δὲ, Schol. Athous.
 206. πολεμίζειν PRT Syr. fr. Mosc. 208. τεύξασθαι (*A supr.*) R Cant. Bar. Mor.
 Harl. a, Ven. B : τεύξεσθαι Ω. || μέγα : οἱ δὲ μετὰ, ἀντὶ τοῦ μετὰ τὸ νικῆσαι Sch. T.

193. κούρητας = κούρους, another peculiarity of this book, cf. 248 (in I 529 it is a proper name). Diintzer compares γυμνῆς beside γυμνός.

194. δῶρα ἐμῆς looks like a false archaism on the model of *χεῖρα ἐήν* I 420, which is capable of explanation (App. D, c 2). There are various emendations, some of them ancient; δῶρα τ' (Heyne) is possible, and evidently better than δῶρα δ' of Syr.², etc.; Strabo (x. 467) has δῶρα θεῶν, Peppmüller δῶρ' ἐμῆς, Nauck *ἡμετέρας*, Agar δῶρ' ἐμ' ἐμῆς. ἐνεϊκέμεν, the only form of this aor. in H. which is not from the -α stem (*ἐνείκει* Σ 334, σ 236). ἐνεγκέμεν has good support here, but neither *ἤνεγκον* nor *ἤνεγκα* is found in H. (except as a variant on χ 493), though Pindar uses both stems differently (Schröder *P.L.G.*⁵ p. 40; and see the mass of authorities in Veitch, pp. 591 ff.).

197. κάπρον, the animal on which the competitors at the Olympian games swore to Ζεὺς Ὀρκίος to observe the conditions (Paus. v. 24. 9, quoting this passage). Ἡέλιος is a party to the oath in Γ 277; as seeing all things he was qualified to watch the observance of a promise.

201. μετὰ παυσωλῇ, commonly printed as one word: but cf. B 386 οὐ γὰρ παυσωλῇ γε μετέσσειται.

202. ἦισιν only here (and θ 580 ?) for Homeric *ἔησι*, cf. *ῶσι* for *ἔωσι* Ξ 274.

205. The dual ὀτρύνετον must mean Odysseus and Agamemnon. It may, however, have supplanted from supposed metrical reasons an older *ὀτρύνετε*, as La R. suggests.

208. It seems necessary to read τεύ-
 ξασθαι for the vulg. τεύξεσθαι: mss. carry little weight here. The fut. is defended by Hentze as representing a

πρὶν δ' οὐ πῶς ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖη
οὐ πόσις οὐδὲ βρῶσις, ἑταῖρου τεθνηῶτος, 210
ὃς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξεί χαλκῶι
κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 215
"ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοῖμην
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,

209. πρὶν γ' Q. || ἰεῖη: ἰεῖη AGJ: ἰεῖνι T: ὕει Q: ὕη U: ἰῖναι C: ὕειν H¹.
210. τεθνηῶτος CDG Syr.: τεθνεῶτος U. 211. ὃς: ὥς J. || κλισίης Syr. ||
ὀξεί: αἶσσι D. 212. προσέροι C. 214. φόνος: πόνος PR Harl. a. ||
στόνος: πόνος P (γρ. στόνος). 216. Πηλῆος: Πηλέως DGHQ Syr.: Πηλέος Ω. ||
φέρτατ': φίλτατ' Vr. d: κῶδος Plut. Mor. p. 35 v. 217. εἶς: ἥς U (supr. εἰ). ||
φέρτατος R Bar. || περ: γε U. 218. γε PKT Syr. Harl. a (p. ras.), Vr. A:
κε(ν) Ω. 221. τε: δε Syr.: κε Q.

'jussive' or permissive *τεύξεσθε* (like *μαχθήσονται* H 30, *συλήσετε* Z 71, and cf. *εἰσάσθην* . *συλήσειν* O 545). We must then suppose that *ἀνώγειμι* is forgotten, and that there is a change of thought from *commanding* to simple *saying*. So far this is intelligible. But when we come to the end of the line we find *τισαίμεθα*, where the opt. is only explicable as 'attracted' to *ἀνώγειμι*, which must therefore still be uppermost in the speaker's thought; otherwise the vaguer mood would be quite unsuitable to Achilles' confidence. It follows that we must read either *τεύξασθαι* . . *τισαίμεθα* or *τεύξεσθαι* . . *τισώμεθα* (with Heyne).

209. *ἰεῖν*, a form of the opt. not elsewhere found in H. (*ἰοι* Ξ 21), but sufficiently attested by an inscr. from Delphi (Collitz 2501. 18) *αἱ δὲ μὴ περιεῖεν κτλ.* It is probably analogical, after forms like *τιθείη* (: *ἰεῖη* : *τιθέναι* : *ἰέναι*), H. G. § 83. There was a variant *ἰεῖη*, apparently based on the supposed intrans. use of *ἵημι*. But this is found only in the case of rivers, etc., where we must supply *ὑδωρ*, e.g. η 130, λ 239.

212. *ἀνὰ πρόθυρον τετραμμένος*, with his feet turned to the door as a symbol

of departure. This indicates an ancient funeral custom; Persius iii. 105 *in portam rigidos calces extendit*, Pliny N. H. vii. 46 *ritu naturae mos est pedibus efferri*. But the origin of the custom was not so much a *ritus naturae* as a belief that the position made it more difficult for the ghost to come back (so the Pehuenches of Chili explain it, Rohde *Psyche* p. 22 note); see Schol. B *διὰ τὸ ἐξερχομένους τοῦ ἀνθρωπίνου βίου μηκέτι ἀναστρέφειν εἰς τοὺς οἴκους*.

216. All mss. have *Πηλῆος* or *Πηλέως*, but see A 489, Π 21.

218. *προβαλοῖμην*, *exceļ*, here only, but cf. *περιβάλλειν* Ψ 276, ο 17; *ὑπερβάλλειν* and *ὑπερβάλλεσθαι* are common in this sense in Herod. and Attic. We may perhaps also compare (*ἵππους*) *πρόσθε βαλεῖν* Ψ 572.

220. *ἐπιτλήτω* with dat., *acquiesce in*, only here; cf. Ψ 591.

221. Battle is a labour in which men must be kept up to the mark; for there is plenty of hard work and little reward—as with a farmer who should reap abundant haulm, and find but little grain to harvest. The toil of slaughter is compared to the cutting of the straw with the sickle, but there the likeness

ἦς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνησι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμῆς πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πως ἔστι νέκυν πενθήσαι Ἀχαιοῦς· 225
 λῆν γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνησι,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεὶ,
 ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὀτρυντὺν ποτιδέγμενος ἰσχαναάσθω·
 ἦδε γὰρ ὀτρυντὺς· κακὸν ἔσσεται, ὅς κε λήπεται 235

223. ὀλιγοστός H. 228. κατεθάπτειν S. 229. ἤμασι LP¹. 231. ἔδητύος :
 ἐδωδάς Vr. A. 232. νωλεμὲς : νηλεὲς D. 233. ἄλλην : ἄλλος Q. 234.
 προτιδέγμενος U.

ends; 'pro frugibus sunt funera' (Valeton in *Mnemos.* 23. 389 ff.: Lendrum in *C. R.* iv. 46). Soldiers require strengthening with food for such thankless work. Possibly there may be a thought also of the spoil which is not to be had after a battle as after a siege; but this is not essential. There is another comparison of battle to reaping in *Λ* 67 ff. αἰψά τε, the τε is clearly gnomic or generalising; *H. G.* § 332, and see a 392 αἰψά τε οἱ δὲ ἀφνειὸν πέλεται.

223. ἄμητος, gathering in, harvesting; and so Hesiod *Opp.* 384 and Herod. ὀλίγιστος, 'an ironical understatement . it is a harvest that is all cutting down, no storing up' (Monro). κλίνησι τάλαντα, i.e. has decided the battle, cf. *Θ* 69.

224 = *Δ* 84. Possibly the word ταμῆς has a special significance here: Zeus is a steward, but not of food, no ταμῆς σίτοινο δοτήρ, 44 (Lendrum *ut supr.*).

225. Odysseus having shewn the military advantage of a good meal, goes on to deduce the absurdity of fasting as a way of mourning the dead in war-time, as Achilles had urged (203-05, 209-10). γαστέρι is evidently used to make the idea ridiculous.

226-29. Cicero *Tusc.* iii. 27. 65 translates these lines, *Namque nimis multos atque omni luce cadentes Cernimus, ut nemo possit maerore vacare. Quo magis*

est aequom tumultis mandare peremptos Fermo animo, et luctum lacrimis finire diurnis. Πόνοιο is hardly given by *maerore*, it evidently means 'toilsome fasting.' Monro takes it to mean *toil of battle*, a parenthetical dwelling on πολλοὶ καὶ ἐπήτριμοι: but this breaks the connexion of thought.

228. καταθάπτειν includes burning, see *μ* 11-13.

229. ἐπ' ἡματι, within a day's space, as *K* 48, q.v.; ἐπ' ἡμέρῃ Herod. v. 53.

230. The remainder of the speech seems quite out of place here, as it contains a recommendation to eat when the battle is over, and a summons to immediate action. It would only be in place in Achilles' mouth after 214. There is, however, little or no evidence of such transposition of lines in *H.* μεμνήσθαι would then represent an imper. of the 3rd person, as *Z* 92. As it stands it is taken with χροί, though that word is at unusual distance. περὶ . . λίπωνται, are left over, cf. πόλεμον περὶ τόνδε φηγόντε *M* 322.

235. The colon after ὀτρυντὺς is clearly right (so Cauer), *this is the summons*, which I am now giving. It is in fact found in *T*; editors all omit it, explaining 'this summons will be a bad thing,' etc., in which case ἦδε must mean 'this other summons of which I speak,' which will take the form of a summons to

νηυσὶν ἐπ' Ἀργείων· ἄλλ' ἄθροοι ὀρμηθέντες
Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα."

ἧ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο
Φυλεΐδην τε Μέγητα Θόαντά τε Μηριόνην τε
καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
βὰν δ' ἵμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο.
αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν τετέλεστο δὲ ἔργον·
ἐπτά μὲν ἐκ κλισίης τρίποδας φέρουν, οὓς οἱ ὑπέστη,
αἴθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναικάς ἀμύμονα ἔργ' εἰδυίας 245
ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηιον.
χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρουν κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσσηι ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
ἴστατο· Ταλθύβιος δὲ θεῶι ἐναλίγκιος αὐδὴν 250
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν

236. *νηυσὶ παρ'* CPQRU Bar. Mor. Harl. a. 237. *ἀγείρομεν* JP¹. 239.
μέγην τε Zen. Par. a f. || *μηριόνην τε* : *διήπυρόν τε* (*sic*) Q : καὶ μελάνιππον C.
240 *om.* C. 242. *ἔπειθ' ἅμα* : *ἔπειτά γε* Plut. *Mor.* p. 782 c. || *μῦθον* H
(*supr.* c). 243. *ἐς κλισίην* Vr. d. || *οὓς* : *ος* Syr. 245. *ἐκ δ' ἄγον ἐπτά*
γυναικάς Zen. (An. on I 131). || *ἀμύμονας* DGH¹PR. 246. *ἔξ ἀτὰρ ἐβδόμητην*
Zen. 248. *ἀχαιοὶ* Vr. d, Strabo x. p. 467. 249. *ἂν* : *ἐν* Q Bar. 250.
ἐναλίγκιος (l). || *ἄτην* T (γρ. *αὐδὴν man. rec.*). 251. *χερσὶ* GPR : *χεροῖν* Q :
χερὶ Ω (and *Lips.*). 253. *ἄορτο* DGPQ : *ἄωρτο* Ω (see on Γ 272).

punishment (see B 391-93). This does violence to the use of *δε*, and gives a much weaker sense. On *ὀτρυντός* Schol. B says *ἔστιν ἡ λέξις Ἀντιμάχειος· χαίρει δὲ καὶ Ἐρατοσθένης ταῖς τοιαύταις ἐκφοραῖς* (derivatives), *ὡς τὸ "πολλὴ ἀντιμαχητός."* For *δε* representing an unexpressed antecedent in another case, so that it virtually = *εἰ τις*, see note on Ξ 81.

238. *ὀπάσσατο*, as K 238, 'took as colleagues.'

242. 'No sooner said than done.' For *δέ* Passow suggests *τε*, which is better as bringing out the close connexion of the clauses. Cf. *Ἡγμν. Merc.* 46 *ὡς ἂμ' ἔπος τε καὶ ἔργον ἐμῆδετο κύδιμος Ἑρμῆς*, Ap. Rhod. iv. 103 *ἐνθ' ἔπος ἦδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν*, Herod. iii. 135 *ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησε*.

244 = I 123 ; 245, see I 128.

247 = Ω 232. *στήσας* = *weighing*, as X 350. This shews that the Homeric talent was a known and recognized weight of gold. But it is most probable that the talents were in the form of wedges or bars which required counting only, not weighing. Moreover, the stress laid on the weighing by Odysseus would seem to imply that ten talents formed a very large sum, whereas we know that it was but small. This may be an indication of a later period, when the talent had become large.

252-53 = Γ 271-72, q. v.

254. *ἀπ-αρξάμενος*, cutting off as *ἀπαρχή*, the "first-fruits" of the victim : see note on Γ 273, where the sense is clearly given. The constr. of *ἀπαρχεσθαι* with acc. is bold ; in ξ 422 *τρίχας* is presumably to be taken with *βάλλεν*. In γ 445, however, we have the similar

εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,
 γῇ τε καὶ ἥελιος καὶ ἐρινύες, αἳ θ' ὑπὸ γαῖαν
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπιόρκου ὁμόσση, 280
 μὴ μὲν ἐγὼ κούρηι Βρισηΐδι χεῖρ' ἐπένεικα,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίησιν ἐμήσιν.

255. ἄρα : ἄμα Vg. d, Syr. || ἐπ' : ὑπ' HPRU. 257. εὐχόμενος Sch. T.
 259. αἶ : τινὲς οἱ T. || γαῖη C. 260. τίνονται H : τίννυνται Q : τοίνυν θ' R. ||
 ὅς τις CGHJPRTU : ὅς Q. || κ' om. PR Harl. a. 261. μὴ μὲν : ἡ πᾶ μὲν
 ἀντὶ τοῦ ποῦ U². || ἐπένεικα DHP²R Harl. a¹ : ἐπενῆκα U : ἐπινεῖμαι Q : ἐπενεί-
 και L : ἐπανεῖκαι J : ἐπενεῖκαι Ω. 262. οὔτ' : εἴ τ' ἢ οὔτ' Eust. || κεχρημένος :
 κεκτῆμένος Q. || οὔτε : οὔτι H : εἴ τε ἢ οὔτε Eust. 263. ἐνὶ μεγάρουσιν
 ἐμοῖσιν Et. Gud. 94. 45 ; 621. 45.

χέρνιβά τ' οὐλοχύτας τε κατήρχετο, though
 κατάρχεσθαι is regularly construed with
 gen. in later Greek. The ritual word is
 so intimately connected with the act
 implied in it that it becomes in sense
 equivalent to ἀποτάμνειν. The whole
 scene should be carefully compared with
 that in Γ, as well as with the ritual in
 Eur. *El.* 791 ff.

255. ἐπ' αὐτόφιν, if right, must be
 like ἐφ' ὁμείων H 195, *to themselves*,
 withdrawn into themselves. But the
 reflexive use of αὐτός is very rare (see on
 P 407), and the phrase is a strange one.
 Bekker conj. αὐτόθι, so that ἐπὶ goes with
 εἶατο, sat by.

258. See the formula in Γ 276 ff., with
 notes. In order to bring the two pass-
 ages into closer harmony, 'some,' acc.
 to Schol. T, read οἱ θ' for αἱ θ', taking
 τε as connective and referring the rela-
 tive not to the Erinyes, but to Aides
 and Persephone. This would support
 Nitzsch's explanation of ὑπὸ γαῖαν, as
 an attributive to the relative, *who dwell-
 ing beneath the earth*, so that the gods
 of the underworld punish living men.
 But the words naturally imply that the
 punishment is inflicted after death.

259. γᾶ for γαῖα is late Epic. We
 may easily read γαῖα καὶ ἥλιος with
 Brandreth, as asyndeton is not un-
 frequently found in such lists of names ;
 e.g. N 791, O 214, 302, T 311, etc.
 This, however, does not explain the
 corresponding γῇ τε καὶ ἥελιωι Γ 104.
 Cf. O 24, P 595, Φ 63.

261. ἐπένεικα : for the indic. with μὴ
 in oaths see note on K 330. The infin.
 ἐπενεῖμαι has found its way into most
 MSS., but the nom. ἐγὼ with it seems
 quite indefensible, and the text is abun-
 dantly supported.

262. οὔτε after μὴ shews a change of
 mind from the form of swearing to simple
 asseveration. The meaning of πρόφασιν
 is not clear. It recurs in H. only in
 302, where it is generally taken in the
 familiar sense, *by way of pretext* (but see
 note there). But this does not suit the
 context ; as this particular treatment of
 Briseis was the worst that could be ex-
 pected, it could not be alleged as an ex-
 cuse for anything else. πρόφασιν in fact
 means a *profession*, without necessarily
 implying that it is a false one ; and it
 is in fact often used of a real cause, as
 the Lexica will shew. We can therefore
 take εὐνῆς πρόφασιν together, *for the sake
 of my bed* (κοίτης χάριν Sch. B), when
 κεχρημένος will mean *desiring her*.
 This is of course the regular sense of
 the word in H., but it must be admitted
 that in this context there is some sus-
 picion of the later phrase χρῆσθαι γυναικί
 —a constr. strange to H. except in the
 single Odyssean phrase φρεσὶ γὰρ κέχρητ'
 ἀγαθήσιν. Monro joins εὐνῆς κεχρ.
 together, *desiring her bed*, and πρόφασιν
 as an adverb = *professedly* ('of a true
 ground'). But it is hard to see what
 sense the addition of the word gives ; at
 best it is ambiguous and reduces the
 oath to nothing.

εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσσας." 265
ἦ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῶι·
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαΐτμα
ῥίψ' ἐπιδινῆσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἀνστὰς Ἀργεῖοισι φιλοπτολέμοισι μετηύδα·
"Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα. 270
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἀρηα." 275
ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
οἱ μὲν ἄρ' ἐσκίδναντο ἐὼν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθεσαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.

265. ὅτις = ὅτι (ὅ τί) CJL¹QTU¹: ὅς τις AGHR: ἅτι Syr. 266. στόμαχον: **σφάραγον** Paus. v. 24. 11. 269. ἀναστὰς CQRT. || φιλοπολέμοισι Lips. 272. ὥρινε: ὥτρυνε CQU. 273. ἄκοντος PR Vr. A. || οἱ δὲ ἀμήχανος (θάνατον) Sch. T. 276. λῦσαν (λύσαν) Suidas, Ap. Lex. 17. 20 al. || λαιψήραν D: λαιψήρην U Vr. d: λαιψήρως Q. 277. ἄρα σκίδναντο P· ἄρ' ἐσκίδνοντο G. || ἐπὶ: κατὰ U. 280. κάθεσαν PR: κάθεισαν Ω.

265. ὅτις = εἰ τις, the constr. being the same as in 235, 260. **σφε**, τοὺς θεούς. For the acc. see on I 375. This form elsewhere always refers to two persons (Λ 111, 115, θ 271, φ 192, 206). Whether it was originally a dual (see van L. *Ench.* p. 253), later extended to plur. (and in Attic to sing.), or a plural with a tendency to restriction to the dual on the analogy of *ἄνδρε*, etc. (and so *ἄμμε*, *ὑμμε*: G. Meyer *Gr.* §§ 420–22) is still disputed; but the balance of argument is perhaps in favour of the former. (Van L. prefers to take **σφ'** = *σφι*, comparing *μοι δημοσπον* A 76, *θεοὶς ἀλιτῆμενος* δ 807.)

267. The oath victim is not burnt nor eaten, but devoted to the nether gods; Γ 310. Pausanias (v. 24) tells us that he forgot to ask what was done with the boar on which the competitors swore at Olympia, but he supposes, on the strength of ancient custom, that it was not eaten. **λαΐτμα** is elsewhere purely Odyssean.

270. **διδοῖσα** (here only) is evidently an analogical formation from the thematic conjugation *δίδωμι* (cf. *δίδου*) for the more correct *δίδωσθα* (cf. *τίθησθα* i 404, etc.); so opt. *βάλοισθα* O 571 and subjunctives in *-ησθα* (H. G. § 5, G. Meyer *Gr.* § 450).

273. Observe the protasis added paratactically by **ἀλλά**, instead of *εἰ μή*.

276. **αἰψήρως** must be taken predicatively (= *αἰψήρως* Ar.), 'quick to disperse at his word.' The expression points to the fact that the quality 'readiness to disperse' is more or less inherent in the subject. Cf. *αἰψήρως δὲ κόρος κρυεροῖο γόοιο* δ 103, *αἰψήρως δὲ γούνατ' ἐνώμα* K 358' (M. & R. on β 257). But in the last passage the ms. reading is *λαιψήρως*, though Ap. Lex. quotes *αἰψήρως*. *λαιψήρην* occurs as a variant here and β 257, but *αἰψήρως* is metrically established in δ 103.

280. **κάθεσαν** is doubtless the right form; see note on *ἀνέσαντες* N 657. The aor. is *ἐ-σεδ-σα=είσα*, and without

Βρισηῖς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῇ Ἀφροδίτῃ,
 ὡς ἶδε Πάτροκλον δεδαϊγμένον ὀξεί χαλκῶι,
 ἀμφ' αὐτῶι χυμένῃ λῖγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
 στήθεά τ' ἥδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. ἥ δ' εἶ 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ ἐῖκυῖα θεήισι·
 “Πάτροκλ' ἐμοὶ δειλῇ πλείστον κεχαρισμένε θυμῶι,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἔκ κακοῦ αἰεὶ. 290
 ἄνδρα μὲν, ὦι ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῶι,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς Ἀχιλλεὺς 295

282. ἔπειε' ΔΗJPS. || ἱκέλη ΔGHJPS. 284. λίγα κώκυε PR. 285. ἰδὲ :
 καὶ (H?) Vr. d. 286. εσοίσι Q (supr. H). 287. πλείστον : πάντων H.
 288. ε' ἔλειπον ΔQR Vr. d Δ : σε ἔλειπον DHPS. 289. τεθνηῶτα CDGU. ||
 λαῶν : ἀνδρῶν U. 292. πόλιος GQU : πόλιος J. 293. τοὺς : οὗς PR.
 294. κηδείους α' T. || ἐπέσπων CHP Harl. α, Vr. b : ἔφεπον Q. 295-300 δθ.
 Ar. ? (they are obelized in TU).

augment εσ(σ)α. We should therefore read *καθέσας* in I 488, *κάθεσον* in Γ 68, H 49, *καθέσασα* ρ 572, if the text is to be reduced to scientific uniformity. See van L. *Ench.* § 220. 2. The assonance *θέσαν κάθεσαν* is probably intentional.

282. For the lament of Briseis see Introduction. Apart from the question of style and other difficulties, it contains many non-Epic expressions; *ἱκέλη* for *Φικέλη*, *σε ἔλειπον* with *hiatus illicitus*, *εἶδον* (292) which cannot be resolved into *εἶδον*, *ἐκάστη* for *Φεκάστη*. *πρόφασιν*, 302, is also doubtful. Tearing the skin (285) is not elsewhere found as a sign of grief; heroic mourners do not go farther than tearing their hair. But this may possibly be meant for a 'barbarian' custom.

285. The position of *ιδέ* is irregular; see on Γ 318.

287. The ordinary reading is *Πάτροκλέ μοι*, but as there is a slight pause after the voc., the enclitic would virtually stand at the head of the clause, and it is therefore better to divide as in the text. There remains however the 'Attic' shortening of *ο* before *κλ*, and

there is no obvious reason for the emphatic *ἐμοί*.

288. *σε ἔλειπον*, the hiatus is intolerable; see notes on Γ 46, Δ 542, and 194 above. It is easier to read *σέ γ'* or *σ' ἄρ'* than to see what the particles mean or why they should be lost.

290. *ὥς* 'introduces a reflexion founded on the fact just mentioned. . . *showing how evil waits on evil*,' Monro. It is simpler to take it as exclamative, *How!* *δέχεται* seems to be used intransitively, *succeeds*; so Hes. *Th.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος. The Lexx. give no other instance in Greek. Compare II 111 κακὸν κακῶι ἐσθήρικτο, and in another sense κακὸς κακὸν ἡγηλάζει ρ 217. *Agar* conj. *μ'(οι) ἐκδέχεται*, comparing the intrans. use of the compound in Herod. (iv. 39, 99) = *come next*.

294. It is more Epic to read *οἱ* than *οἷ*. The construction is changed, the participial (*ἐπισπώντας*) being turned into the direct. *κηδείους* *dear*, here only; with *κῆδεος* Ψ 160 and the superl. *κῆδιστος*. For *ἐπισπένειν* see note on Z 321.

295. *οὐδέ μὲν οὐδέ*, *nay, thou didst not let me even weep* (much less despair). See Σ 117.

ἐκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσειν, ἄξειν δ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσι. *δαίω. eat m.*
 ἡμῶν τῷ σ' ἄμοτον κλαίω τεθνηότα, μέλιχον αἰεί." 300
 ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναικες, *ἀπείναι.*
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἠγερέθοντο *zan. μ. ἀγρίε*
 λισσόμενοι δειπνήσαι. ὁ δ' ἠρνεῖτο στεναχίζων. *Continuans.*
 "λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἐταίρων, 305
 μή με πρὶν σίτοιο κελεύετε μηδὲ ποτήτος *ἀπορ.*

296. πέρσεν δὲ: ἐκ δ' εἶλε Harl. a. 297. ἀλλὰ μ': ἀλλ' ἐμ' G. 298.
 δ' DGHS: τ' Ω. || ἐνὶ: ἐπὶ Bar.: ἐν U. 299. δώσειν J. 300. ἄτομον U
 (*supr. ἢ ἄμοτον* U²). || τεσνεϊάτα CGT: τεσνη(ι)ῶτα PR: τεσνεϊῶτα DU Vr. A:
 τεσνηκῶτα Cant. 301. φάτο PQR. || δ' ἔστονάχοντο Q: δὲ στονάχοντο U.
 303. αὐτὸν: αὐτίκα Q. 304. στοναχίζων JL Mor. 305. ἔμοιγε: μοι PR:
 ἐμοὶ Lips.: ἐμεῖο H: ἐμοῖο Vr. d. 306 om. H^c. || μῆ με: μήτε PR.

296. Mynes was husband of Briseis according to the tradition (see B 690); though there is nothing in H. to prove that he was anything but her king.

298. The idea of a marriage between Achilles and a captive is alien not only to the rest of the *Iliad* but to all the manners of the heroic age. This no doubt led Ar. to atheize 295-300, as we may safely conclude that he did from the obeli appended in T and U (see Nicole *Scol. Gen.* i. p. xlv). The lines may be due, as van L. suggests, to the prevalent misunderstanding of I 336 (where see note). But considering the character of the context we have no right to leave them out. *κουριδίην ἄλοχος* again is always used elsewhere of τὰς ἐκ παρθενίας γεγαμημένας (Schol. V on ν 45). The non-Homeric character of this passage weakens the argument of Buttmann *Lexil.* s.v. to the contrary. Compare the Latin use of *virgo*; *quae tibi virginum, sponso necato, barbara serviet*, Hor. C. i. 29. 5, etc. ἄξειν, 'that he (Achilles) should take me.' This explanation is necessary, as otherwise δαΐσειν also would have Patroklos as subject. But it would not be his business to give the wedding-feast. Most mss. have ἄξειν τ', which would not admit this explanation; but δ has good

authority. For the constr. δαΐσειν γάμον see γ 309 δαίνυ τάφον.

302. This passage has often been admired as an instance of truth to nature—apretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling this 'acumen a poeta nostro alienum.' He is inclined therefore to take πρόφασιν in the sense attributed to it in 262, of a *real* cause; the grief for Patroklos is not a mere blind to cover what the women dare not express otherwise, but a grief really felt which arouses other and deeper sorrows of their own, exactly as in 338-39 and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of πρόφασιν is supported by and supports the proposed explanation of 262. The word here implies *occasion*, i.e. *to begin with*. Compare the lamentations of the women for Patroklos in Σ 28 ff., which we are evidently meant to take as genuine. Note αὐτῶν for the older αὐτῶν.

305. ἐπιπέθεσ' (-ετα), *if any of you will yield to my wishes.*

306. πρὶν, as though πρὶν ἥλιον δύναι were to follow in 308. The form of the sentence is forgotten and changed. Cf. II 62 οὐ πρὶν . . ἀλλ' ὅπῳ ἂν δῇ. (Edd. place a full stop at the end of 307, which obscures the connexion.)

ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει,
 δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης."
 ὥς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
 310 δούω δ' Ἀτρεΐδα μενέτην καὶ διὸς Ὀδυσσεύς,
 Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
 τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 311 τέρπετο πρὶν πολέμου στόμα δύνειν αἱματόεντος.
 μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·
 "ἦ ῥά νύ μοι ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἐταίρων, 315
 αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖαι· Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺ δακρυὶν Ἄρηα.
 νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
 320 ἄκμηνον πόσιος καὶ ἐδῆτύος, ἔνδον ἐόντων,
 σῆι ποθῆι. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
 ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἴβει *μουκῇ*
 χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῶι ἐνὶ δήμῳ
 εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω· 325

310. ἀτρεΐδαι DGHU. 311. νέστωρ τ' PR Harl. a. || ε' om. Q. 312.
 οὐδέ τι: οὐδ' ὃ γε PR. 314. ἀνενείκατο Zon. Lex. 216: ἀνενήκατο Ar.
 Lex. 34. 28. 316. κλισίη(ι)αι JT, fr. Mosc. and ap. Eust.: θαλίηαι Harl. d.
 319. ἐμὸν: ἐμοὶ JT: ἐμοιγε Q. 321. κακώτερον: ἢ κατώτερον U². 323.
 φθίηαι Lips. 325. τρωσὶ πτολεμίζω H.

313. For the phrase πολέμου στόμα see note on K 8.

314. ἀνενείκατο, cf. Herod. i. 86 ἀνενείκαμενόν τε καὶ ἀνασπενάξαντα, 116 ἐπὶ χρόνον ἀφθογγος ἦν· μόλις δὲ δὴ κοτε ἀνενεχθεὶς εἶπε. The word seems to mean *draw breath*, ἀδινῶς being used as in ἀδινὰ στενάχων. Ap. Rhod. seems to take it to mean *lifted up his voice* (ἀδινῆν δ' ἀνενείκατο φωνῆν iii. 635); while medical writers make it = *convalesce, pick up strength*.

320. ἔνδον ἐόντων, of the store that is in my hut, i.e. 'abundance though there be.' Compare the Odyssean χαριζομένην παρεόντων and δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων η 166. The gen. is partitive, the participle being used almost as a subst.

321. For τι Madvig (*Adv. Cr.* i. 186) proposes κε, but this is not necessary with the potential opt.; *H. G.* § 299 f.

322. τοῦ πατρός, read οὗ πατρός, *mine own father*: see App. A (vol. i. p. 563). εἴ κεν with opt., *H. G.* § 313. Düntzer reads εἰ καί, but the καί is clearly not in place after οὐδέ, and the change is in no way needed.

324. ὁ used of the 1st person is an extension of the adversative use of the article with connecting particles (*H. G.* § 257. 1), facilitated by A. having just spoken of himself virtually in the 3rd person. Cf. a 359 μελήσει πᾶσι, μάλιστα δ' ἐμοί. τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, and similarly λ 352. But the phrase is undeniably harsh.

325. Hentze remarks that this is the only passage in the *Iliad*, as ξ 68 is the only one in the *Odyssey*, where Helen is mentioned by a Greek (other than herself) with words of anger. ῥιγεδανῆς, horrible, a thing to shudder at; cf. (δ)κρυοέσεως, Z 344. For the form cf. ἡπεδανός, οὐτιδανός.

ἤε τὸν ὃς Σκύρωι μοι ἔνι τρέφεται φίλος υἱός,
εἷ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.

πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐόλπει Ar. II. 42

οἶον ἐμέ φθίσεσθαι ἀπ' Ἀργεος ἵπποβοτόιο
αὐτοῦ ἐνὶ Τροίῃ, σέ δέ τε Φθίηνδε νέεσθαι, 330

ὥς ἂν μοι τὸν παῖδα θοῇ σὺν νηὶ μελαίνῃ
Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξῃαις ἕκαστα,
κτῆσιν ἐμὴν δμῶάς τε καὶ ὑψερεφές μέγα δῶμα.

ἤδη γὰρ Πηληϊά γ' ὀτομαι ἢ κατὰ πάμπαν
τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι 335

γῆραί τε στυγερῶι καὶ ἐμὴν ποτιδέγμενον αἰεὶ
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."

ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες, Ar. II. 292
μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπε.

327 *ἀθ.* Ar. Aph. : τεκμήριον δὲ τῆς διασκευῆς τὸ καὶ ἐτέρως φέρεσθαι τὸν στίχον
εἷ που ἔτι ζῶει γε Πυρῆς ἐμὸς δὲν κατέλειπον Did. || ζῳ(ι)η(ι) CT. 328.
ἐόλπει JQT : ἐώλπει Ω. 330. τε : που Q. 331. CUN : ἐνὶ A (γρ. CUN) :
ἐν Q. 332. ἐξαγάγῃς Bar. 333. ὑψερεφές C²PR : ὑψηρεφές C¹DG. 334.
Γ' : δ' Q. || πάντα Q (γρ. πάμπαν). 335. τεθνήσκει Vr. A. 336. προτιδέ-
μενον DU Syr. : ποτιδέγμενος R. 337. πύθοιτο GH. 338. δ' ἐστονάχοντο R.
339. μνησάμενος C. || ἔλειπον J.

326. **τόν** must be referred to *πυθόμεν* in 322 which is very distant, and is only rarely found with a personal accus. ; E 702, Z 50, A 135. The position of **μοι** is against the Homeric rule (Monro).

327. This line was athetized by Ar. and Aph. on the ground that Achilles should not be in doubt as to the life of his son, since Skyros is near to Troy ; and that the epithet *θεοειδής* is unsuitable. Did. adds another ground—that there was a variant giving the name *Πυρῆς* (the later *Pyrrhos* ?), see above. But the suspicion attaches to the whole passage from 326-33 (or 337), for the *Iliad* knows nothing of any son of Achilles, except in the equally doubtful Ω 467. The loose construction of **τόν** above is therefore probably a sign of interpolation, due to a desire to bring into the *Iliad* so prominent a hero of the later Cycle.

331. **τόν** is again suspicious, and we should perhaps read *δν* (see on 322). But the use of the article is more defensible here, as it may be resumptive, *him, even my son*.

332. The legend of the bringing of Neoptolemos from Skyros, where he was reared by his grandfather Lykomedes, is

given in λ 506 ff. There, as in the later Cycle, he brings about the end of the siege of Troy ; here he is evidently regarded as too young to travel alone, much less to fight. The discrepancy is inherent too in the conception of Achilles as quite a boy when he left home for Troy ; see I 437-43, A 783 ff. But such anachronisms are a small matter to a poet seeking for pathos.

334-37. These lines might be joined on to 325, but they would still shew the obvious inconsistency between *ὀτομαι τεθνάμεν* and 322. It is more probable that they are intended to reconcile the patent difficulty in the words *κτῆσιν ἐμὴν*, if Peleus be still alive.

335. **τυτθόν** is to be taken with *ζῶοντα*, 'barely alive.' For the 'Aeolic' accent of **ἀκάχησθαι** see note on E 24.

336. **ποτιδέγμενον**, collateral with *γῆραί* as a cause of grief. **ἐμὴν**, *about me*, cf. *ἀγγελίην πατρός* α 408, *δ. στρατοῦ* β 30, *δ. ἐτάρων* κ 245 ; and Zen.'s reading *σῆς ἔνεκ' ἀγγελίης* Γ 206. So also *σῆι ποθῇ* 321, *longing for thee*.

337. **ὅτε** is the usual temporal adv. after verbs of expectation, and is co-ordinate with *ἀγγελίην*.

339. **ἔλειπε** is the ms. reading. The

μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ τέκνον ἐμόν, δὴ πάμπαν ἀποίχαι ἀνδρὸς ἑοῖο.
 ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς ;
 κείνος ὃ γε προπάρουθε νεῶν ὀρθοκραιράων
 ἦσται ὀδυρόμενος ἕταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσίνην ἐρατεινήν
 στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἵκηται.”
 ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 ἣ δ' ἄρπηι εἰκυῖα τανυπτέρυγι λιγυφώνωι 350
 οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσαντο κατὰ στρατόν· ἣ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσίνην ἐρατεινήν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκηται,
 αὐτῇ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 ὤχετο. τοὶ δ' ἀπᾶνευθε νεῶν ἐχέοντο θοάων.

342. παιδὸς U (*supr.* ἀνδρὸς U²). || ἑοῖο Zen.: ἑῖο Par. e: ἑῖος (ἑῖος) Ω.
 343. τοι: τι Q. 344. ὃ γε: ὅδε Q. 345. ἦστο L. || ἦδὲ δὴ ἄλλων Q.
 348. μιν: νιν P. 350. τανυπτέρυγι H (*supr.* ι). 351. ἐκκατέπαλτο U.
 355. δέ: ἐν ἄλλωι δ' αὖ A.

plur. *ἔλειπον* however is generally adopted by editors, as the more usual construction, when a plur. verb has preceded, though here it has practically no support. See λ 233–34 αἱ δὲ . . . ἐπήϊσαν ἠδὲ ἐκάστη . . . ἐξαγόρευεν.

342. *ἑοῖο*, *thine own*, so Zen. only; App. A, vol. i. p. 562.

343. *μέμβλετ'*, generally explained as *μέμβλεται*, but it is much better to take it as = *μέμβλετο* (Φ 516, χ 12), for *μέ-μλ-ετο*, a reduplicated thematic aor. like *κέ-κλ-ετο*, etc. In Hes. *Theog.* 61 read *μέμβλετ' ἐνὶ* for *μέμβλεται ἐν*. There is no good evidence for such a form as *μέμβλεται* at all, until we come to Ap. Rhod. and Kallim. who invented a present *μέμβλομαι*, through a misunderstanding of the text.

344. Cf. Σ 3; 347–48, cf. T 38–39.

350. *ἄρπη*: presumably from its name a bird of prey, but of course incapable of identification. Aristotle (*H. A.* ix. 2. 4) appears to have applied the name to some sea-bird. For other references see Thompson *Gloss.* s.v.

351. We must divide *ἐκ-κατ-ἐπ-αλτο*, as is clear from *κατεπάλμενος* A 94, not, as some have proposed, *ἐκ-κατ-ἐπαλτο* from *πάλλομαι* (which does not mean *to leap* but *to shake*); see on O 645.

354. *ἵκηται*, so all mss.; edd. since Wolf have generally read *ἵκοιτο* from conjecture. In B 4, N 649, O 598, Π 650, where the subj. is used in narrative of an event which is past for the narrator, it always occurs after a verb implying doubt or inquiry, and may thus be taken to vividly present the thought as it is in the mind of the character represented. In this case no such verb of doubting or seeking precedes; but the mood may with some violence still be explained as a direct presentation of Athene's thought, put, as we might almost say, between inverted commas; and the close neighbourhood of the direct statement in 348 may have contributed to this. But here, as in the cases mentioned, it is more probable that the opt. is original, and that later usage has produced an alteration of the text. See *H. G.* § 298 and notes on Ξ 165, O 23.

ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται Αἰ. κ. 451
 { ψυχραί, ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέας,
 { ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανῶσαι
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 αἶγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθὸν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δέ οἱ ὅσσε 365
 λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρῶσιν μενεαίνων
 δύσσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.

357. νιφάδες . . (359) ταρφειαὶ om. J. || ἐκπετέονται Vr. b A. 358. ὑπὸ
 Syr. Bar. Mor.: ὑπὸ ἢ ὑπαὶ Eust. 360. ἐκ νηῶν ἐφέροντο P: ἐκ νηῶν
 φορέοντο Lips. || LPR place this line after 361. 361. δοῦρα: δῶρα PR. ||
 After this Bar. Mor. Vr. A add ἐκ νηῶν ἐχέοντο, βοὴ δ' ἄεβεςτος ὀρύρει. 362.
 ἴκε: ἴκε Q. | γέλασε δὲ χεῶν παμμήτωρ Schol. Theokr. i. 31. 363. ὑπαὶ Q. ||
 ὑπ' ἀστεροπῆς D. || ὤρνυτο A Q. 365-68 ab. Ar. (see below). 368. εἰσὶ
 PR. || οἱ om. D.

357. Διός here shews clear evidence of a primitive meaning 'sky.' So N 837.

358=O 171, q.v. 359. Cf. N 265.

360. ἐκφορέοντο, were borne forth by the wearers; a rather curious phrase, but more Epic in its simplicity than the periphrases designed to conceal its baldness: 'prohibant, ut arma dicta sint pro armatis' Heyne.

361. κραταιγύαλοι, with solid plates, here only. The θώρηξ was composed of a solid breastplate and backplate; O 530, and Pausan. x. 26. 5. But the line by its awkward position, which one family of mss. has corrected, clearly betrays itself as a late interpolation (App. B, iii. 3 c).

362. The ideas of laughing and shining pass so naturally into one another that we can hardly confine the word γέλασσε here absolutely to the latter sense, though it is no doubt the original one; the former must have been prominent also in the poet's mind. Cf. Lucr. ii. 325 totaque circum Aere renidescit tellus, Hor. C. iv. 11. 6 ridet argento domus. (Root γλασ, to shine, according to Ahrens Beitr. 140, cf. ἀ-γλα-ός, γλήρεα=γλάσσεια.)

365-68. ἀβεστώνται σίχιοι τέσσαρες· γελοῖον γὰρ τὸ βρυχᾶσθαι τὸν Ἀχιλλέα, ἢ τε συνέπεια οὐδὲν ζητεῖ διαγραφέντων αὐτῶν. ὁ δὲ Σιδώνιος ἡθετηκέναι μὲν τὸ πρῶτον φησιν αὐτοὺς τὸν Ἀρίσταρχον,

ὕστερον δὲ περιελεῖν τοὺς ὀβελούς, ποιητικὸν νομίσαντα τὸ τοιοῦτο. ὁ μὲντοι Ἀμμώνιος ἐν τῷ περὶ τῆς ἐπεκδοθείσης διορθώσεως (the second edition of Ar.'s recension) οὐδὲν τοιοῦτο λέγει Did. The scholion is important as shewing the uncertainty of the tradition as to some points of Ar.'s doctrine in the time of Didymos. For Ammonios see note on K 398. To reconcile his silence with the words of Dion. Sidonios, Lehrs suggests that Ar. may have 'removed the obeli' in his lectures after the publication of his second edition. The question turns mainly on two points, first whether the lines are 'grotesque,' as Ar. thought, and secondly on the apparent reference to the ὀπλοποιία in 368. As to the first modern critics may hesitate as Ar. did—a sympathetic reader may find in them barbaric grandeur like that of O 607-09, where others only see turgid exaggeration. A reference to the ὀπλοποιία will of course exclude them from a place in the original poem; it is just possible that the Μῆνις may have known of a divine panoply made by Hephaistos for Achilles before Σ existed, as we have no reason to doubt Cheiron's Pelian spear. My own feeling is that the passage may be retained as primitive, but that 368 has been altered after the addition of Σ.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε *κεν. πτ. 87*
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένητ' ἥυτε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι
 σταθμῶι ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰέρας 380
 κρατὶ θέτο βριαρῆν· ἣ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσσαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 πευρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,

375. φανείη CGJPQSU Harl. a. 376. τὸ δὲ: τό τε Ar. T. 378. φέρωσι
 Vr. d. 379. ἀπ': ὑπ' S. || σάκεος: κεφαλῆς Syr. 381. βριαρῆν H. 383.
 χρύσσαι CHQ. 384. δ' ἔο Ar. Ω: δ' ἐοῦ Zen.: δὲ οἱ Ptol. Ask.: δ' ἐοῖ T
 Par. j: δέ οἱ GST¹ (e corr.) U Par. v.

369-73=Γ 330-32, 334-35. 371 is later, as usual.

374. This line has been suspected from the days of Hermann and Heyne, as it does not go well with the following simile; in other cases where comparisons are accumulated they illustrate different aspects of the subject (see on B 455); but this is not the case here. The comparison to the moon, too, shews that the poet was thinking of a round shield (cf. Ψ 455) which we have no ground for thinking that Achilles bore. The line is of the familiar type where a rhapsode thought a verb necessary or apt to complete the sense of a phrase, and added it at the beginning of a line, which he then filled out as best he could.

375. The comparison depends on the distance at which a light on a high hill can be seen at sea. Perhaps it is also meant to suggest the additional thought that the sight of Achilles in his shining armour cheers his men as the sight of a shepherd's fire cheers mariners who have been driven out of their course and do not know where they are. ἐκ πόντοιο, an instance of the frequent idiom by which the source of a perception is re-

garded as being in the percipient, not in the thing perceived; thus 'the gleam appears to sailors (seeing it) from the sea' means only 'appears to sailors on the sea.' See on Π 634. ὅτ' ἂν, *στε κ' Brandreth*. But there is some ground for doubting *ἂν* or *κε* in similes: see *H. G.* § 289. 2 a.

377. οἰοπόλῳ, *lonely*, see N 473, with note. The sense ἐν ᾧ οἶες πωλοῦνται given by the scholia happens to suit here but not elsewhere. σταεμῶι, *steading*, very likely implies a sheep-station, see Σ 589.

382. This line is evidently interpolated from X 315, where Achilles is in rapid motion, so that περισεύοντο has a special force which is lost here. The addition involves a very awkward repetition of τρυφάλεια. It is not clear whether ἔθειραι had an initial F (Π 795, X 315). 383 is in both places an interpolation (see App. Crit. on X 316) designed to bring in an allusion to the ὁπλοποία.

384. δ' ἔο, i.e. δὲ Fέ'(o) (Heyne) or rather δ' ἐFέ'(o), where ἐFέο is the emphatic reflexive form. (See on N 495, Σ 162.) This is substantially Zen.'s reading δ' ἐοῦ.

εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 τῶι δ' εὖτε πτερὰ γίνετ', ἄειρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσας ἔγχος
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πᾶλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλωι πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆις ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν
 Αὐτομέδων· ὀπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς εὐόο·
 “Ξανθέ τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400

385. ἐντρέχει Bar. || γυῖα : δῶρα GHPS Harl. a (γρ. γυῖα). 386. εὖτε
 Ar. Ω : αὖτε al ἀπὸ τῶν πόλεων Harl. a, Par. g (?) : ἡὔτε GHQ Par. j : ἡὔτε AS :
 ἔωτε J : ἦτε Vr. A : ὥστε Aph. 'Vat. 10' : πρότερον γράφων ὁ Ἀρίσταρχος τῶι
 δ' εὖτε μετέγραψεν ὕστερον τῶι δ' αὖτε Schol. A (Did. ? see Ludwig). || γίνετ'
 L Syr. 387. ἐσπάσας ἔγχος : ἔγχος ἔρυσσεν Ar. Lxx. 147. 6. 388-91 dθ.
 Ar. : ἐνταῦθα μὲν αὐτοὺς Ζηνόδοτος καταλείπειν ἐπὶ δὲ τοῦ Πατρόκλου (Π 141-44)
 ἡθέτηκεν An. 390. πόρε AmPR Syr. : τάμε Ω (Ar. διχῶς, Did. on Π 143).
 391. ἐν κορυφῇ Ar. A supr. 392. ἀμφιέποντες C. 393. ζεύγνυνον Ar. Ω :
 ζεύγνυσαν G Harl. b, Par. d j. 394. τείνον R : τείνεν CQ. 395. προτι Syr. :
 ἐπὶ Harl. a. 396. ἵπποισιν CQ Harl. a. 398. παμφαίνων : λαμπόμενος DST.
 399. σμερδαλέον S. 400. τέκνα : δῶρα R (τέκνα R^m).

385. ἐφαρμόσσειε, the aor. seems to require the trans. sense, *whether he had fitted them on well*. If we took it as intrans., *whether they fitted*, we should expect ἐφαρμόζοι. See note on P 210.

386. εὖτε, see note on Γ 10. There is no choice but to accept this (or ἡὔτε) in the sense *as*; Ar., if it is true that he adopted αὖτε on second thoughts, held that we could 'understand' ὥς as in his interpretation of ὁ δὲ φῆ κώδειαν ἀνασχών Ξ 499. But the supposition is untenable in both cases. In Epic language τῶι δ' αὖτε πτερὰ γίνετο could only mean 'they became (literal) wings again to him,' which is not to be believed. ἄειρε itself shows that a particle of comparison is required, unless we are to imagine Achilles soaring in the following scenes. When the particle precedes we

see that it covers *ἄειρε δέ, like wings to lift him*.

387. κύριγος, a *pipe*, i.e. evidently a socket in which to set a spear (in this sense only here). Compare the δουροδόκη εὐξοός of α 128, which stands against a pillar in the house of Odysseus.

388-91=Π 141-44, where see note. There is no reason to doubt their authenticity here.

392. Ἀλκιμος, the familiar short form of Ἀλκιμέδων (Π 197, etc.); so also Ω 474, 574.

393. ἔσαν, *settled*, aor. of ἵζω, see on 280. λέπαδνα, see App. M, § 6.

394. See on Γ 261.

398. ἡλέκτωρ Ὑπερίων, see notes on Z 513, Θ 480.

400. See on Π 149-50; and cf. Θ 185.

ἄλλως δὴ φράζεσθε σωσέμεν ἥνιοχῆα
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο,
 μηδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."

τὸν δ' ἄρ' ὑπὸ ζυγῶφι προσέφη πόδας αἰόλος ἵππος

Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι, πᾶσα δὲ χαίτη 405

ζεύγλης ἐξεριπούσα παρὰ ζυγὸν οὐδας ἴκανεν·

αὐδέντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

"καὶ λήν σ' ἔτι νῦν γε σωώσομεν, ὄβριμ' Ἀχιλλεῦ·

ἀλλὰ τοι ἐγγύθεν ἦμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς

αἵτιοι, ἀλλὰ θεὸς τε μέγας καὶ μοῖρα κραταῖη. 410

οὐδὲ γὰρ ἡμετέρῃ βραδυτῇτι τε νωχελίῃ τε

Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·

401. ἥνιοχῆα A^tCHTU : ἥνιοχῆας Ω.

402. Δαναῶν : ἐν ἄλλω λαῶν A. ||

χ' ἔωμεν A^mH (supr. ο) S : χ' ἔωμεν JPR Harl. a : χέωμεν D : χέωμεν Q, γρ. Par. j : τινὲς χέωμεν Sch. U : κ' ἔωμεν Vr. A Lips.^m : κ' ἔωμεν Et. Gud. 8, 23, γρ. C : χ' ἔωμεν Ω. 403. αὐτοῦ A (γρ. αὐτοί) GPR Syr. || τεθνεῖῶτα A (supr. η) CDGPTU Syr. 407 ἄθ. Ar. 408. ὄβριμ' CHLR. 409. ἀλλ' ἢ τοι PR. || οὐδέ τι GPQR : ἀλλ' οὐ τοι H. 411 (first) τε om. PR Vr. A. re U. 412. ὤμοιοι Q.

401. ἄλλως, in other (i.e. better) wise than before. σωσέμεν, aor. as I 230. ἥνιοχῆα, the sing. is more forcible, though the plur. is of course possible.

402. The MSS. variants point to ἔωμεν formed by Ionic metathesis of quantity from ἡ-ομεν, subj. of ἡ=σα- meaning satiate (see on N 315), so that the sense is 'when we have had our fill of fighting.' The form has doubtless been influenced by στέωμεν for στήομεν, and has thus exchanged the original α- for ε- (so also κτέωμεν beside κτάμεναι), retaining it however in the infin. ἄμεναι (ἀ-) Φ 70. It is natural to write ἄομεν (ἄ-) as a restoration of the original form, but here as with στέωμεν the ἄ is a difficulty; see note on A 348 (H. G. § 81). Φ 70 shews that the verb is intrans., and is not to be taken as=give them their fill. Whether we should write ἄμεναι there or κ' ἔωμεν here is not clear; the tradition is not consistent in its treatment of Ionic psilosis; cf. the doubts as to ἀδινός or ἀδινός, ἄδην and ἄδην, ἀθρόος and ἀθρόος, ἄμαξα and ἄμαξα, and others.

403. μηδέ rejects the thought conveyed by the ὤς-clause, and be it not as (it was when) ye left P. αὐτοί, on the field.

404. πόδας αἰόλος, here only. αἰόλος is applied to worms, wasps, and the gad-

fly in H. The ideas of rapid movement and sparkling light pass easily into one another, and it is not always easy to see which the adj. implies. See Buttmann, Lexil. s.v. Here it is to be compared with μαρμαρυγαὶ ποδῶν θ 265, the sparkling, glancing, of feet in rapid movement. Cf. κύβες ἀργοί A 50.

405. ἤμυσε, bowed down, cf. B 148.

406=P 440.

407. αὐδέντα, vocal, with human voice. Compare the commentators on ε 334 βροτὸς αὐδήεσσα, κ 136 θεὸς αὐδήεσσα. Galen on Hippocrates says that animals have φωνή but men alone αὐδή; but this is not borne out by φ 411, Hes. Scut. Herc. 396. The line was athetized by Ar. as superfluous and contradicting 418, because the same god who gave the voice ought to have taken it away; which is perfectly true by mythological rules of etiquette, but speaks equally against 418. Why Hera should have worked the miracle it is not easy to see. The information given to Achilles is no more than his mother has told him, with the single exception of the detail of his fate in 417.

411. νωχελίῃ does not recur in Greek before Iamblichos, though Eur. and a few later poets have νωχελής=s sluggish. The origin of the word is unknown.

ἀλλὰ θεῶν ὄριστος, ὃν ἡύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.

νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415

ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῶι
μόρσιμόν ἐστι θεῶι τε καὶ ἀνέρι ἴφι δαμῆναι."

ὥς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδῆν.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420

εὐ νύ τοι οἶδα καὶ αὐτὸς ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,

νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης

οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο."

— ἦ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

413. ἄριστος G. 415. εἰώμεν (A *supr.*) C. 416-17 *ab.* Ar. 416. ἦν :
την Syr. || τὸν περ ἐλαφρότατον Schol. Ap. Rhod. ii. 276. 421. ὃ μοι : ὅτι Q.
422. μνητὸς PRU. 423. τρῶας : τρωσὶν Bar. || ἐλάσω 'Vat. 10' and *ap.* Eust.

416-17. Athetized by Ar. as needless; 'we know that wind is the swiftest, but *φασί* is used of a report about something not certainly known; nor is it suitable in the mouth of a horse.' These reasons are not convincing. *φασί* is often used of things well known, and indeed to emphasize the fact that they *are* well known (see for instance 96). It is here a naïve way of bringing a natural fact into relation with mankind, as we should say, 'Zephyros has the swiftest flight known to man.' A somewhat more serious difficulty might be raised upon Π 149 f.; the poet here clearly does not know that Zephyros is Xanthos' own father. αὐτῶι, to contrast Achilles with the speaker; as we might say 'on your own account,' apart from us.

418. The Erinyes elsewhere have purely moral functions. They seem here to have developed almost into an abstraction of the law which orders the universe, physical as well as moral (see note on

I 454). This however is obviously a very refined conception; we are not surprised to meet it in Herakleitos (ἥλιος γὰρ οὐχ ὑπερβήσεται μέτρα, φησὶν ὁ Ἡράκλειτος· εἰ δὲ μὴ, Ἐρινύες μιν Δίκης ἐπικούροι ἐξευρήσουσιν, Plut. *de Exil.* 11, p. 604 A), but it cannot belong to the early Epic age. The explanation of Schol. A πάντα τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἐρινύων γίνεσθαι, only shews that he fully felt the difficulty. This line could be more easily dispensed with than 407. (Compare *Aen.* iii. 379 *prohibent nam caetera Parcae Scire Helenum farique vetat Saturnia Iuno*, where the Parcae are intelligible enough.) ἔσχεον is here best taken as an aor.; N 163.

421. τοι, Brandreth's τό is doubtless right.

423. For ἄδην ἐλάσαι πολέμοιο see note on N 315.

424. Bentley conj. ἐν πρώτοιςιν ἐών, comparing Δ 341, M 315.

Υ

INTRODUCTION

It is evident that the traditional title of this book, *Θεομαχία*, is a complete misnomer. There is in Φ a real battle of the gods; but all that we have here is a bombastic introduction (1-74) which leads to nothing whatever, and is in quite ludicrous contradiction to the peaceful mood of 133 ff. It is likely enough that the prologue here really belongs to the battle in Φ; for Φ 385 or 387 might follow on Υ 74 with much gain to the significance of 55-74. We have, in fact, a repetition of the phenomenon of N-Ξ, where we found the prologue of the Διὸς Ἀπάτη detached from the main story of Ξ and prefixed to the quite independent narrative of N.

The cause of the dislocation can be perceived. The Theomachy of Φ has been blended into a continuous story with the fight with the River. Its prologue therefore was dropped. The fight with the River, and indeed the greater part of the battles with which we have now to deal, involve constant intervention by the gods. But after Θ had been brought into the corpus of the *Iliad*, such intervention was only permissible when the veto of Zeus in Θ 1-27 had been formally removed. For this purpose the discarded prologue of the Theomachy, with its direct recantation of the veto (24, 25), was placed before the fight with Aineias, which concludes with the direct interference of Poseidon. That the otherwise incredible change from tumultuous frenzy to peaceful indifference in the attitude of the gods at large should have been left untouched does more credit to the pious conservatism than to the skill of the editor.

The second section of the book, 76-352, is well marked, and has all the appearance of an independent "Aeneid." Far from having any special appropriateness to this point of the war, it is glaringly inconsistent with its context. Achilles issues from the camp burning with the fury of insatiable revenge; yet his advice to his very first adversary is to go away "lest some harm befall him" (196). In the whole of this speech (178-98) there is not one word belonging to the situation. Achilles is in a merciful and, indeed, bantering mood, and long-suffering enough to listen to the wearisome repetitions, like those of an opera chorus, "let us have no more talk," where-with Aineias adorns the lengthy Trojan pedigree which he asserts that Achilles well knows already (200-58). When they come to blows Achilles is actually "afraid" at his adversary's cast (262), and his own return blow fails of its effect. Finally, after hearing of what "might have been," we find

Poseidon suddenly coming forward as a champion of the Trojans, in contradiction of all his policy, and saving Aineias for the future glory of his family.

There can, in short, be little doubt that we have here a separate poem with a distinct object. That object must undoubtedly be the glorification of Aineias—an apology perhaps for the other episode twice alluded to, when he ran away from Achilles at Lyrnessos without a blow. Here he attributes his previous weakness to Zeus (242), and makes up for it by facing his enemy with not unequal courage; he rather than Achilles is throughout the hero. And the curious allusion to his descendants in 307 clearly gives the reason of the interpolation—a desire to bring into some sort of harmony with the *Iliad* a later local legend of the kingship of the family of Aineias in the Troad, and perhaps even to explain a Poseidon-cultus among them.

The “Aeneid” seems to be a complete whole; doubts arise only as to the “prologue in heaven” 76–155, and to some passages in the Trojan genealogy. The latter are discussed in the notes on 215 and 219; with regard to the prologue we can only say that it may well be a later introduction, but that it must have become firmly attached before the wild contradiction with 48–74 could have been allowed to stand.¹

That the last section (353–503) partly consists of the story of the primitive Μῆνις, the beginning of Achilles’ career of vengeance, is highly probable. The main question is as to the point where the old work begins. Between 407 and 503 suspicion can attach only to a few short passages (see on 445, 463, 499). But the words of Achilles in 354–63 are, as Hentze has remarked, “weak and colourless,” and below the level required by the situation, shewing less energy even than those of Hector (366–72). It is therefore probable that 353–80 form a transition passage due to the diaskenast who interpolated the “Aeneid.” With 381 the original opening of the battle may have begun. Still there are traces which seem to betray a later hand in the following passage. The apparent allusion to the Panionic festival of the Helikonian Poseidon in 404 has caused suspicion in some quarters. But those who believe in the origin of the Μῆνις in Greece proper may take this as a trace rather of the Achaian worship of the god in the Peloponnesian Helike. They will regard with more doubt the description of Iphition’s origin in 384 ff., which betrays more knowledge of Asia Minor than we find elsewhere in the older portions of the *Iliad*, and is evidently in close connexion with a passage in the Catalogue (B 865–66). I should regard 383–94 as interpolated—here again the taunt of Achilles seems meaningless, and very different from the intense passion of his other short speeches, 429, 449 ff. The family history is only enough to delay the action at a moment where rapidity is needed, without giving any particular importance to the victim, or significance to the strong word ἐκπαγλότετε. But the point is one for the scholar’s private judgment.

¹ It is, however, permissible to conjecture, with Erhardt, that 1–40, 75 ff. formed the original prologue of the Aeneid, and that only 41–74 belong to the Theomachy of Φ.

ΙΛΙΑΔΟΣ Τ

Θεομαχία.

ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσσι θωρήσσοντο
 ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητοι Ἀχαιοί,
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶι πεδίοιο·
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἡ δ' ἄρα πάντη 5
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἳ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.

2. ἀκόρητοι HQ (T *supr.*) Vr. A Par. a (c *supr.*) f j, and ap. Nik. : ἀκόρητον Ω (Ar. *διχῶς*?). 3. αὖθ' : αὖ L. || After this (C *man. rec.*) J add ἔκτορι ἐωρήσσοντο μετὰ πρῶτοισιν ἐόντι. 4. δ' ἐκέλευσε θέμιστα P · δ' ἐκέλευσε θέμιστι L^{ips}. : δὲ θέμιστ' ἐκέλευσε pseudo-Plut. 132. 36. || θέμιστι GST. || κέλευσε C. 8. ταί τ' GHJPRST Syr. 9. πείσ(c)εα CGH (*supr.* γ) P²QR Syr. L^{ips}. Cant. Vr. A Mosc. 2 : πῆσεα LP¹ : πῆσεα Harl. a.

2. ἀκόρητοι is more in accordance with the usual rhythm (cf. *κάρη κομόωντες*), than *ἀκόρητον*, though less supported. And it is Achilles' men, not he himself, who might be supposed to have had a surfeit of battle.

3. *ἐρωσμοῖο πεδίοιο*, see note on A 56, whence the line is no doubt copied. The line added in CJ is a good illustration of the constant tendency to supply verbs, which in this instance has not prevailed.

4. So in β 69 it is Themis who *ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει*. The appropriateness of the function is obvious. The goddess reappears in H. only in O 87, 93.

5. *κρατός*, only here for *μουνηταίντορ*, instead of *κάρηνον*, see on A 309. It is however used three times in *Od.* in a metaphorical sense, in the phrase *ἐπὶ κρατὸς λιμένος*.

7. The scholia assign various reasons for the absence of Okeanos; but Heyne justly remarks that this is less strange than the presence of nymphs and rivers in a council of the gods. He thinks that 7-9 may have been interpolated to account for the presence of the River Skamandros in the Theomachy as one of the gods. It has been also suggested that as Hestia, the personification of the gods in the fixed dwelling, alone stays away from the solemn procession of the gods in the *Phaedrus* (247 A), so Okeanos is absent because he is the bond that holds the world together.

8-9. Compare ζ 123-24 *νυμφάων αἰ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα*, and *Hymn. Ven.* 97-99. There is mention of nymphs in general in Ω 616, ν 350, ξ 435, ρ 211; of *νηίδες* Z 22, Ξ 444, Τ 384, *ὄρεστιάδες* Z 420 (where they are daughters of Zeus,

ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
 ξεστῆις αἰθούσῃσι ἐνίζανον, ἅς Διὶ πατρὶ
 "Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεςσιν.
 ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
 νηκούστησε θεῶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτοῦς,
 ἴξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν· 15
 "τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
 ἣ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 τῶν γὰρ νῦν ἄγχιστα μάχῃ πόλεμός τε δέδηκε."
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ἔγνως, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν, 20
 ὦν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιοι
 ἦμενος, ἐνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ' ὄφρ' ἂν ἴκησθε μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσιν ποδάρεα Πηλεΐωνα.

11. ἐνίζανον Ar. ACU Harl. d, γρ. X: ἐφίζανον Zen. Ω: τινὲς ἐνίδρανον Sch. AT. 12. ποίησ' εἰδυίῃσι Par. g Syr. and ap. Didl. 15. ἐξήρετο CPQR Bar. Mor. 16. αὐτ': αὐ GJ: ἄρ' R. 18. τῶν μὲν J: τῶγαρ Syr. 20. ἐν: ἐνὶ PR. 23. τέρπομαι Q. 26. ἐπὶ: ἐνὶ Vr. b A. || μάχῃται C¹.

see note), ἀγρονόμοι § 106. *πίεσα*, *water-meadows*. Compare the name Pisa in Elis.

11. ἐνίζανον, not ἐφίζανον, is obviously right; αἰθουσαι are colonnades, not benches, as Zen. and others seem to have held (τινὲς δὲ γρ. "ἐνίδρανον," καθέδρας οἰηθέντες εἶναι τὰς αἰθούσας Sch. AT).

13. The Schol. remarks that the special mention of Poseidon may allude to the bad terms on which he had last parted from Zeus, O 173-218. But of course Poseidon was the chief rival of Zeus, and his obedience to a summons would not be always a matter of course.

18. ἄγχιστα δέδῃκε, a difficult phrase here. The obvious sense is 'has come to very close quarters'—a singularly inappropriate expression to use in the midst of the only pause in the battle since the beginning of A. But if we remember that this introduction really belongs to the Theomachy at the end of Φ which takes place in heaven just as the great crisis, the death of Hector, is being accomplished on earth, the words

gain their proper significance, and it is needless to seek for any other, such as 'is on the point of bursting out' or 'is kindled very nigh Olympus (?)', or 'has come to a crisis,' or 'now most nearly concerns us' (the gods, Agar in *C. R.* xi. 101). There are obvious objections to all these interpretations.

21. ὦν is of course neuter, and epexegetic of βουλὴν. ὀλλύμενοι may by a god be used of either party, but shews that the Trojans are uppermost in Zeus' thoughts.

23. φρένα τέρψομαι, *will take my ease*; the phrase seems rather inconsistent with 21, but is developed to exaggeration in Φ 389-90.

26. ὅς, without interference of the gods. Zeus seems to forget that Achilles will rather gain than lose by such intervention, the Greek gods being the more powerful. μαχεῖται, a contracted form of the future not elsewhere found in H. It is wiser to accept it as evidence of lateness than to read μάχῃται with van L.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
 δεῖδω, μὴ καὶ τείχος ὑπὲρ μόρον ἐξαλαπάξῃ." 30
 ὥς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσσων ἐγείρει.
 βὰν δ' ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
 "Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
 ἡδὲ Ποσειδάων γαῖήοχος ἡδ' ἐριούνης
 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται." 35
 "Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαῖνων
 χολεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί·
 ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἀκερσεκόμης ἡδ' Ἄρτεμις ἰοχέαιρα
 Λητώ τε Ξάνθός τε φιλομμειδῆς τ' Ἀφροδίτη." 40

28. καὶ δέ τε: οὐδέ Q. || τέ: τί Ar. JST Par. e: τό Par. j. 29 om. Lips.⁶
 30. τινὲς γράφουσιν οὐ μέντοι μοῖρ' ἐστὶν ἔτι ζωιοῦ ἀχίλῃος Ἰλίου ἐκπέρσαι
 εὐναϊόμενον πτολίεθρον· πέρσει (ἔπερσε MS.) δουράτεος ἵππος καὶ μῆτις ἐπειοῦ
 Sch. T. 31. ἄγειρε Vr. d: ἡγειρε Q. 32. ἰέναι U, γρ. Harl. a. 35.
 ἐπὶ A[C]JQ Syr. Vr. b: ἐνὶ Ω. || κέκασται Ar. HPRU Vr. b, Mosc. 2: κέκαστο Ω.
 36. ἅμα: ἄρα Cant. 40. φιλομμειδῆς: γρ. διὸς εὐγατῆρ Sch. T.

28. καὶ δέ τε . . καί, *yea*, and even; a remarkable heaping up of conjunctions. Compare οὐδέ . . οὐδέ Σ 117 etc. The combination καὶ δέ τε does not recur in H. This probably induced Ar. to write *τι* for *τε*, but the pronoun is insufferably weak.

29. ἐταίρου, because of his friend, as Κύκλωπος κεχόλωται α 69: H. G. § 151 c.

30. It is an old question whether we should read ὑπὲρ μόρον or ὑπέρμορον. Most of the grammarians, Aph., Ar. (?), Ptol. of Askalon etc. preferred the latter, on account of ὑπέρμορα B 155 (q.v.). Herodianos hesitated (La R. H. T. 371). The familiar ὑπὲρ αἶσαν, however, is in favour of division. The sense is of course precisely the same.—The lines recorded by Sch. T are a mere conjecture, unless they come from one of the erratic texts recorded in the earliest papyri. They were substituted for 29–30 because the omniscient god ought not to fear what *might* happen.

34. ἐριούνης, a title of Hermes recurring in θ 322, with ἐριούνιος in T 72, four times in Ω, and frequently in the Hymns. The common derivation from ἐρι- and ἐν-ιν-ημι is subject to the ordinary uncertainty of divine titles. In view of the pastoral character of Hermes (see on Ξ 491), a derivation from ἐριον,

making wool to grow, is equally possible. Cf. on ἀκάκητα II 185.

35. ἐπὶ . . κέκασται, tmesis; and so also perhaps in Ω 535 πάντας ἐπ' ἀνθρώπους ἐκέκαστο. It is true that ἐπὶ there may be taken as a real preposition, on the analogy of Ψ 742 κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν, or 509 κεκάσμεθα πᾶσαν ἐπ' αἶαν, and in Od. we elsewhere find κεκάσθαι intrans. with ἐν or μετά (with dat.). On the other hand in Ω. the verb takes either the direct acc. of the object excelled (Ξ 124) or the gen. of comparison (Ω 546), and, as van L. remarks, the name Ἐπικάστη offers some support to the compound ἐπικέκασθαι, which is not elsewhere found. Rhythm and sense alike forbid us to take ἐπὶ φρεσὶ together. κέκαστο of most mss. is probably a reminiscence of Ω 535. There is some support for ἐνὶ in place of ἐπὶ, but this does not help. Hermes, Hephaistos, Artemis and Leto are all new to the war, in which, outside this and the next book, they take no part whatever.

36. σέεεϊ βλεμεαῖνων, Θ 337. 37 = Σ 411.

38. κορυθαίολος is only here applied to any but Hector.

39. ἀκερσεκόμης, elsewhere only post-Homeric (Hymn. Ap., Pindar and later).

εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τῶς Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
 δειδυῖας, ὅθ' ὀρῶντο ποδῶκεα Πηλεΐωνα 45
 τεύχεσι λαμπόμενον, βροτολοιγῶι ἴσον Ἀρηϊ.
 αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἦλυνθον ἀνδρῶν,
 ὦρτο δ' Ἔρις κρατερὴ λαοσσόος, αἶε δ' Ἀθήνη,
 στᾶσ' ὅτ' ἐμὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὐτεῖ. 50
 αἶε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 ὀξὺν κατ' ἀκροτάτης πόλιος Τρῶεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
 ὧς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55

41. ἔως G. || ῥ' om. T. 42. τῶς Syr.: τῶς δ' GS: ἐν ἄλλῳ τάφρῳ
 δ' A. || μέγα κύδανον CJPQR Syr. Harl. a, Vr. b A. 43. ἀπέπαυτ' Syr.
 44-46 om. Syr.^t 44. ἐπῆλυσε CQ Mosc. 2. 46. ἴκος U. 49. ἐκτός:
 ἐντός A Bar. 50. ἀκτῶν U. || ἐριδούπων PQR. 51. αἶε: ὦρτο Strabo
 xiii. 597. 52. κατ': μετ' J. || πόλεως DJQS. 54. τοὺς γ' U. || μάκαροι S. ||
 ὀτρύναντες A (supr. o) CDQU. 55. ἐν δ': ἐν J: ἐκ δ' R.

42. τῶς as trochee=τῆς, see note on T 189. ἐκύδανον, intrans., *were triumphant*. The verb recurs only in Ξ 73, in the trans. sense. For the rest of the couplet see Σ 247-48. 44=H 215.

48. It is most natural to suppose that the apodosis begins with ὦρτο δέ, as the end of a line suggests the break in the sentence. Ar., however, placed it at the bucolic diaeresis, as Aristonikos says ὁ δὲ σύνδεσμος περισσὸς ἐστὶν ἐν τῷ "αἶε δ' Ἀθήνη," and the antithesis with αἶε δέ in 51 is thus made slightly more effective.

49. See I 67. παρὰ with acc. shews that στᾶα is, as so often, to be taken pregnantly, 'coming up to the trench.'

50. For the lapse from the participial to the direct construction in αὐτεῖ cf. Γ 80. Here, however, the change is not due to the wish to supply a more appropriate verb, but seems merely to arise from the tendency to relieve the suspense of the long participial sentence. ἀκτῶν, *sea-shores*, as always.

53. οἷων is apparently to be taken with the following words, or we should need the acc. παρ Σιμόεντα. The expression is an odd one, but the alternative

θεῶν, adopted by Ar., i.e. 'Kallikolone of the gods,' meaning 'where the gods were,' is hardly credible. An. indeed says τόπος οὕτως καλεῖται ἐπὶ τῆς Ἰδης, θεῶν Καλλικολώνῃ, but that of course is only a deduction from the present passage. Nothing will evade the difficulty of the sudden naming, as though it were well known, of this locality, which recurs again only in 151. It is needless to say that the attempts which have been made to identify the spot are perfectly futile (see Schliemann *Ilios* 71). Tradition made it the scene of the judgment of Paris; but whether the name 'Beauty Hill' caused or arose from the identification we cannot say. A similar ambiguity as to the accent of θεῶν occurs in Ω 74.

55. σύμβαλον, *commiserunt*, as Γ 70. In II 565 the word is intrans., and might be so taken here. ἐν δ' αὐτοῖς, *and among men*. It is more natural to explain *among themselves* at the same time, and 66 seems to assume that the outbreak among the gods has been already announced. But the reflexive use of αὐτός is so doubtful in H. that we must hesitate to adopt this rendering. It has indeed been proposed to omit 66-74 as

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε
 γαίαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα·
 πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθε
 γαίαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοὶ περ. 65
 τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
 ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 ἵστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα,
 ἄντα δ' Ἐνναλίιο θεὰ γλαυκῶπις Ἀθήνη·
 Ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδεινὴ 70

57. ἔνερθε: νέρεε Ar. Syr. 59. πολυπίδακος Ar. Ω: πολυπιδάκου DGHJS
 Harl. a (supr. oc) b, Par. a c d e f g h. 60. πόλις A (πόλις A^m) R² Vr. b. ||
 Νῆες: τεῖχος S. 62. ἄλτο: ὦρτο Mass. 64. δέ: δ' ἐν R. || ΦΑΝΗ(Ι)
 DHJPQT Syr. Mosc. 2, Harl. a: ΦΑΝΗΙ A Vr. b d.

an interpolation, so that the actual conflict of the gods will be postponed to the Theomachy in the next book, and the fight between them here, which is announced with so much circumstance in order to end in nothing, will disappear. But 75 prevents this, and shews that the whole introduction to the book hangs together. **ῥήγνυτο**, *caused to break out*, a quite unique phrase; the nearest analogies are **ῥῆξαι** (rarely **ῥῆξασθαι**) *φωτῆν* from Herod. onwards, **δακρύων ῥῆξασα νάματα** Soph. *Tr.* 919, **ἀναρρήξει κακά** O. T. 1075, and closest of all **ἐκρήξει μάχη** Ai. 775. **ῥήγνυσθαι** is common in M, N, and O of breaking through an enemy's line or wall.

64. Compare Virgil's *regna . . Pallida, dis invisae*, *Aen.* viii. 245. **εὐρώεντα**, *dark*, occurs also κ 512, ψ 322 **Ἄϊδω δόμον εὐρ.**, ω 10 **εὐρώεντα κέλευθα**, and, always in similar phrases of the underworld, Hes. *Opp.* 153, *Theog.* 731, 739, 810, *Hym.* Cer. 482, **τάφον εὐρώεντα** Soph. *Al.* 1167 (where see Jebb's note). Döderlein, Ahrens, and others have proposed to read **αὐερόεντα** (*αὐήρ*=*άηρ*) or **ἡερόεντα**, *gloom*; but there is no reason for departing from the traditional derivation from *εὐρός*, *mould*, Virgil's *loca senta situ* (*Aen.* vi. 462).

Cf. Simonides fr. iv. 4 **ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρώς οὐθ' ὁ πανδαμάτωρ ἀμανρώσει χρόνος**. Scholiasts and late poets (Oppian and Nonnos) took the word to mean *spacious*, as though from *εὐρός*. But this weakens every passage where it occurs, and in that from Soph. is impossible.

67. There is no apparent principle in the pairing of the gods, except in the antagonism of Hephaistos and Skamandros, fire and water. The scholia give long disquisitions on the hidden meaning supposed to be conveyed; the only point of interest in them is that one, which makes Athene an allegory of wisdom, Aphrodite of desire, etc., is said by Porphyrios to be *ἀρχαῖος πάντων καὶ ἀπὸ Θεαγένους τοῦ Ῥηγίνου, ὃς πρῶτος ἔγραψε περὶ Ὀμήρου*. Of this Theagenes we know only that he is called the first Greek grammarian, and that acc. to Tatian he was contemporary with Kambyeses (529-522 B.C.). See Sengebusch *Hom. Diss. Prior* pp. 210-13, Schrader *Porph.* p. 384. **ἔναντα** and **ἰά** for *ἰούς* are both *ἅπαξ λεγόμενα* in H.; the latter form seems not to recur in Greek. **ἄνακτος**, the *F* is neglected.

70. See note on II 183.

"Αρτεμις ἰοχέαιρα, κασιγνήτη ἑκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
 ἄντα δ' ἄρ' Ἥφαίστοιο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
 ὥς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἔκτορος ἄντα μάλιστα λιλαίετο δῦναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρρη ταλαύρινον πολεμιστήν.
 Αἰνεῖαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων
 ἀντία Πηλεΐωνος, ἐνήκε δέ οἱ μένος ἦ· 80
 υἱεῖ δὲ Πριάμοιο Λυκάονι εἶσατο φωνήν·
 τῶι μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 "Αἰνεῖα Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ἄς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,
 Πηλεΐδεω Ἀχιλλῆος ἐναντίβιον πολεμίξην;" 85
 τὸν δ' αὖτ' Αἰνεΐας ἀπαμειβόμενος προσέειπε·
 "Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἀντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,

74. κάμανδρον LQ Harl. a. 77. πριαμίδου Vr. A. || ἑ Ar. C Ven. B Mosc. 2, Harl. b (*supr.* γε) Par. d h, γρ. Harl. a: γε Ω. 78. ταλαύριον JR. 84. τὰς J Syr. || ὑπίσχεο Ar. Ω: ὑπέσχεο GPRS Syr. Harl. a: ὑπέσχετο J. 85. πολεμίξην: πτολεμίξην A: πτολεμίξην U: πολεμίξην Ω. 89. Νῦν om. Syr.: δὴ DG. || πρῶτον CQ. 91. ὑμετέρησιν U.

72. σῶκος, here only (but as a proper name in A 427). The rare verb *σῶκεῖν* (Trag.) seems to indicate that it means *strong*, but this of course is uncertain. Ἑρμῆς, the contracted form is found four times in *Od.* but not elsewhere in *Il.* Cf. Ἑρμέαι E 390; elsewhere only Ἑρμείας.

74. For the language of the gods see note on A 403. As there suggested it is possible that both forms may be attempts to Hellenize a foreign name of difficult pronunciation like *Καμννῆ*; and in that case it might be surmised that Σιμοεντ- was also another rendering of the same stem.

77. ἑ, so Ar.; most mss. γε, and it may be questioned if this is not right, as the pronoun, though it seems to be needed, is in the wrong place (*H. G.* p. 337. γὰρ Fe μάλιστά γε?).

78=E 289; for ταλαύρινος see note on H 239.

83-85. Compare N 219-20, Θ 229-33.

85. The fut. πολεμίξην is on the whole superior to πολεμίξειν, as the fut. is usual after verbs of promising (e.g. N 366). The present is however quite defensible, see note on Γ 28, and the very similar K 39-40 ὑπόσχηται τόδε ἔργον . . σκοπιαζόμεν: in both these instances the infin. is epexegetic of the subst. and therefore less directly dependent on the verb. See also Lendrum in *C. R.* iv. 100.

90. This story is alluded to again by Achilles, 187-94. It was related in the *Kypría*, as appears from the abstract of Proklos (*Dind. Schol. in Il. i. xxxvi. 12*), κάπειτα (Ἀχιλλεὺς) ἀπελαύνει τὰς Αἰνείου βίας, καὶ Λυρνησὸν καὶ Πήδασι πορθεῖ.

πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαίψηρά τε γούνα.
 ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἥδ' ἐκέλευεν 95
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
 πρὶν χρὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεὸς περ 100
 ἴσον τείνειεν πολέμου τέλος, οὐ κε μάλα ῥέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι."
 τὸν δ' αὖτε προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·
 "ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὐχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
 ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
 ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ."
 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶι.

93. ἐνώρσε T. 95. ἡδ' ἐκέλευεν D Mor. Mosc. 2. 98 om. D. 99.
 ἄλλων G. || τοῦ γ': τοῦδ' CQ. || ἰεὺς ACGQU Syr.: ἐν ἄλλωι ἰεὺ χωρὶς τοῦ σ A. ||
 πετατ' P. 100. διελεῖν A (γρ. διελεῖμεν) CGQ. 101. τείνειε CDPR. ||
 πολέμου R. || κε ACTU Harl. a: με καὶ P: με κε R: με Ω, γρ. Harl. a. ||
 ῥεῖα GPR. 103. ἀνδρῶν ἀγαμεινῶν Syr. (σιγρ. εκασεργος απολλων). 110.
 ἐπνευσε U. || μέγα μένος P.

93. Van L. reads ἐνώρσε with T, comparing ἐν μένος ὤρσε Θ 335; similarly Ξ 522, Σ 218, Τ 110.

95. φάος, *salvation*; see Z 6, Π 39.

96. Λέλεγας, the inhabitants of Lyrnessos; see K 429, Φ 86.

98 = E 603. See note there, and add Fick's conj. *πάρα εἰς*.

99. καὶ ἄλλως, 'even without the assistance of a god,' just as in I 699, where see note. It thus has a specific instead of a general reference, and differs from the same phrase in A 391, which should be compared.

101. For the metaphor in τείνειεν see on H 102, N 358. τέλος instead of πείραρ seems to shew that the physical idea of 'rope-end' is passing into the abstract 'issue.' οὐ κε is rather better supported than οὐ με. In either case it

is best to read νικήσει' with Bentley, not νικήσει, as the whole tone of Aineias' words requires the opt. in the apodosis, while the mood can be used without κε, H. G. § 299 f. The confidence of the fut. indic. is not in place here as in I 386 (q.v.). οὐδ' εἰ (102) is not to be considered a second conditional protasis at all; it is added independently, and does not affect the question of νικήσει. P. Knight reads οὐ κε με ῥεῖα; cf. P 462. The elision of the ε of -ειε, which is practically forbidden in Attic, is rare in H.; but see λ 585, 591 and note on B 4. παγχάλκεος, i.e. *invulnerable*. The metaphor in χάλκεον ἦτορ B 490 is different.

109. λευγαλέοις, *sonny*, contemptible, as I 119. ἀρειῇ, see on P 431. Here there is no question that the word means 'abuse.'

οὐδ' ἔλαθ' Ἀγχίσαο παῖς λευκώλενον Ἥρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 ἢ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπε·
 “φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη,
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνείας ὃδ' ἔβη κεκορυθμένος αἴθοπι χαλκῶι
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτροπόωμεν ὀπίσσω
 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ
 παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῶι
 δυνέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἱ δ' αὖτ' ἀνεμῶλιοι αἰ τὸ πάρος περ
 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.
 πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιώωντες
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρῳέεσσι πάθῃσι
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσά οἱ αἶσα
 γεινομένῳ ἐπένησε λίνῳι, ὅτε μιν τέκε μήτηρ.

114. ἢ δ' ἄμυδις καλέσασα θεοὺς βρεῖα ζῶοντας Zen. || καλέσασα : στήσασα Ar. ||
 μετὰ : κατὰ Par. e. 115. φράζεσθαι Q. || ποσειδάων PR Harl. a Cant. 116.
 ἡμετέρησιν JP¹ Eust. : ἡμετέροισιν Q. 117. αἰνείας δ' J. 119. ἀποτροπόωμεν
 S : ἀποτροπώμεν GJ : ἀποτραπώμεν Q : ἀποτροπώμεν Ω. 120. ἢ : εἴ (J *supr.*)
 RS (*supr.* η) Vr. b. 125–28 ἀθ. Ar. 125. δ' : τ' U. 126. πάντες Lips.
 127. ἄσασα : ὄσασα L.

114. Ar. rightly objected to Zen.'s reading of this line (see above) that ἢ = ἔφη is used only after the speech to which it refers, not as an introduction. θεοὺς from what follows can refer only to the Greek gods, Poseidon and Athene. The insertion of the prologue to the Theomachy (see Intr.) has probably suppressed some passage which made this clear. We should naturally suppose it to mean all the gods with whom we were dealing in 67–74. Cf. also 149.

115. ὃδ' ἔβη, *here cometh*, as E 175.

119. ἀποτροπόωμεν (for -ῶμεν), see on O 666. Notice the different tones of command in παρσταίη . . . δυνέσσω : *let us turn back . . . or one might stand by . . . he must not fail.*

120. αὐτόθεν, *from the spot*, as we say 'on the spot'; the local meaning carrying with it the temporal, as is shewn by ἔπειτα, *thereafter* (as an alternative).

122. δυνέσσω, *fail*, elsewhere always (except in the part. δυνόμενος A 134, X

492 = *in need*) takes the gen.; hence Köppen's θυμοῦ for θυμῶι is highly probable; see Γ 294, N 786, η 73 etc.

125–28 were athetized by Ar. as contradicting the words of Zeus in 26; the danger is not that Achilles may be defeated, but that he may be irresistible. There is some ground for this as the text stands; but the difficulty disappears when we recognise that this part is entirely independent of 1–74 in origin, and that the πάντες here are the gods on the Greek side only. If we took it to mean the whole army of 67–74, it would of course be untrue to say that they had all come down to help Achilles; and 123–24 would, in the presence of the opposition, be intolerably rude and provocative. There is a marked resemblance in phraseology, though none in content, between the whole passage and η 195–201.

128. For the metaphor of the thread of life cf. Ω 210, η 198; and for γεινομένῳ = *γενόμενῳ*, *at birth*, note on K 71.

εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."

τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
"Ἥρῃ, μὴ χαλέπαινε παρέκ νόον· οὐδέ τί σε χρή.
οὐκ ἂν ἐγὼ γ' ἐθέλοισι θεοὺς ἔριδι ξυνελάσσαι
[ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν]· 135
ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.
εἰ δέ κ' Ἀρῆς ἀρχῶσι μάχης ἢ Φοῖβος Ἀπόλλων,
ἢ Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νείκος ὀρεῖται 140

130. ἐναντίβιον Q: ἐναντίον P. || ἔλεοι P. 131. χαλεπὸν D. 135 om.
CD¹PQRT Vr. b d, *Lips.*^t Cant.^t Harl. a^t: νόθος Gm. 136. καθεζώμεσθα GPQRU.
137. ἡ σκοπιήν JL (*surpr.* c) R: εἰς σκοπιήν P. || μελήσει Q (*surpr.* ei). 138.
ἀρχή(ι)αι Zen. A^mJPR(S?)U² Harl. a (*surpr.* ω) Cant. Par. a c f g j and ap. Did. ||
ἡ: ἰδὲ S. || γρ. εἰ δὲ κεν ὥς ἀρχῶσιν ἄρης καὶ φοῖβος ἀπόλλων Sch. T. 139.
ἀχιλῆα R. || ἀχιλῆα σχῶσι U. || οὐκ: οὐ* P (κ *in ras.*). 140. αὐτόθι C:
αὐτόφι Ω. || ὀρεῖται ap. Eust.: γρ. ἐτύχεν Schol. P (ἔν' ἡι, εὐθέως ἐκείνων
ἀρξαμένων τῆς μάχης, καὶ ἡμῖν ἐγένετο μάχη).

129. On εἰ . . οὐ, with indic., see note on Δ 160. ὁμφῆς does not necessarily mean an open communication; it implies perhaps rather *inspiration*, an unconscious impulse or feeling, in γ 214-15 ἢ σέ γε λαοὶ ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ, with M. and R.'s note. Such inspiration in the form of a dream is called an ὁμφή in B 41. There is however no mention of anything of the sort here till we come to the explicit words of Φ 288 ff.

131. χαλεποί, *dangerous, hard to endure*. The infin. φαίνεσθαι is added loosely, *for their appearing openly*, cf. Φ 482, A 589 ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι, and other instances in *H. G.* § 232. ἐναργεῖς, cf. γ 420 Ἀθήνην, ἣ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν, π 161 οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, η 201, and Virg. *Aen.* iv. 358 *ipse deum manifeste in lumine vidit*. Fick, to avoid the contracted termination, writes ἐναργές, assuming a wrong trans-literation of the original -ΕΞ.

133. παρέκ νόον, see on Ω 434.

135. The evidence of mss. shews that this line was adapted from Θ 211 at a very late date; though the presumption

in the case of that book is generally the opposite.

136. ἔπειτα, 'in consequence of what I have said,' cf. Ω 290.

137. ἐκ πάτου, *the beaten track*, as πάτον ἀνθρώπων ἀλείων Ζ 202. For the second half of the line see note on Z 490-93, where ἀνδρεσσι is opposed not, as here, to gods, but to women.

138. ἀρχῶσι, the σχῆμα Ἀλκμανικόν, for which see note on E 774. The constr. is however particularly harsh here as the two nominatives are connected by the disjunctive ἢ instead of the καὶ which we should have looked for. This may be implied as a variant in the statement of An. that Ar. had ἦ. It is however a question if we should not read ἀρχῆσιν with Zen. This may have been altered to suit the following lines, where the plur. verbs are more natural as they follow both nominatives. The variant ἰδὲ is not very probable.

139. Here again οὐκ follows εἰ, but in this case goes closely with εἰῶσι, as in the other instances where the verb is in the subjunctive; *H. G.* § 316 ad fin.

140. παρ' αὐτόθι, see note on M 302. Here αὐτόθι has almost universal support.

φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὅτ'ω
 ἄψ ἔμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγουριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίηφι δαμέντας."

ὥς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλέαιτο,
 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίουδε.
 ἔνθα Ποσειδάων κατ' ἄρ' ἔξετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο· 150
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης
 ἀμφὶ σέ, ἥϊε Φοῖβε, καὶ Ἄρηα πολίπορθον.
 ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
 βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέρω, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

141. διακρινθέντας J : διακριθέντας CDPQRTU Cant. Mor. 142. μεθ' :
 καὶ J. 143. ὑμετέρης U. || ἀναγκαίηφι H, γρ. A : ἀνάγκηφι J : ἀνάγκης
 ἴφι Harl. α *supr.* : ἀναλκῆιφι Par. α f : ἀνάγκη(ι) ἴφι Ω. || δαμέντες D. 147.
 ὑπεκ ρά φυγῶν R. || ἀλέοιτο DGT : ἀλένται Bar. Mor. : ἀλέατο C : ἀλέσαιτο η
 ἀλέοιτο Eust. 148. σεύετο DQR : σεύοιτο Harl. α, Vr. A : σεύατο U. 150.
 ὥμοις νεφέλῃν ἄρρηκτον Q. 151. ἐπ' : ὑπ' Q. 152. σέ, ἥϊε : γρ. c' ἰάτε X.
 153. ἐκάτερθε : ἀπάνευθε S Vr. d : ἀπάτερθε J. || καθήατο PRS Bar. Mor.
 154. ἀρχομένου δὲ δυσηλεγέος Q. 155. ὤκνεον T and κατ' ἐνία Did.

141. διακρινθέντας, *separating* : the regular word to express the end of a decisive battle. See 212 below, Γ 98, 102, σ 149 etc.

143. ἀναγκαίηφι, though it has hardly any support, is clearly preferable to the vulg. ἀνάγκη ἴφι, of which ἀνάγκης ἴφι is doubtless a conjectural improvement. It is a question however if ἀναλκ(ε)ῆσι is not better than both, *beaten by their own feebleness*, as Z 74, P 320, 337.

145. The legend, which is evidently a familiar one, is quoted by Schol. A and Apollodoros (ii. 5. 9) from Hellanikos. Poseidon, when defrauded by Laomedon of his hire for building the walls of Troy (Φ 446-57) sent a sea-monster to ravage the land. Laomedon, in obedience to an oracle, exposed his daughter Hesione to be devoured by the monster, but promised his immortal horses (E 640) as a reward to any who should slay it. This was done by Herakles, with the protection of a wall built for him by Pallas ; but Laomedon deceived him, giving him only mortal horses. This is of course a version of the

Perseus legend. ἀμφίχυτον, *of heaped-up earth*, cf. χυτὴ γαῖα Z 464, etc.

147. τὸ κᾶτος, this use of the article to denote 'well known' is very rare in H., except with a very few nouns. Instances such as this are confined to late passages in the *Il.* ; see *H. G.* § 261. 3.

148. μιν, Herakles ; the subject of σεύατο being κῆτος. For the trans. use of the aor. mid. cf. Γ 26, A 549, O 272.

149. θεοὶ ἄλλοι here evidently includes only the Greek party, cf. 114.

152. ἥϊε, see on O 365.

154. δυσηλεγέος here and χ 325 only in H. (Hes. *Theog.* 652, *Opp.* 506). Like πανηγέος (for which see note on Θ 70) it is best referred to ἄλγος, with the ε developed from the liquid as in ἀλεγείνός. The η is an instance of the vowel-lengthening which is peculiarly common at the joint of a compound ; as in δυσηχής, which is identical in sense (see note on B 686).

155. κέλευε is best taken, with Hentze, absolutely, *was supreme over them*, as ταμίης πολέμοιο. Cf. the use of κελεύων in A 65, N 91. The ordinary explana-

τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῶι,
 ἀνδρῶν ἥδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσι
 ὀρνυμένων ἀμυδῖς. δύο δ' ἄνδρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιάδης καὶ διὸς Ἀχιλλεύς. 160
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦρην
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὡς
 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμῶσιν 165
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶων αἰζήων
 δουρὶ βάληι, ἑάλη τε χανών, περὶ τ' ἀφρὸς ὀδόντας
 γίνεται, ἐν δέ τέ οἱ κραδίηι στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170

156. λάμπετο Ar. [H]: ἐλάμπετο Ω. 158. γρ. καὶ ἀμυδῖς δὲ δύο ἄνδρες· ἴν' ἦι, ὁμοῦ δὲ δύο ἄνδρες ἐξεναντίας ἀλλήλων Schol. X. 159. ἀμφοτέρω G. || ὠρμαῶτε U. 160 om. Bar. . placed before 159 in Syr. Cant. || τ' om. PR. || ἀχιλλεύς: ὀδυσεύς D. 162. κόρυθα βριαρῇ Zonar. Lex. || αὐτὰρ CQ. 163. τίνασσε δὲ: γρ. τινάσων Schol. PX. 164. ἐναντίος ἄλλος Q. 166. ἀγρότεροι R. || κρειῶν ἐρατίζων PR: γρ. ὁ δὲ πρῶτον μὲν ἀτίζων P (man. rec.); cp. A 551. 169. γίγνεται L Syr. || ἄλκιμον: ὀβριμον Syr. 170. οὐρῇ τε R: οὐρῇ τε P. || ἰσχίον Longin. de Subl. 15. 3. || γρ. ἀμφοτέρωσσε ἐν τισιν οὐ φάυλως Did.

tion, though Zeus enthroned on high had bidden them (to fight), is unsatisfactory, because it requires us to take ἡμενος ὑψι as a standing epithet=ὑψίζυγος, which it can hardly be (cf. π 264 ὑψί περ ἐν νεφέεσσι καθήμενός); and also because Zeus had not commanded them to fight one another.

156. καὶ λάμπετο χαλκῶι, a parenthesis, the following words being in apposition with τῶν. κάρκαιρε, only here in Greek; an imitative word (like our 'creek') of the same class as: βαμβάλω, μορμύρω, γαργαίρω.

158-60. Cf. N 499-500, Z 120. It will be noticed that the combat is introduced as though it were a casual meeting, and had not been prepared in 79-110.

161. ἀπειλήσας, notice the force of the aor.; 'strode on with (a word or gesture of) defiance' (Monro).

164. It has been justly remarked that the following long simile is the most finished, as it is certainly one of the

finest, in Homer. It stands out from the context as do some of the remarkable similes in M.

165. The καὶ continues the emphasis on σύντης (cf. A 481), and the sense is fairly given by 'consequently'; it is thus very similar to the καὶ in A 249, q. v.

166. ἀτίζων, *heeding not*, here only in H. and quite an exception to the ordinary formation of compounds with ἀ-. It is, however, not to be condemned on that ground, as it is freely used by the Tragedians. Compare also ἀτίω in the same sense. δῆμος, *village*, see note on δῆμον ἀρίστω A 328. For the concord of the plur. part. with the collective sing. cf. Σ 604 ὄμιλος τερπόμενοι.

170. Schol. B records the old belief that the lion ἔχει ὑπὸ τῇ οὐρᾷ κέντρον μέλαν, ὡς κεράτιον, δι' οὗ ἐαντὸν μαστίζει ὑφ' οὗ νυττόμενος πλέον ἀγριοῦται. So also *Scut. Her.* 430-31 γλαυκῶων δ' ὅσσοις δεινὸν πλευράς τε καὶ ὠμούς οὐρῇ μαστίων ποσσὶν γλάφει.

μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκιῶν δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνηι
 ἀνδρῶν ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·
 ὥς Ἀχιλλῇ ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “Αἰνεία, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
 ἔσσης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισι
 τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
 οὐ τοι τούνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.

175

180

171. **μαστίετ'** RS. || **ἐέ**: **έ** Q: **αιέ** D: **αιέν** (P *supr.*) RS: **αιεί** Vr. A. || **μαχέσσαι** ACPQ Harl. a, Bar.: **μάχεσθαι** RST. 172-73 *om.* Q. 178. **τί νυ** PR. || **ἀπελθῶν** (A *supr.*) P Harl. a. 180-86 *ab.* Ar. 180. γρ. καὶ ἀνασέμεν X. 181. **τῆς**: **τῆς** P (*supr.* τ). || **αὐτὰρ** JR. || **ἔμ'**: **μ'** Vr. A. || **ἐξεναρίξεις** JQS Bar. Mor. . **ἐξεναρίζῃς** Vr. A.

171. On **ἐέ**, the emphatic form used in reflexive sense, see N 495.

172. **γλαυκιῶν**, so also *Scut. Herc.* 430 **γλαυκιῶν ὄσσοις δεινόν**, evidently = *glaring*, with *bright eyes*, cf. A 206. But Quintus seems to have taken it to mean *blinded* (cf. **γλαῦκωμα** = opacity of the eye-ball), xii. 408 **ὄφθαλμοι . . δυσαλθέα γλαυκιῶντες**, in a gory description of the blinding of Laokoon.

178. **τόσσον πολλόν** must go together, in the sense so *much*. This use of **τόσσον** with adjectives (which is regular in modern Greek) is rare, except in the case of comparatives. There are, however, a few cases, cf. ο 405 **οὐ τι περιπληθὺς λίην τόσον**, *not so very populous*, δ 371, φ 275, 370 **τόσον αἷτιος**. **τοσοῦτο** is similarly used by later writers. The peculiarity of the phrase is that **πολλόν** is pleonastic, as **τόσσον** itself includes the idea of quantity. But this pleonasm serves to emphasize the idea of the very great distance, and so heightens the sarcasm. **ὀμίλου** may be construed in two ways—(1) as an ablative, *sallying against me so far forth from the throng*; (2) as gen. after **τόσσον πολλόν**, *traversing so large a part of the army*. For the use of the gen. in (1) cf. **σταθμοῖο διέσθαι** M 304, and σ 8 there quoted. This gives the most vigorous sense (cf. **ἐρχόμενον προπάροιθεν ὀμίλου** Γ 22), and suits the common use of **ἐπελθεῖν**; but the constr.

would be more natural if we read **ἀπελθὼν** with P. This regularly takes the gen. in H. (Ω 766, β 136, τ 223, ω 310). **ἐπελθεῖν** in most cases means *come upon*, *attack*; but the sense *traverse* can be supported by Σ 321 **ἀγκε' ἐπῆλθε**, δ 268 **ἐπ. γαῖαν**.

179. **ἔσσης**, *hast taken thy stand*, as P 342 **πολὺ προμάχων ἐξάλμενος ἔστη**.

180-86 were athetized by Ar. **ὅτι εὐτελεῖς εἰσὶ τῇ κατασκευῇ καὶ τοῖς νοήμασι**, καὶ οἱ λόγοι οὐ πρέποντες τῷ τοῦ Ἀχιλλέως προσώπῳ. But the same objections might be urged against the whole of this dialogue.

180. Aineias' pretensions to the crown are explained in 213-41. See also note on N 460. **Τρώεσσι** is locative, as usual, the gen. **τιμῆς** being used of the thing ruled over, e.g. ω 30 **τιμῆς ἥσπερ ἄνασσε** (see H. G. §§ 145. 7, 151 f); *to be master of Priam's dignity among the Trojans*. **τιμῆς τῆς Πριάμου** is a late construction; see H. G. § 260 g; the other instances are all in *Od.* or I, K, Ψ.

183. **ἀεσίφρων**, also Ψ 603, φ 302, Hes. *Opp.* 335, and **ἀεσίφροσύνη** ο 470, Hes. *Th.* 502. The word has generally been referred, since Buttmann, to **ἀάω**, from φ 302 where **φρεσὶν ἀασθεῖς** and **ἀεσίφρονι θυμῷ** occur together. It should then be **ἀασίφρων**, which is given in *Ap. Lex.* 2. 7. Buttmann explains ε for α

ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
αἶ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν.
ἦδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
ἦ οὐ μέμνηι ὅτε πέρ σε βοῶν ἄπο, μούνον ἔοντα,
σεῦα κατ' Ἰδαίων ὁρέων ταχέεσσι πόδεσσι
καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζεο φεύγων. 190
ἔνθεν δ' ἐς Λυρνησὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληϊάδας δὲ γυναικάς, ἐλεύθερον ἡμαρ ἀπούρας,
ἦγον· ἀτὰρ σέ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σ' ἐρύεσθαι ὀτομαι, ὥς ἐνὶ θυμῷ 195
βάλλεαι· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθύν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνων."

184. **ΤΟΙ :** **COI** L. || ἄλλον J. 185. **ΚΑΛὸΝ :** ἐσελὸν A (γρ. καλὸν) CQ Bar. Mor. 186. **ΚΤΕΪΝΕΙΣ** DQ. || **Τὸ :** τὸδ' L Bar. : τόδε P Lips. || **ῥέξει** H² : ῥέξειν Q : ἔρδειν L : ἔρπειν Bar. 187. **Φόβῃς** ACGQT. 188. **ΜΕΜΝΗC'** Bar. || ὅτι H. || ἄπο : ἐπι Aph. Rhianos Chia. 190. **ΜΕΤΑΤΡΟΠΑΛΙΖΕΟ** A[H]PR : ΜΕΤΕΤΡΟΠΑΛΙΖΕΟ Ω. 191. **ἔνθεν :** κείθεν Strabo xiii. 607. 192. **ΚΑΘΟΡΜΗΘΕΙC** Q. 195-98 *ab.* Ar. 195. **c' ἐρύεσθαι** PQR : ἐρύεσθαι Ar. S King's : c' ἐρύεσθ' D : **ce** ῥύεσθαι Par. b. : **ce** ῥύεσθαι Ω(?). 197. **ἐμοῖο** PQ Vr. b. 198. **ΤΙ :** **τε** R.

as an analogical formation due to forms like ἀλφεισβόιος, ταμείχρως, φαείμβροτος. But here the derivation hardly suits the sense, as φρεσὶν ἀσθεῖς should imply a definite 'blinding' of the mind,⁷ hardly a state of incapacity, which the context requires. It is therefore quite possible that the old derivation from ἄημι may be right, cf. Φ 386 διχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, and φρένες ἡερέθονται Γ 108. The word will then mean 'blown about,' 'volatile,' in mind, weakened in will by old age. (The weak stem *ā-Fe-*, root *vē*, is not elsewhere found, but must have existed, G. Meyer *Gr.* § 34. 1.)

184-85. See Z 194-95.

186. **Δέ c' ἔολπα** sins against *F* and rhythm (*H. G.* § 368. 2); *σε* *FéFolpa* however corrects both offences.

187. **φόβῃς** has strong ms. support, and may be defended from post-Homeric use : see on I 329.

188. See note on 90. *ἡ Παναοῦ καὶ (ἡ) Ἀριστοφάνους* "βοῶν ἐπι," οὐκ ἀχαρίτως . . ἐν τῇ Χίαι "βοῶν ἐπι" Did. But in this sense *ἐπί* seems to take the dat.

only, Z 25 πομαίνων ἐπ' δεσσι, etc. **ΜΕΜΝΗΙ**, i.e. *μέμνη*, see on O 18. The variant *μέμνησ'* is also defensible. **ἦ οὐ**, οὐ Brandreth, see E 349.

193=Π 831.

194. Heyne justly remarks on the lightness with which the names of gods are used as mere forms of speech; in three lines Achilles asserts that Aineias was attacked 'with Zeus' aid,' and that 'Zeus saved' him.

195-98 were athetized by Ar. on the ground that the last three lines are wrongly borrowed from P 30-32; he rightly urged that there Menelaos tells Euphorbos to retire because his only aim is to get the body of Patroklos, whereas here Achilles has come into battle to wreak his vengeance, and should not be willing to let his first antagonist escape. But here again the vice is inherent in the whole scene. **ἐρύεσθαι** is perhaps best taken as fut., though the pres. is quite possible, *is now protecting thee*; cf. I 248, K 44. It is practically indifferent whether we read *σε ῥύεσθαι* or the text, as *ῥύεσθαι* has both *ῥ* and *ῥ*.

τὸν δ' αὖτ' Αἰνεΐας ἀπαμείβετο φώνησέν τε·
 “ Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς 200
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων,
 ὄψει δ' οὐτ' ἄρ πω σὺ ἐμοὺς ἴδες οὐτ' ἄρ' ἐγὼ σοὺς. 205
 φασὶ σὲ μὲν Πηληϊὸς ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύνῃς·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσηο
 εὐχόμεαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσὶ γε νηπυτίοισιν
 ὦδε διακρινθέντε μάχης ἐξαπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδήϊς
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον ἄρ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215

200. **μ' om.** S. 201. **δαΐδισσσαι** (A *supr.*) Vr. b. 202. **μυθέσσαι** R.
 205–09 **ἀθ.** Ar. 205. **πώς** U. 207. **δ' : τ'** ACJPU Mor. (P¹ had **τε** **θέτιδος**,
 altered to **τ' ἐκ θ.** *man. rec.*). || **ἀλοάδνης** Harl. a (*γρ.* **ἀλοσύδνης**). 210. **ἑταροί**
 CDR : **ἑτερόν** U. || **κλαύσεται** Q. 211. **γε : τε** Bar. 212. **διακρίεντες** CGJQR² :
διακρίεντες HPR¹ : **διακρινέεντες** Lips. 215. **ἄρ** (A *supr.*) PS Vr. d : **αὐ** Ω.

200. **νηπύτιος** = *in-fans* (νη-, ἥπυ-ω) ; a word occurring eight times in T and Φ, and else only in N 292 = T 244.

202 = 433. **ἡμὲν . . ἅδε** imply an antithesis. **αἴσυλα** therefore can hardly be the right word ; we want **αἴσιμα** (Düntzer), as well abuse as seemly speech. The phrase thus becomes a dignified rebuke. For **αἴσυλος** see note on **ἀήσυλος** E 876 ; the word recurs in E 403, Φ 214, β 232, ε 10, always in the sense *ἀδικος*. Ruhnken long ago conjectured **αἴσιμα** for **αἴσυλα** (*ἄρμενα* M) in *Hymn. Merc.* 164.

204. **πρόκλυτα**, heard in old times ; or perhaps lit. *heard forwards* = handed onward by oral tradition, and so *widespread*.

205–09 were athetized by Ar. **οὐκ ἀναγκαῖα τὰ δι' αὐτῶν λεγόμενα, κατὰ τὴν γενεαλογίαν ἀμφοτέρων γινωσκόμενων**. This is insufficient ground for condemnation in a passage like the present.

207. **ἀλοσύδνης**, a word recurring only δ 404 **φῶκαι νέπιδες καλῆς ἁλοσύδνης**, a passage which throws no light on the present. Hesych. has **ὑδναί· ἔκγονοι**, but that is probably only an attempt to

explain the word, which was presumably written as two, **ἁλός ὕδνης**. It was, however, accepted in Alexandrian times ; as Kallim. has **Ἰδοτασοῦδνη** as the name of a Nereid. It is possible that **ὑδν-** may be the same as the stem **υδα-** for **υδν-** (G. Meyer *Gr.* § 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination -η.

208–09 = E 247–48.

210. **ἑτεροί**, one pair or the other.

213–14 = Z 150–51, q. v.

215. With great hesitation I have read **ἄρ** for **αὐ** of the vulgate, which may have slipped in from 219. **αὐ** cannot introduce a narrative, and if correct is evidence of some dislocation. But it cannot be used as evidence that 215 is the beginning of a genealogy imported bodily from some extraneous source, as has sometimes been done, for it seems clear that wherever it stands it can never have been anything but an introduction ; the ascending line can have gone no higher, and **πρῶτον** shews that it cannot have been one of

108-10 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πῶ Ἴλιος ἱρή
 ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤικεον πολυπίδακος Ἰδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων.
 τοῦ τρισχίλῳ ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.
 τῶν καὶ Βορέης ἡράσσατο βοσκομενῶν,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτη·

220

216. κτίζε G. 218. πολυπίδακος (Ar. ? cp. on 59) AC³PRU Mor. (Harl. a *supr.*): πολυπιδάκου Ω, A^m. 222. πῶλῃσιν Harl. a. || ἀταλοῖσι(n) PR Bar. Vt. b: ἀπαλῆσι G: ἀπαλοῖσιν Q Vt. A. 223. ἡράσατο S. || After this line Cant. Harl. a add ἐν μαλακῶι λειμῶνι καὶ ἄνεσιν εἰσιρρινοῖσιν (= Hes. *Theog.* 279): this is added by C (*man. rec.*) S^mU^m after 224. 224. τινὲς γρ. ἵππῳ δ' εἰσάμενος ἐμίγη φιλότῃ καὶ εὐνῇ Sch. A.

a series of genealogies of sons of Zeus. On the whole it seems probable that the speech was composed as we now have it, and that the genealogy is the kernel of this 'Aeneid,' to which the rest is written up. The wearisome repetitions of 'let us not waste time on words' in 200-2, 210-12, 244-58 can only be excused by the existence of some such long digression as 215-41. This does not exclude the possibility of the genealogy being taken from some earlier 'Hesiodic' source; but the existence of 219 ff. makes this unlikely.

217. The strongly-marked alliteration only shews how little stress can be laid upon any supposed design in such phenomena.

218. ὑπωρείας, a word used several times by Herod., and quoted by Plato, *Legg.* 681 E, 702 A τὰς τοῦ Δαρδάνου ὑπωρείας τε καὶ τὴν ἐπὶ θαλάττῃ κατοίκισιν. We cannot say whether it embodies a real local tradition, or is merely an ancient speculation as to the development of cities. It must in any case be taken to mean the low hill-country which fringes Ida, not as we should expect the point at which the mountains first rise from the plain; for the latter was the actual site of Ilios and is therefore expressed by ἐν πεδίῳ. But even this phrase does not seem quite natural. It certainly suits Hissarlik better than Bounarbashi, for at the former site the lower town at least, as distinguished from the Akropolis, may have extended to the actual plain. Monro aptly quotes a parallel from the action of the Sikeli

Duketios in Sicily: τὰς μὲν Νέας, ἥτις ἦν αὐτοῦ πατρίς, μετώκισεν εἰς τὸ πεδῖον, καὶ . . . ἔκτισε πόλιν ἀξιόλογον, ἥν . . . ὠνόμαζε Ἰαλικὴν (Diod. Sic. xi. 88. 6).

219. The appearance of the purely Attic hero Erichthonios in a Trojan genealogy is startling. Fick has suggested with great probability that the passage is of Attic origin, and dates from about 610 B.C., when the Athenians were endeavouring to gain a footing at Sigeion; we know from Strabo (xiii. p. 604) that they claimed kinship with the Trojans on the ground of this community of mythical ἀρχηγέται, and it is quite possible that political considerations may have brought this passage into the text. Fick therefore joins 219 to 230, reading Δάρδανος αὖ τέκετο Τρῶα Τρώεσσι Φάνακτα, and remarking that the divine horses were given acc. to E 265 not to Erichthonios but to Tros. But it is quite conceivable that the whole genealogy is of a piece, and was introduced whole with the remainder of the 'Aeneid.'

221. ἵπποι βουκολέοντο, a mixture of metaphor like οἰνοχρεῖ νέκταρ A 598 (and 234 below); so ἱπποβουκόλοι Eur. *Phoen.* 28.

223. The idea that mares could actually become pregnant by the wind was widely spread in antiquity; cf. note on II 150. Here, however, it is not necessary to see more than a mythological form of words to express extreme speed.

224. κυανοχαίτη, elsewhere of Poseidon only, see N 563. It seems to have no

αἶ δ' ὑποकुσάμεναι ἔτεκον δυοκαίδεκα πάλους. 225
 αἶ δ' ὅτε μὲν σκιρτῶιεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶιεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπι ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἑριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
 Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γέμετο θνητῶν ἀνθρώπων.
 τὸν καὶ ἀνηρεΐψαντο θεοὶ Διὶ οἰνοχοεῖν
 κάλλεος εἵνεκα οἶο, ἣν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμὸν τε

225-26 om. U^t. 226. μὲν : δὴ (A *supr.*) Schol. Ap. Rhod. i. 184. 227.
 καρπῶν S. 228. δὴ : δὲ Ar. 231. ἀμύμονος HP Vr. b A, Mosc. 2. 232.
 Ἴλος GPRS Vr. d. 234. καὶ : κατ' ἔνια μὲν Did. || ἀνερῖψαντο P : ἀνερῖ-
 ψαντο U. 235. εἵνεκ' ἐοῖο Q. 236. Ἴλος GPRS Vr. d. || λαοδάμαντα U.

special significance for a horse. Hence no doubt the variant (see above) which is even less suitable.

227. Cf. Hes. fr. 143 (Rzach) of Iphiklos, ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν, οὐδὲ κατέκλα, ἀλλ' ἐπὶ πυραμίνων ἀθέρων δρομάσκει πόδεσσι καὶ οὐ συνέσκειτο καρπὸν (*ap.* Eust., and cf. Schol. T). ἀνθερίκων is commonly explained ears of corn like ἀθέρων (so Schol. A τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων). In later Greek ἀνθέρικος is used of the stalk or plant of the *asphodel*, and there is no reason why it should not be the same in this passage.

229. For ἐπι MSS. have ἐπὶ, taking ἄκρον apparently as an adverb, for which there is no analogy. It must be a substantive as λ 597, Ψ 339; but even so the use is doubtful, as neither of these passages supports the use of the gen. Hence Ahrens' reading, ἄκρον ἐπὶ ῥηγμῖνα, is very probable; the change will have been made to avoid the hiatus. This is of course the regular Greek use of ἄκρος. The gen. was evidently read by Ap. Rhod. i. 182 κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκον οἰδματος κτλ. Virgil's application of the thought to Camilla hardly needs quotation (*Aen.* vii. 808-11). For ῥηγμῖνος = *surf* without the usual connotation of *shore* cf. μ 214 κύπημισιν ἀλὸς ῥηγμῖνα βαθεῖαν τύπτετε.

231. Cf. Ξ 115, where a dat. is used in place of the gen. Τρωός.

234. καὶ refers to κάλλιστος, 'consequently,' as 165. Notice the variant μὲν. ἀνερῖψαντο is the reading of mss., but, as Döderlein has pointed out (*Gloss.* iii. 244), should be ἀνηρεΐψαντο, from ἀρεπ- = ἀρπ-(ἀζω) by *anaptyxis*. For this form we have the authority of one ms. (V) of Hes. *Theog.* 990, ἀναρεψαμένη for ἀνερειψαμένη or ἀναρεΐψαμένη of the rest (see Rzach ad loc.). Hence with the aid of the cognate form Ἀρέπναι (for which see note on Π 150) Fick has convincingly restored in υ 77 (α 241, ξ 371) Ἀρέπναι ἀνερῖψαντο, a clear case of the favourite *figura etymologica*, for the vulg. Ἀρπναι ἀνερῖψαντο. The word recurs also in δ 727. The sense *snatch up* can by no means be got from ἐρείπω. Whether ἐρέπτεσθαι is cognate is another matter. For a rather different form of the legend cf. *Hym. Ven.* 203-05. Aristotle (*Poet.* xxv. 14) notices the slight extension of meaning by which οἰνοχοεῖν is applied to nectar.

235 = ο 251. The line may be borrowed here, as the first half is tautological, and the second very weak after the more specific words of the preceding line. Ar. rejected the line in ο, and upheld it here. In both cases οφο refers to the object of the principal verb, not the subject, as it should.

Λάμπόν τε Κλυτίου θ' Ἰκετάονά τ' ὄξον Ἄρηος.
 Ἀσδάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅπως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἑσταότ' ἐν μέσσηι ὑσμίνῃ δηϊότητος. 245
 ἔστι γὰρ ἀμφοτέροισιν οὐεῖδα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο·
 στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.

238. ὅ: τ' P. 243. κάρτιστος DHR: κ' ὄχ' ἄριστος A^cQ Harl. d King's,
 ἐν ἄλλω A (as though the text had κάρτιστος, which is given in the margin).
 245. ἑσταώτ' Q. 247. ἐκατόνζυγος PR Harl. a b, Par. b c d g h. 248.
 τρεπτή H. || δέ: δέ τε DT.

238=Γ 147; it is likely enough that it may be borrowed here to systematize the genealogy of the house of Priam. The idea is carried out in O, where each of the three brothers is provided with a son (419, 526, 546, 576).

240. It will be seen that Hector and Aeneias are both fourth in descent from Tros; i.e. they are 'third cousins.'

242. This evidently alludes to Achilles' sarcasm about Aeneias' flight at Lyrnessos.

243. ὁ γὰρ ὄχ' ἄριστος Heyne, to explain the variant γὰρ κ' ὄχ' ἄριστος, where the κ' is meaningless. The lengthening of γάρ will be parallel to that of κεν just before—unless two such licenses in the line are considered too much (πᾶσιν, ὅπως κ' ἐθέλῃσιν van L.).

244=N 292, and see note on B 435.

245. Heyne remarks that the junction of ὑσμίνῃ with a gen. is quite unique in H.

247. The epithet ἐκατόζυγος (the variant ἐκατόνζυγος is excluded by the analogy of σύζυγος) evidently implies 'a ship bigger than was ever seen.' We hear indeed of ships carrying 120 men (B 570), but it is not to be supposed that each of these occupied an oarsman's bench. So far as we can judge, Odysseus' comparison of the Kyklops to the mast νηὸς ἐικοσόροιο (ι 322) implies that even this must have been a large size. So in Pind. P. iv. 245 ναὺς πεν-

τηκόντορος is a type of huge bulk. For ζυγά=rowsers' benches see ι 99, ν 21, νηὶ πολυζύγῳ B 293, M. and R. p. 540. ἄροιτο, bear, only here; ἀρνεύμαι elsewhere always=win. It looks as though there were a late confusion with αἶρεν (Hom. αἶρειν).

248. στρεπτή, exactly our voluble, capable of turning easily this way or that, and therefore of uttering words of every sort. For the other metaphorical use of the word see I 497, O 203.

249. The sense of νομός is obscure, and is not explained by the Hesiodian ἀχρεῖος δ' ἔσται ἐπέων νομός (Opp. 403), nor by Hym. Ap. 20 πάντῃ γάρ τοι, Φοῖβε, νομοὶ βεβλήσονται οἰδῆς (?). This may point to the 'field of words' as the sense, lit. the pasture-ground, the region in which they can find sustenance. With this metaphor Fäsi compares ἔπεα πτερόεντα, where words are conceived as winged creatures flying from man to man. The idea will then be that there is a wide region (of insulting thoughts) wherein words may be reared for the tongue—the range of insults is very wide. The scholiasts prefer to explain by νέμῃσις, 'the portioning out of words is abundant on either side,' which leads to the same result. But there is no trace of any sense of the noun in H. except pasture. The more familiar νόμος (law) is not Epic at all. (νέμειν = to divide; νέμεσθαι = to get divided, of land, to get as a lot; hence to inhabit, of men

ὀπποῖόν κ' εἵπησθα ἔπος, τοῖόν κ' ἐπακούσαιοι. 250
 ἀλλὰ τί ἦ ἔριδας καὶ νεῖκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
 αἶ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγυιαν ἰοῦσαι,
 πόλλ' ἑτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῶι μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχεῖναισιν."
 ἦ ῥα καὶ ἐν δεινῶι σάκει ἤλασεν ὄβριμον ἔγχος,

250. εἵποιεα P. || τοῖον καὶ P. 251-55 ἀθ. Ar. 251. καὶ νεῖκεα :
 ἐν ἄλλωι καὶ ὀνειδεα A. 252. γυναῖκες Vr. A. 255. πόλλ' ἑτέα τε :
 πολλά τά τε A^t (C¹?) Ven. B, Harl. d, King's : πολλά τ' ἐόντα Ar. (see Ludwig). ||
 καὶ : τὰ δ' αρ. Schol. A? || οὐκί R. 256. ἐπέεσσιν ἀποτρέψεις AC King's :
 ἐπέεσσιν κατατρέψεις Q. || ἀποτρέψεις Vr. A : ἀποστρέψεις JT Cant. Mosc. 2 (Harl.
 a supr.), Par. a b c e f g h j, γρ. A. 259. δινῶι A (Ar.?). || σάκει ἔλασ' Ar. || σάκε'
 Mosc. 2, Par. h. || ἤλασε χάλκεον DPRTU Par. e. || ὄβριμον C.

etc., as in l. 8 above, or *cultivate* land, and of animals to *graze*, trans. as ι 449, intrans. as O 631. A further extension is to *consume* B 780, Ψ 177, where the idea of land has completely vanished. Thus we have a wide range to choose from, and either *apportionment* or *pasturage* is in itself possible.)

250. Cf. Hesiod *Opp.* 721 εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσαιοι. For ἐπακούσαιοι with the rare term. -αισιν van L. reads ἐπακούσεις from [Plut.] *Vit. Hom.* 173. Heyne remarks that the absence of any conjunction makes the line look like an independent gnomic tag.

251-55. ἀθετοῦνται στίχοι πέντε, ὡς ἀκαιροὶ καὶ ὀχληροὶ προεξηρημένου τοῦ "ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα" (244). τοῦτο δὲ περιγράφοντός ἐστι τὸν λόγον . . καὶ τὰ λεγόμενα ἀνάξια τῶν προσώπων. καὶ παρὰ βαρβάρους δὲ ἐστὶ τὸ τὰς γυναῖκας προερχομένας λοιδορεῖσθαι ὡς παρ' Αἰγυπτίους An. The first part of this criticism is justified, but these lines are not the only ἀκαιροὶ καὶ ὀχληροὶ in the speech; even if we expel them as a later recension, with Ar., the repetitions are still far too numerous. The comparison to the women in the streets is indeed the most vigorous passage in the speech, and is quite as consonant with the manners of the heroic age, when women were comparatively free, as with those of the Egyptians. But the contracted νεικεῦσι

must be late; and ἔριδος πέρι θυμοβόροιο is almost like a travesty of the other passage where it occurs, H 301, Π 476, cf. H 210, T 58.

252. γυναῖκας, after the dat. νῶϊν, is 'attracted' by the absorbing influence of the acc. *cum infn.* construction. Cf. *H. G.* §§ 237, 240. The variant γυναῖκες may be right.

255. πόλλ' ἑτέα τε καὶ οὐκί, though acc. to Did. only the reading of inferior mss., is obviously better than Ar.'s πολλά τ' ἐόντα καὶ οὐκί with its clumsy order of words, which is only slightly improved if we read τὰ δ' for καί, as one of the confused scholia seems to imply. Besides, ἐόντα = *true things* is a phrase not to be paralleled in H. For the lengthening of the α of ἑτέα see on Σ 4. The word recurs in H. only as an adv. ἐτέον. καὶ τὰ, the false as well as the true.

258. γευσόμεθα, *make trial*, as Φ 61 δουρὸς ἀκωκῆς . . γεύσεται, ν 181 χειρῶν, φ 98 δίστου. But the word is more naturally used with a weapon than a man for its object. Cf. Pind. *P.* ix. 35 γένηται δ' ἀλκᾶς ἀπειράντων.

259. The scholia mention a reading δινῶι for δεινῶι, and explain it δινωτῶι, absurdly (cf. N 407); they give little warrant for attributing it to Ar., who however read σάκει ἔλασ'. The very harshness of this may be evidence of its originality.

σμερδαλέωι· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
 Πηλεΐδης· δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείηι
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείας,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὥς οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότ' Αἰνείας δαΐφρονος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσῇν, τῇ ῥ' ἔσχετο μείλινον ἔγχος.

260. σμερδαλέον G (H *supr.*) Cant. Vr. A : σμαρδαλέον S. || ἀκωκῇ GPQRST, and *ap.* Schol. P.X. 261. δὲ : μὲν T. || ἀπαι Par. e. || ἔο : οὐ Zen. 263. ῥέα διελεύσεσθαι Ar. P : ῥέα δι' ἐλεύσεσθαι Lips. : ῥεῖα διελεύσεσθαι RST Par. (c *supr.*) f : ῥεῖα θ' ἐλεύσεσθαι Ω. 265. δῶρα : ἐν τισι ἔπρα Schol. A. 267. αἰνείας P. || ὄβριμον CHPR. 269-72 *ab.* Ar. . προηθεοῦντο παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο Schol. T. 269. ἔλασσε : ἐλάσσε Autochthon *ap.* Eust., Par. b *supr.* || δ' ἄρ' : γὰρ PR. 271. ἐνδοθεν Q. 272. μείλινον : χάλκεον DGPR T (U¹?) Aristotle *Poet.* 25.

260. σμερδαλέωι in this emphatic place after δεινῶι is very weak. Perhaps we should read σμερδαλέον as adv., though with little support. Heyne conj. σμερδαλέον δὲ μέγ', which should be taken together, as in ι 395 σμερδαλέον δὲ μέγ' ὠμῶξεν, *terribly loud*. μέγα is in any case to be taken as adv. with μύκε. ἀκωκῇ is of course a possible variant for ἀκωκῇ, but it is the larger body from which the noise should come.

263. ῥέα διελεύσεσθαι, see N 144.

266. For ὑποείκειν Düntzer conj. ὑποείκει, as οὐ ῥηΐδι' ἐστὶν ὑποείκειν is evidently not a very natural expression. The slight irregularity is, however, quite intelligible after δαμήμεναι, and the analogy of K 403, P 77 is all in favour of the two infinitives.

268=Φ 165. Cf. *Scut. Her.* 415 οὐδ' ἔρρηξεν χαλκός· ἔρυτο δὲ δῶρα θεοῖο. The gold stands, as the most precious constituent, for the whole metallic facing of the shield. The plural δῶρα may be explained as referring to the collective sense of χρυσός, the parts of gold, as we might talk of a man possessing 'plate, presents from friends.' (The reference to the use of the plural of abstract words,

H. G. § 171. 4, hardly suits here, as δῶρα is used in its most concrete sense.)

269-72. These lines are spurious, as was perceived by Ar.; and Schol T says προηθεοῦντο δὲ καὶ παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο (the 'Sophists' are only here mentioned as Homeric critics, and the reading is suspicious). They are evidently inserted by some one who thought that the πέντε πτύχες of Σ 481 were formed by the different metals, whereas they were no doubt of hide. Even if the πτύχες were of metal the arrangement here given would be absurd, for the gold is hidden away in the middle where it would be neither useful nor ornamental. 268, as appears from Φ 165, needs no further expansion. Ar.'s explanation of the interpolation is curious. ἀθεοῦνται στίχοι δ', ὅτι διεσκευασμένοι εἰσιν ὑπὸ τινος τῶν βουλομένων πρόβλημα ποιεῖν. μάχεται δὲ σαφῶς τοῖς γνησίοις· ἄτρωτα γὰρ τὰ ἡφαιστότενκτα συνίσταται (An.); the passage was interpolated to support the views of some of those who had made a problem of the arrangement of the metals in Σ—a favourite *crux* mentioned by Gellius (xiv. 6), and discussed at

δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' εἴσῃν,
 αὐτὺν ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός, 275
 λεπτοτάτῃ δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ
 Πηλιάς ἤϊξεν μελή, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
 δέϊσας· ἐγχεῖν δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσση ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔσση, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς

273-74. δεύτερον αὐτ' ἀχιλεὺς μελὴν ἰουπτίωνα (μελὴν ἰουπτίωνι Heyne)
 ἀσπίδα νύε' εὐχάλκον ἀμύμονος αἰνείαιο Zen. (Sch. AT). 274. αἰνείαιο P.
 276. ἣ δὲ: ἡδὲ Q. 281. ἀλευάμενος U.

length by Porphyrios in Schol. B, and probably by Aristotle in his *Homeric Problems* (see below). Porphyrios held that the gold was the middle, Ar. that it was the outer, of the layers; and the latter, that he might not be accused of atheizing the lines because he could not reconcile them with his view (ὥνα μὴ δοκῇ λύσεως ἡπορηκέναι καὶ διὰ τοῦτο ἡθετηκέναι), gave as an explanation of the lines as they stood that the spear was stopped by the outer layer, not piercing it, but *bending back* the next layers, so that ἐγένετο κοιλότης, οὐ τρώσις, and two layers were 'driven through,' though the outer one stopped the point! Aristotle quotes 272 in an extremely obscure passage of the *Poetics* (xxv. 15), which is practically unintelligible, but probably points to a λύσις of the same sort.

273. Ar. objected to Zen.'s reading of the couplet (see above) that νύσσειν is only used of thrusting, not of casting.

275. πρῶτην, at the beginning, i.e. extreme edge, of the rim. Cf. Z 118, where *πυμάτη* means the same thing proceeding from the centre outwards, instead of as here from the circumference inwards. χαλκός here must mean the metal facing, like χρυσός above. This, like the hide, is made thinner at the edge, which is of less importance than the centre for defensive purposes.

276. ῥινὸς βοός, the body of the shield; ἐπέην, ἐπι- implies 'to back it up,' not of course that the hide was in front of the metal.

280. ἔσση ἰεμένη, was stopped in its eager course; so O 543, T 399. The

word usually requires a complement (gen., infin., or adv.), to indicate the object aimed at, as Φ 70 ἔσση ἰεμένη χροὸς ἀμειναι. But it is not safe to found any conclusions on this slight discrepancy. διὰ . . ἔλε, separated; this sense of διαιρεῖν is familiar in later Greek, but does not recur in H. ἀμφοτέρους, τὸν χαλκοῦν καὶ τὸν βύρσινον Schol. A, rightly no doubt—the metal facing and leather backing, which a blow at the edge would inevitably tear apart. κύκλους may be used of the 'figure-of-8' shaped Mykenaeen shield (see App. B, i. 1); but in so late a passage it is more probable that the author was thinking of the round shield. In any case this can have no bearing on the shape of Achilles' shield as described in Σ.

282. The expression *grief poured over his eyes* is unusual, but may be paralleled by δ 716 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον: compare also P 591 ἄχος νεφέλη ἐκάλυψε μέλαινα. The neglect of the F of Φοι is more suspicious; hence van L. and Platt conj. καὶ δὲ F'(oi) ἄχος χύτο (καὶ δ' ἄρ' G. Hermann), leaving us still to ask why sorrow should be the feeling of the moment. Bentley well suggested ἀχλὺς for ἄχος οἱ, thus restoring a quite Homeric metaphor, cf. E 696, II 344, T 321. We must then write *μυρίη* with Cobet, or take *μυρίον* as an adverb, cf. Φ 320. Possibly the latter may be right, in which case the apparent harshness of the construction may have led to the corruption of the passage. The whole clause is parenthetical, ταρβήσας recurring to the construction of ἀλευάμενος.

ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 ἔνθά κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἢ κόρυθ' ἢ ἐσάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξύ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείας,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδὸσδε κάτεισι,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τί ἦ νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μάψ' ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπέκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεύς

284. ἀπόρουσεν H. 286. δύο γ': δύο Bar. . δύ' Q. || ἄνδρες PR. 287
 om. A.^t 288. ἐπεσσύμενος QS (e corr.) T (supr. n) Cant., γρ. Mosc. 2. 289.
 λυγρὸν: λοιγὸν T. 292. μετὰ: κατα S. 293. μοι: μέγα J. 295 om.
 Cant.^t 296. τι: τις S. || χραϊσμήσῃ Q. 300. θανάτοιο J. 301. καὶ:
 κε Harl. a. || εἴ κεν D: εἴ περ Mor.

285-87=E 302-04, where see notes.

289. It is not clear whether τό οἱ . ὄλεθρον is an independent clause descriptive of the shield (*which had saved him*, viz. 268 above), or is to be included under the idea of contingency in the preceding and following clauses, κε being virtually supplied from them, *which would have in that case warded off*. The former seems preferable, as the relative τό is regularly used to introduce such subordinate descriptive touches. But the whole sentence, with its long chain of unrealised possibilities, is by no means in the Homeric manner.

293. The speech and action of Poseidon are as glaringly inconsistent with his attitude in the *Iliad* in general, and his recent speech (133-43) in particular, as are the words of 306 with that of Zeus. If Aineias is to be saved it should naturally have been by Apollo who urged him on, and is still in the field, or by his mother Aphrodite, as in E. But it

is impossible to separate the action of Poseidon from the whole episode, which may have been introduced not only for the glory of Aineias, but to explain some form of Poseidon-worship among the families who claimed descent from him.

298. μάψ, without aim or object, so far as he is concerned. ἀχέων, a strange expression; apparently 'he takes part in the war because of sorrows which do not concern him.' But this use of ἄχος is hardly in the Homeric style. Döderlein takes ἀχέων as a participle, *ob res alienas dolens*, which will not do. Bentley reads ἀτρήων, which would remove all difficulty, but is too familiar a word to have been corrupted. There is a curious schol. of Aristonikos, suggesting that Priam's suspicion of Aineias (see N 461) was due not to his pretensions to the Trojan crown, but to the fact that he had no personal interest in the war (ὁ συνεπεγράφῃ τῷ τῶν Πριαμίδων πολεμῷ).

τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται."
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 "ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆισι νόησον 310
 Αἰνείαν, ἣ κέν μιν ἐρύσσειαι ἢ κεν ἐάσεις. 311
 ἦτοι μὲν γὰρ νῶϊ πολεῖς ὠμόσσαμεν ὅρκους 313
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμᾶρ, 315
 μηδ' ὅπότ' ἂν Τροίῃ μαλερῶι πυρὶ πᾶσα δάηται
 δαιομένη, δαίωσι δ' ἀρήϊοι υἱες Ἀχαιῶν."

302. **μόριμον** J: **μόριμον** Ω. 303. **ἄσπερμος** . . **ἄφαντος**: **ἄφαντος** (?)
γενεὴ δαμνέστος Ar. ap. Schol. P. || **ὥς κε μὴ ἄσπερμος γενεὴ μετόπισθεν ὄληται**
 Max. Tyr. *Diss.* xxvi. 9. 305. **τε θνητῶν**: **θνητῶν** U¹. 306.
ἤχθηρε Aph. 307. **τινὲς γρ. αἰνείας γένος πάντεσσιν ἀνάξει** Strabo xiii. 608:
μεταγράφουσιν τινες αἰνείας γενεὴ πάντεσσιν ἀνάξει An. 308. **παῖδες παίδων**
 D¹GHJPRST Strabo *ibid.* (and A in lemma; in the text // and / are written over
 the two words. || **κεν**: καὶ Mosc. 2. || **γένωνται**: **λίπωνται** Syr. and αἱ διὰ τῶν
 πόλεων. 309 *om.* J¹. 311. **εἴ κέν μιν** Harl. a. || **ἐάσει(ι)ς** C (*supr.* εἰ) GL
 Vr. A Mosc. 2: **ἐάσεις** R. || After this C¹GQR Vr. dm, Harl a^m insert

Πηλεΐδῃ Ἀχιλλεῖ δαμνέσθαι ἐσθλὸν ἐόντα. 312

316-17 *om.* Syr.² 317. **καίωσι**· **καίωσι** A *supr.*

302. **μόριμον**, here only in H.; but found also in Pindar and Aeschylus. The unmetrical **μόριμον** has almost entirely supplanted it in MSS.

306. **ἤχθηρε** Aph.; but the imperf., as expressing a continued state, is in too flagrant contradiction with the conduct of Zeus. The aor. may be explained as a petulant expression, *has come to hate*, with particular reference to the recent decision of Zeus to let the war take its course.

307. Strabo and the scholia say that the variant **πάντεσσιν** (see above) was invented to flatter the Romans. It is significant of the honesty of the tradition that no trace of it should appear in the mss. This famous prophecy, which is repeated in a similar form in *Hymn. Ven.* 197, is of course the foundation of the legend of Virgil's *Aeneid*, and is translated there (iii. 97-98), *hic domus Aeneae cunctis dominabitur oris et nati*

natorum et qui nascentur ab illis. Virgil therefore read **γένωνται**, not **λίπωνται**.

311. See K 44. We can quite well read **ἐάσει** here and take **ἐρύσσειαι** as aor. subj.

312. It is obvious from ms. evidence that this line has been interpolated, like Ω 558 (q.v.) in order to supply a verb to **ἐάσεις**, which is quite capable of standing by itself, *let him alone*. Compare note on E 848, and κ 444.

313. The plur. **ὅρκους** (here only) means 'oaths by many different objects,' i.e. of the most solemn sort; see B 755, O 36, and Buttmann *Lexil.* p. 436.

315-17 = Φ 374-76, except that there **καίωμένη, καίωσι** is the best attested reading. Syr. omits 316-17 but 'there are traces of writing in another hand on the upper margin; probably one or more of the omitted lines.' 317 is rejected by Bentley and P. Knight, 316-17 by Bekker, Nauck, Christ, Fick,

αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἔμμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχεΐαν,
 ἔξε δ' ὄθ' Αἰνείας ἡδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῶι μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἄχλυν
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην ἐύχαλκον
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαο·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἶρας. 325
 πολλὰς δὲ στίχας ἥρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 εἰνθά τε Καύκωνες πόλεμον μέτα θωρήσσοντο.
 τῶι δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἰνεία, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντί' Ἀχιλλῆος πολεμίζειν ἡδὲ μάχεσθαι,
 ὃς σεῦ ἄμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;

320. ἦξε Q. || ἡδὲ PU: ἡδ' ὁ Ω. 321. ὀφθαλμῶν D. 322–24 *ἀθ.* Ar.
 325. δ' ἐπέσσευεν GPR: διαπέσσευεν L: γρ. καὶ αἰνείαν δ' ἔσσευεν P. 326.
 ἡρώων: ἀνδρῶν Q. 327. σεῶν P. 328. ἐσχατιᾶν J. 329. ἔνεα δὲ
 CDJPQU Syr.: ἔνεα κε(ν) ST Harl. a: ἔνεα καὶ R. || μετεσώρῃσσαντο P Harl. a.
 331. καὶ μιν νεικέων Zen.: τὸν καὶ νεικέων Rhianos. 332. c' *om.* P (space
 left blank). || ἀτέοντα Ω, ἐν ἀπάσαις Did.: ἀπεόντα U: χατέοντα PR Mor. Bar.
 Harl. a (*e corr.*: γρ. ἀτέοντα, glossed ἀφροντιστοῦντα Harl. a^m) Par. a² (γρ.
 χατέον <τα> χρεῖαν ἔχοντα Par. a¹): ἀέκνητι G, γρ. C (*man. rec.*): ἀέκοντα Cant.
 333. ἀντία πηλείωνος ὑπερῶμοιο μάχεσθαι AJQ Harl. a, Vr. b A, Mosc. 2: ἐν
 ἄλλωι ἀντὶ τοῦ (*sic*) ἀχίλλεος κτλ. A.

etc. Both lines are perhaps more in place in Φ. The triple repetition of forms of *δαίω* is disagreeable; but a reference to Σ 227 (whence a splendid effect has been badly copied) would suggest that the remedy is to be found rather in changing *δάηται*, a form not elsewhere found, into *κάηται*. (Hesych. *δάηται· καίεται*.) *μαλερώι*, see note on I 242.

319 = E 167.

322–24. *ἀθετοῦνται στίχοι τρεῖς, ὅτι οὐκ ἐνέσχηται τῇ ἀσπίδι τὸ δόρυ τοῦ Ἀχιλλέως, ἀλλὰ “διὰ πρὸ Πηλιδῆς ἦξεν μελίην” (276) καὶ “ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ” (279). πῶς οὖν ὁ Ποσειδῶν ἐκ τῆς ἀσπίδος ἤρυσεν τὸ δόρυ; An.* The difficulty may be evaded if we suppose that the spear-shaft had carried the shield with it; but this is not the simple sense of 276–79, and the lines are quite needless.

329. For the *Kaukones* see K 429. They are not found among the Trojan allies in the Catalogue, and later tradition knew little or nothing of them. Another tribe of the same name is mentioned as living in Elis, γ 366 (see Herod. i. 147). So Pelasgians are found both in Greece and in Asia Minor. *εσώρῃσσαντο*, *were entering the fight*; cf. N 301, Σ 189.

332. *ἀτέοντα, ἀφροντιστοῦντα*: Καλλιμαχος “Μουσέων κινὸς ἀνὴρ ἀτέει” Sch. A. The word recurs in Herod. vii. 223 where it duly represents the normal *ἀτᾶν* (cf. *ὀρέω*), but in Homer it can hardly be right. It is presumably — — with synizesis. But we should perhaps accept the variant *χατέοντα*, joining it with *θεῶν*, *lacking the aid of the gods*; cf. γ 43 πάντες δὲ θεῶν χατέουσ' ἀνθρώποι.

ἀλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσῃαι αὐτῶι, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀϊδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσύνσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·
 οὐ μὲν γὰρ τίς σ' ἄλλος Ἀχαιῶν ἐξαναρίξει."
 ὥς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἐξιδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω, τῶι ἐφέηκα κατακτάμεναι μενεαίων.
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
 ἔρρετω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
 ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἔλθων."
 ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φῶτὶ ἐκάστωι·
 "μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ' ἄγ' ἀνὴρ ἀντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳι περ ἐόντι,
 τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·

335. ΚΕΝ: δὴ CD. || **συμβλήσῃαι** AGQT: **συμβήσῃαι** S: **συμβήσῃαι** Mor.:
συμβλήσεται P: **συμβλήσῃαι** Ω. 338. **θαρρῆσας** Harl. a. || **δὴ ἔπειτα**: δ' ἔπειτα
 JPQ: δ' ἔπειτα (θάπεται, δ' ἔπειτα etc.) Ω. || **πρῶτοις**: τρώεσσι QT Syr. Mor. Bar.
 339. **σ'** om. DHPRT Syr. 341. **ἀπ'**: ἐπ' HP. 344. **ὀράσῃαι** Q. 345.
χεονί Bar. 349. **ἐμεῦ** γ' U. 350. **ὅς**: ὡς Harl. a. 352. **ἀντία** L. ||
ἐλθεῖν U. 357. **τόσσους** HQ Harl. a, Mor. Mosc. 2, Vr. b d A. || **ἀνθρώπων** Harl. a.

335. As between **συμβλήσῃαι** and **συμβήσῃαι** there can be little question; the former is the regular word for *meeting* (cf. II 565, Φ 578), while **συμβάλειν** does not occur in H. But there is no analogy in Greek for such an aor. subj. as **βλήσῃαι**, no sigmatic aor. occurring at all. Neither can it be fut. indic. We must therefore read **συμβλήσῃαι** with Dindorf; this is the correct subj. of which the 3rd person **βλήεται** is found in ρ 472. The corruption has no doubt arisen from the influence of the probably early variant **συμβήσῃαι**.

342. Cf. O 668. **μέγ'** ἐξιδεν, 'stared with all his might,' as we say, as though

it required a great exercise of force; **μέγα** as in **μέγα κρατεῖν**, etc. Compare **ὑπόδρα ἰδών, ἀχρεῖον ἰδών** (B 269). **ἐξ** also implies the putting forth of effort, as **κεφαλῆς ἐκδέρκεται ὅσσε** Ψ 477; cf. **μάκιστον ἐξιδού** Soph. Phil. 851. The phrase is a curious one, but we have no right to say that it is corrupt.

343 = A 403. 344 = N 99.

350. It is a question if the **ὡς** of one ms. is not to be preferred, as more Homeric, to the vulg. **ὅς**.

357. **ἐφέπειν**, to control, *manage*, as we say, with the additional connotation of 'driving,' the enemy. See note on A 496. **ἐφέπειν** is often used in later

οὐδέ κ' Ἄρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐκέτι φημι μεθυσέμεν, οὐδ' ἡβαιόν,
 ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαιρήσειν, ὅς τις σχεδὸν ἔγχεος ἔλθῃ."
 ὥς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἄντ' Ἀχιλλῆος· 365
 "Τρώες ὑπέρθυμοι, μὴ δείδετε Πηλεΐωνα.
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 ἔγχεϊ δ' ἀργαλέον, ἐπεὶ ἡ πολλὸν φέρτεροί εἰσιν.
 οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούσει. 370

358. ὥς περ Q. || ἄμβροτος Mor. 359. τόσσης Syg. Harl. a, Mor. Mosc. 2, Vr. b d. || ἐφέποιτο PRU. 361. οὐκέτι P: οὐ μ' ἔτι Ω. 363. ὅς τις: ὅς κε PR: ὅστις κεν (A *supr.*) C: ὅστις μὲν Q. || ἔγχεος: ἀντίος PQR. || ἔλθοι (A *supr.*) J^L Bar. Vr. b A, Mosc. 2. 365. ἵμεν QT. 368. πολυφέρτερος ἐστὶν D. 369. μύθοις τέλος πάντεσσι PR. 370. κολούσει TU: κολούει Ω.

Greek of a general 'controlling' his own men, but the idea of hostility is generally connoted in H., and the parallelism of *πάσι μάχεσθαι* indicates that the same is the case here; otherwise it would be possible to translate *it is hard for me to command so great an army and (at the same time) to fight with all the enemy*.

359. The exact metaphor of the word *στόμα* is uncertain; see K 8 with note, T 313. We can hardly go further than to regard *ὕσμίνης στόμα* as a periphrasis for *ὕσμινη*. But the use of *ἐφέπει* which forms the transition between the primitive idea of 'managing' and the derived metaphor 'chasing,' namely the sense of 'driving' horses (see Θ 126), suggests that 'managing the mouth' here may be a figure from the bit and bridle. *καὶ πονέοιτο* is used by a sort of hendiadys for *πονοῦμενος*, *by dint of labour*; the word having as often a special reference to the toil of battle.

361. *οὐκέτι*, Naber (with P) for *οὐ μ' ἔτι* of Ω; the pronoun is not usually expressed in such phrases.

362. The sing. *στιχός* recurs in Π 173, only the nom. and acc. plur. being found elsewhere. *στιχῶν* is of course impossible in a hexameter (*μάλ' ἀν στίχας Barnes, κατὰ στίχας Axt*). It

evidently means 'the enemies' line of battle.' *διαμπερές*, *right through*, as M 429 *διαμπερές ἀσπίδος αὐτῆς*.

365. *ἵμεναι*, the *ι* is quite unexplained; *ἵμεν*, *ἵμεναι* and *ἵεναι* occur about 130 times in H., elsewhere always with *ι*. Compare note on *ζευγνύμεν* Π 145. Transposition has been suggested, *ἵμεναι δ' ἔφατ'*, or *φάτο δ' ἄντ' ἵμεναι* (Schulze Q. E. p. 377) but is not very probable. *φάτο δ' ἄψ ἵμεν* Nauck. It is a question, however, if *φάτο* itself is the right word. It should according to usage mean *thought* rather than *proclaimed*.

370. *κολούσει* is clearly necessary if the line is to stand; the ambiguous *τελέει* may have led to *κολούει*, which nearly all mss. give. The present, after *ἐπιθήσει*, turns the line into a weak platitude. As an alternative we may regard it as a gnomic interpolation referring originally to Zeus. In this connexion *κολούει* is suitable, being equivalent to *ἐνικλᾶν* Θ 408, *ἐπικεῖρειν* Π 120. It is used again=*make to fail* in θ 211 *ἐο δ' αὐτοῦ πάντα κολούει*. The clause *τὸ μὲν τελέει* is only introduced for the sake of antithesis, to set off the other alternative on which stress is laid; '*though* he will sometimes succeed, yet at other times he shall fail.'

τῶι δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθωνι σιδήρῳι."

ὥς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' αὐτή.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων· 375

"Ἔκτορ, μῆκέτι πάμπαν Ἀχιλλῇ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πώς σ' ἡὲ βάλλῃ ἡὲ σχεδὸν ἄορι τύψῃ."

✓ ὥς ἔφαθ', Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμόν ἀνδρῶν
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

μ ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκὴν, *μ. β. κ.*
σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἴφιτίωνα
ἐσθλὸν Ὀτρυντεῖδην, πολέων ἡγήτορα λαῶν, *son of Otryntes.*
ὃν νύμφη τέκε νηῆς Ὀτρυντῇ πτολιπόρθωι
Τμῶλῳ ὕπο νιφόμεντι, ἴδης ἐν πτόνι δῆμῳι· 385
τὸν δ' ἰθὺς μεμαῶτα βάλ', ἔγχεϊ δίος Ἀχιλλεὺς
μέσσην κακ κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη.

371. τῶι) AC¹LQ: τοῦ Ω, ἐν ἄλλῳ A. 373. τοι δ' PR. || ἀντίον Q. ||
ἔγχε' ἄειραν: γρ. ἔσαν ἀχαιῶν A. 375. ἔκτορι S (*surp.* α). 377. τε: γε Q.
378. μή πώς c': μήπως H Vr. A: μήπω c' J. 379. αἰεὶς CH. || ἐδύσατο
CGHQST Syr. 381. ἐν δ': ἐνε' Syr. || εἶρες Vr. b. 382. πρῶτος (A *surp.*)
Vr. b. 384. ὃν: τὸν ἐν τισι τῶν φαύλων ἀντιγράφων Schol. A. 385. ὑπαὶ LR. ||
ὑδης Ar. Ω: ἰδης Q: ὕλης R Vr. A, Mosc. 2, Harl. b d, Par. h and *ap.* Did.
386. τόν ρ' G.

371. τῶι, for the dat. cf. 422, H 20, O 584; as the rarer form it is less likely to have been corrupted than the normal τοῦ of the vulg. The epianalepsis of a whole phrase (εἰ πυρὶ χεῖρας ἔοικεν, for χεῖρε *FéFoικεν*?) is found again only in X 128, Ψ 642.

375. Cf. M 60 with note.

377. ἔκ φλοίσβοιο, the surging mass of warriors opposed to the πρόμαχοι, = οὐλαμός in 379. Cf. E 469 ἐκ φλοίσβοιο σαώσομεν.

381. This line may well be the opening of Achilles' career in the original Μῆνις. But it is immediately succeeded by an episode which betrays later origin, 383-95. The thrice-repeated short ο of Ὀτρυντεῖδης (Ὀτρυντῇ), though common in later poetry, is against the Homeric rule, and not metrically necessary; it is never found in the frequent ὀτρύνω (cf. Schulze *Q. E.* p. 100 note). The allusion to the Catalogue (B 865) is very obvious—some actually read 385 after B 866

(see App. Crit. there)—and the familiarity of the poet with Asiatic localities is itself suspicious. We may perhaps add the short form of the dat. plur. ἐπισσώτροις (394), while the phrase πάντων ἐκπαγλότατ' ἀνδρῶν, twice used of Achilles himself (A 146, Σ 170), is meaningless when applied to an unknown warrior. It is quite possible that the lines have been inserted to glorify a local Otrynteid family by making one of their number participate in the Trojan war. We can read (382) πρῶτον δ' ἔλε (395) Δημόλεοντα, with νύξας κακ for νύξε κατὰ in 397 (Schulze), but it is simpler to remove 383-95 and the borrowed 397-402 together. Iphition is not elsewhere named.

385. Τῶν was identified by some with the later Sardis; but Strabo (xiii. 626) is incredulous. The variant ἴδης is evidently wrong; see E 708. Tmolos and the Gygaian lake (390) are mentioned again in B 865-66, q. v.

καί οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων, ἡνιγὰς ἔφασκε
 θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκουτι ποδάρκης δῖος Ἀχιλλεύς,
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες ὀφείε
 χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ· 415
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,
 γυνὴ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψε ἔρεϊπν
 κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθεῖς. Σαρπηδων
 Ἔκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα λιαζόμενον ποτὶ γαίην, 420
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκάς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῇ στρωφάω
 ὀξὺ δόρυ κραδᾶων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεύς
 ὡς εἶδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἠΐδα·
 "ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμᾶσσοτο θυμόν, 425 εἰ
 ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας."
 ἢ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἔκτορα δῖον·
 "ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι." γοῶν

410. πόδεσσὶ τε Harl. a. 414. παραΐσσοντα HT Vr. b (-cont') A Mosc. 2, King's Par. a (*supr.* oc) d j, and *ap.* Did.: παραΐσσοντον Par. e. 418. προτὶ: ποτὶ CHQ. 420. διαζόμενον G. || προτὶ Syr. 421. κέχυτο χλόος PR Syr.: κέχυτο χόλος Harl. a. 422. ἀχιλ(λ)ῆος DHJPRSTU Harl. a, Vr. A Mosc. 2. 424. εἶδ': ἴδ' U: ἴδεν *ap.* Eust. 425. ἐμοί J. || ἐπεμᾶσσοτο Mor. 426. ἄρ': ἄν Ar. P Harl. a. 427. ἀλλήλωι G.

414. For this passage (= Δ 132-33) see App. B, vi. 2. παραΐσσοντα agreeing with τὸν would be the more regular constr., and the hiatus would not be against it; but the immediately preceding νῶτα suits ill with it, and the change of case is common with participles, e.g. Ξ 26 σφι . νυσομένων (*H. G.* § 243 d). σύνεχον, probably intrans. as 478, joined together.

421. The length of the υ of ἀχλὺς in *thesi* before the diaeresis is one of many indications that this is the original quantity of the feminine termination in substantives (*H. G.* § 116. 3-4, and cf. notes on K 292, A 36). But the variant κέχυτο χλόος is worth consideration; it is found in good MSS., it gives better rhythm, and the fact that Ap. Rhod. thrice uses χλόος in the sense of *pallor* makes it likely that he read it

here (iv. 1279 χύτο δὲ χλόος ἀμφὶ παρειάς). There is however no independent instance of it at any early date, and the eyes are hardly the seat of pallor.

422. Ἀχιλλῇ, for the dat. cf. 371. δηρὸν: δηθᾶ Bentley. στρωφᾶσθ', i.e. στροφᾶσθ', O 666.

424. ὥς . . ὥς, see note on Ξ 294.

425. ἐσεμᾶσσοτο, see note on P 564.

426. τετιμένον, the participle has become a pure adj. like ἐπιστάμενος in T 80. ἄρ' is more forcible than Ar.'s ἄν. The opt. is potential; so can we no longer shrink, without any suggestion of condition such as is conveyed by ἄν. The trans. use of πτώσσειν recurs in χ 304 only. πτολέμοιο γεφύρας, Δ 371.

429=Z 143 (cf. H 102); 431-33=200-02 above; the lines are no doubt original here.

τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἴκτωρ· 430

“Πηλείδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἥδ' αἴσυλα μυθήσασθαι.
οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435
αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν.”

ἦ ῥα καὶ ἀμπεπαλὼν προΐει δόρυ· καὶ τό γ' Ἀθήνη
πρῶτῃ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἦκα μάλα ψύξασα· τὸ δ' ἄψ' ἵκεθ' Ἴκτορα δῖον, 440
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
ῥεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῇ.
τρεῖς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
ἐγχεῖ χαλκείῳ, τρεῖς δ' ἥερα τύψε βαθεῖαν.
[ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,]
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

“ἔξ αὖ νῦν ἔφυγες θάνατον, κύν· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450

430. δ' οὐ: δὲ (ῥ). 432. δειδίξασθαι H¹ Syr.: δειδίξεσθαι J. 435. ἐν: ἐπὶ Mor. Bar. || κείται PQ: κείσῳ (γρ. κείται) Mor. Bar. 440. ψύξασα C (γρ. ψύξασα *man. rec.*). 442. ἐμμεμαῶς Q. || ἐπόρουσε S. 443. ἐξήρπαξεν P. 445. γρ. ἐπόρουσε κατακτάμεναι μενεαίνων X. 447 *habent* ACD^mGJQ: *om.* Ω. 449. ἐξ αὖ: αὖ δὴ Vr. d. 450. c': r' P.

434. The scholiasts lose the whole significance of this line by taking it as spoken ironically. It is needless to point out the dignity given to Hector's character by his facing a contest which, with heroic frankness, he admits to be unequal.

435. See on P 514. ταῦτα, *these words of thine*.

436. αἶ κε, *to decide whether*.

437. πάροιθεν may be taken in the local sense, *before my face* (cf. Z 319 *πάροιθε δὲ λάμπετο δουρὸς αἰχμή*); or possibly in the temporal, *of old time*, with a reference to the death of Patroklos (Schol. T and Eust.).

439. Ἀχιλλῆος, ablative gen., with πάλιν, as Σ 138, etc. ἦκα μάλα, the same idea as in 444 *ῥεία μάλ' ὥς τε θεός*, a very gentle breath from a goddess' mouth is enough to drive back the spear.

444=Γ 381. 445-48, cf. E 436-39, Π 703-06, 784-86. 447 is omitted by most mss. As it occurs in all the three parallel passages, it is more likely to be interpolated from them than wrongly omitted. It is less suitable here, as in the other places the fourth onset is the signal for an interference from the divine opponent, and so merits special mention; here it is only the occasion for a violent speech from Achilles himself, and leads to nothing at all. The passage clearly gains by the omission, but it is not improbable that we should regard 445-48 as a copy of a familiar scheme which has supplanted a line such as *δουρὶ δ' ἐπαΐσσω προσέφη πόδας ὠκὺς Ἀχιλλεύς* (Fick, from A 361).

449-54 = A 362-67, except for the slight variant in 367. There can be little doubt that they are in their own place here and copied in A (see note on A 366).

ὦι μέλλεις εὐχεσθαι ἰὼν ἐς δούπον ἀκόντων.
 ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν δ' ἄλλους Τρώων ἐπιείσομαι, ὃν κε κιχέω.”

ὥς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοντι. 455
 ἥριπτε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασε,
 Δημοῦχον δὲ Φιλητορίδην ἥν τε μέγαν τε
 καγ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμάζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστορίδην—ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πως εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη
 μηδὲ κατακτείνειεν ὀμηλικίην ἐλεήσας, 465
 νήπιος, οὐδὲ τὸ ἥϊδη, ὃ οὐ πείσεσθαι ἔμελλεν.
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαῶς. ὁ μὲν ἤπτετο χεῖρεσι γούνων

453. τίς γε θεῶν καὶ ἐμοὶ U. || ἐστι: εἴη PR Vr. b A: ἔλεοι J. 454.
 δ' ἄλλους τρώων: αὐ τοὺς ἄλλους Harl. a, Vr. b A Mosc. 2: αὐτοὺς ἄλλους J
 (γρ. δ' ἄλλους τρώων), γρ. A: δ' ἄλλους τρώας PS Par. c. || ὃν κε Ar. Ω:
 ὃν γε U. 456. ποδῶν: πεσῶν Q. 458. καγ: κακ DJ (supr. r) PT Syr.
 Harl. a, Mosc. 2. 464. εὔ: οἱ PR, γρ. Harl. a. || ἀφείη U: ἀφήνη J (and τινὰ
 τῶν ἀντιγράφων Eust.): ἀφίη C. 466. ἔδει P. 467. τι: τοι JPR: τις and
 ἐτι Δ^m.

458. For καγ γόνυ some good mss. read κακ γόνυ. This is no doubt meant to express, what is clearly the fact, that the first γ is not the nasal but the mute, being completely assimilated to the second, as in κάβαλε. The Greek alphabet has no unambiguous means of representing gg. (The variant κάμβαλε for κάβαλε, often given by mss., might be quoted for the nasalized γ here if it were better attested or linguistically justified.) The apocope of κατά before γ happens to occur here only.

463. For the suspended acc. Τρῶα compare Z 510. It depends only on the general sense resumed in φασγάνῳ οὔτα 469. From ὁ μὲν τοῖς ἐμμεμαῶς (468) is a passage open to serious suspicion on internal grounds. The description of Achilles in the poet's own words in 467 is wholly alien to the Epic style; and γλυκύθυμος is a strange compound, as γλυκὺς is always used of

things which give pleasure (song, sleep, etc.), and never of the mind itself, 'gentle' or 'kindly.' It looks as though the five lines were an expansion of 468–69. 466 = γ 146, whence it may be borrowed.

464. λαβὼν is by some taken with γούνων, catching him by the knees, as A 407, Z 45, ζ 142, κ 264 (cf. Φ 71). But the order of the words makes this almost impossible, and Hentze remarks that the imperf. ἤπτετο (468) is evidently 'conative,' and implies that he did not succeed. Hence λαβὼν must = taking him prisoner, as A 106, γούνων being construed with ἀντίος. Even this is not without harshness, as ἀντίος is generally used with a gen. of a person (see, however, on X 195. We may also quote the use of ἀντιάω, ἀντιάω, which are freely applied to things, but in a different sense, πολέμοιο, etc.).

466. ὁ οὐ, ὁ F^(ai) οὐ van L.

ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὐτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψε
 θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὐτα παραστάς
 δουρὶ κατ' οὖς· εἴβαρ δὲ δι' οὐατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείη. ὁ δ' Ἀγήνορος υἱὸν ἔχεκλον 475
 μέσσην κακὴν κεφαλὴν ξίφει ἤλασε κωπήεντι,
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσιν τένοντες
 ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν ἀνν
 αἰχμῇ χαλκείῃ· ὁ δὲ μιν μένε χεῖρα βαρυνθεὶς, ἀνν 480
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆλῃ κί κάρη βάλε· μυελὸς αὐτὲ
 σφονδυλίων ἐκπαλθ', ὁ δ' ἐπὶ χθονὶ κέϊτο τανυσθεὶς.
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρῳ υἱὸν
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβόλακος εἰληλούθει· 485
 τὸν βάλε μέσσω ἀκοντι, πάγῃ δ' ἐν νηδύϊ χαλκός,

470. αὐτὰρ Q. 471. ἐνέπλησεν Ar. (Δ supr.) HT Par. a f. 473. κατ':
 παρ' A (κατ' Am) CQ. 475. μέσσω H. 476. ὑπεθερμάνθη J: ὑπεθερμάνθη P.
 478. τένοντες D¹ Vr. b A. 479. μεσς δια χειρος ελασσω Syr. 480. αἰχμὴ
 χαλκείη PQ Syr. 481. πρόσθ' ὀρώων: Ζηνῶδοτος χωρὶς τοῦ θ πρόσθ' ὀρώων
 (χωρὶς τὸ θ πρόσθ' ὀρώων conj. Ludwig) Schol. T. 483. σπονδυλίων GU¹.
 484. ῥ' om. PR: τ' Lips. || ἰέναι H. || πείρῳ Zen. 485. ἐράκης J Harl. a.
 486. ἐν: ἐν RS Vr. b A. || νηδύϊ: πνεύμονι ACJQ Syr. Harl. a, Mor. Vr. b
 A, Mosc. 2: ἐν ἄλλῳ νηδύϊ A.

470. ἐκ . . ὄλισθεν means of course only that the edge of the liver projected through the wound, not that the whole organ slipped out, which would be impossible. κατ' αὐτοῦ, κατὰ τοῦ ἥπατος ἐκκρουνίζον, Schol. B, rightly as it seems, though αὐτοῦ is used in its weakest sense.

471. For Ar.'s reading ἐνέπλησεν *puffed out* the loose breast of the chiton, see on A 481, II 503. Virgil evidently read the text, *transiit . . tunica . . implevitque sinum sanguis*, Aen. x. 819.

473. The contracted οὖς is suspicious; see on A 109. δούρ' οὐας van L., κατ' οὐας: ἀφαρ P. Knight.

475-77. See II 332-34.

478. ξυνέχουσιν, *join*, intransitively (cf. on 414); the point meant seems to be the insertion of the muscles of the forearm into the elbow joint. The variant τένοντε for τένοντες is perhaps

right; see on Δ 521, II 587. χειρός, *arm*, not *hand*; see A 252, Φ 166, Ψ 627.

481. πρόσθ' ὀρώων, *beholding before his face*. It is probable (see above) that Zen. wrote *προσώρων*. The lengthening in the first arsis is defensible (App. D, c 1), but the compound *προσώραειν* does not occur in H. The phrase is in any case unique.

483. ἐκπαλτο, apparently *throbbed forth*, perhaps by some confusion with the spirting of blood from a severed artery; cf. X 452 πάλλεται ἦτορ ἀνὰ στόμα. πάλλομαι is not simply = *leap*. See note on O 645.

484. Πείρῳ is not a Homeric form; it is presumably to be referred to a nom. Πείρως, cf. Πείρως Δ 520, 525. But Brandreth's Πειρόν is doubtless right, see B 844, where Πειρώος is the Thracian leader.

486. There is strong authority for πνεύμονι against νηδύϊ: but μέσσω

ἥριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηϊθοῖον θεράποντα,
 ἄψ' ἵππους στρέψαντα, μετάφρενον ὀξείῃ δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι. κύκλω
 ὥς δ' ἀναμαιμάει βαθέ' ἄγκρα θεσπιδαῖς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
 πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὁ γε πάντῃ θῦνε σὺν ἔγχει δαίμονι ἴσος
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 ὥς δ' ὅτε τις ζεύξει βόας ἄρσενας εὐρυμετώπους 495
 τριβέμεναι κρὶ λευκὸν ἐκτιμένῃ ἐν ἄλῳῃ,
 ῥίμφά τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσῳ ἐριμύκῳ,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στειῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰὲν περὶ δίφρον, 500
 ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ῥαθάμιγγες ἔβαλλον
 αἶψ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔτο κῦδος ἀρέσθαι
 Πηλεΐδης, λίθῳ δὲ παλάσσετο χεῖρας ἀάπτους.

488. τρέψαντα P. 490. ἄγκρα CR. 495. ζεύξει C. || ἄρσενας H. 496.
 ΕΥΚΤΙΜΕΝΗ: ΕΥΤΡΟΧΑΛΩ J Syr. Harl. a, Vr. b, Par. h, γρ. A Par. d: ΕΥΚΤΙΜΕΝΩ
 (ω altered to η?) Par. d. 500. θίφρων P. 502. αἰ θ ἀπ οπισσώτρων Syr.

means the abdomen, not the chest; compare N 397, T 413 ff., with Δ 528. πνεύμονι has probably been introduced here through a reminiscence of the latter passage.

490. ἀναμαιμάει, *rages through*, here only. The simple *μαιμάω* is used only in the sense *to be eager*, but we have σκόπελον περιμαιμάωσα μ 95. For the simile compare Δ 155 ff.

494. κτεινομένους ἐφέπων, *driving his victims*. The use of the part. κτεινομένους, *those who were being slain*, is curious. Compare *ἔφεπε . . αἰὲν ἀποκτείνων* Δ 177.

495-503. This passage is rejected by many edd. (Heyne, Bekker, Düntzer, Franke, etc.), partly on the ground that 499-502 are a repetition of Δ 534-37 (q.v.), and 503 of Δ 169, but more because Achilles, who has hitherto been fighting on foot, suddenly appears in his chariot. The first objection is weakened by the fact that the passage in Δ is in

the immediate vicinity of others of doubtful authenticity (see on Δ 522, 540), so that it is probable that the borrowing is there and not here. As to the second, it is entirely in accordance with heroic practice to have the chariot close at hand and to mount and dismount as the needs of the moment dictate; this is constantly taken as a matter of course needing no explicit mention; as for instance in O 352, Π 411. Achilles having slain his most prominent opponents on foot simply drives over the rank and file, who are not worth the trouble of a combat on equal terms. There is thus no cogent reason for rejection; and the simile in 495-97 is certainly in the best Epic style.

496. The variant *ἐντροχάλω* comes from Hes. *Opp.* 599.

497. *λεπτά*, here with the original verbal force, *shelled out* from the husk (*λέπω*). The transition to the ordinary adjectival use is easy.

INTRODUCTION

BEFORE one portion only of this book the critic can feel but little difficulty. The Theomachy (385-513) is one of the very few passages in the *Iliad* which can be pronounced poetically bad. Unlike the really Homeric episodes, it does not come at a break in the main story, but interrupts meaninglessly Achilles' career of vengeance. In place of the imposing conflict of the divine powers which we were led to expect at the beginning of Y, we are presented only with a ridiculous harlequinade, having no reference to the story, poverty-stricken in expression, and owing what little interest it has to the reminiscences of the wounding of Aphrodite in E, on which it is doubtless founded. The best excuse which can be made for it is to regard it as an early parody, a precursor of the Battle of the Frogs and Mice. To attribute such work to any of the older poets of the Epos is to deny the possibility of any rational criticism in this field. It is noteworthy however that the episode is remarkably free from linguistic offences such as "violations of the digamma" and other signs of late composition. The author of it must have had an accurate sense of the old Epic language.

The rest of the book falls into a prologue (1-33) and four scenes: the deaths of Lykaon (34-138), and of Asteropaios (139-202), the fight with the river (203-384), and the pursuit and rescuing of Agenor (514-611). Of these the last has the best claim to a place in the original *Mḗνις*. If we regard 514-39 as a transitional piece added to bring back the story to the original scene on the plain, we find that 540 fits on perfectly to the end of Y, and the career of Achilles is described in terse and vigorous lines; the individual conflicts of the early part of the book tend rather to weaken the effect than to enforce it.

The Lykaon episode is one of the very highest beauty and pathos, but these qualities are not in themselves enough to prove its antiquity; we have often found them in passages of the later class. It may be questioned moreover whether its very pathos does not separate it from the oldest Epic style. This is perhaps a question of feeling, which is difficult to express definitely, and must be left to the judgment of capable scholars. The allusion to the Argonautic legend in 41 seems, however, to be a definite mark of comparative lateness; and the familiarity with the topography of the Troas throughout the whole passage points in the same direction.

But however we may judge of this episode, we must clearly distinguish

it from the prologue (1-33). Here there are many causes of suspicion. The ford of the Skamandros is known only in late parts of the poems. The description of 6-8 is very obscure, and in 17-33 we cannot even make out on which side of the ford Achilles brings out his prisoners; if on the Greek side, as we should suppose, the whole of the later scenery is unintelligible. The prisoners themselves are taken in preparation for the funeral of Patroklos, which, as we shall see, is later than the Μῆνις. This is no doubt the motive which led to the insertion of the passage.

With the Asteropaios episode less scruple need be felt; there is no denying the justice of the criticism that this scene is but a weaker echo of the death of Lykaon. The bandying of genealogies contrasts unfavourably with the vivid pathos and force of the preceding passage, and is far too like the meeting of Achilles and Aineias in Y. Whether it was introduced with special reference to some family claiming descent from the River Axios, or is merely a rhapsodist's variation on the theme which he found before him, we cannot pretend to say. The borrowing from the episode of Glaukos and Diomedes in Z is obvious. But much may be forgiven for the sake of the fine lines with which it ends (194-99). If the death of Lykaon had not preceded, that of Asteropaios would have taken a far higher place in our estimation.

It is however in the Fight with the River, from which the book takes its name, that we find the real crux. As to the wild grandeur of this splendid scene there cannot be two opinions. Yet our complete enjoyment is somewhat marred by a want of clearness in the motives, which may be focussed at two points. The first of these is at the beginning, 211-27, where Skamandros bids Achilles, if he must slay the Trojans, to slay them on the plain; and Achilles replies "it shall be done as thou biddest, but I will not stop till I have driven them to the city"; ὡς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος. So far all is simple; we imagine that Achilles, true to his promise, has left the river and attacked the fleeing Trojans in the plain; if the narrative continued with 540 we could not find anything to object to. But instead of this we first have a passionate appeal from the River to Apollo (228-32), and then to our surprise find that Achilles, instead of carrying out his promise, leaps into the middle of the stream (233). This undoubtedly contradicts the plain sense of what has gone before. Attempts have been made to explain it in two ways—by supposing either that Skamandros does not mean what he says, but is laying a trap for Achilles; or that Achilles does not mean what he says, but speaks in irony (see note on 223). But both these alternatives are mere special pleading and quite alien to the spirit of Epic poetry. There can be little doubt in fact that 227 was originally followed by 540 or something equivalent, and that the Fight with the River was added as an afterthought. It would seem in fact as though 228 were originally meant to follow 204 or 208, to the exclusion of the short colloquy in 211-27, and that both versions had been awkwardly amalgamated when the corpus of the *Iliad* was formed. However this may be, we must recognise the existence of an awkward joint.

Another occurs, as we are led to expect, at the end of the Fight with the River. In 284 Poseidon and Athene come to Achilles' aid. But they confine themselves to empty promises. They tell Achilles that the River

"will soon assuage" (292), and up to 304 we seem to see Achilles in a fair way to escape. But in 305, instead of assuaging, Skamandros grows "still more wroth," and all but overwhelms the hero, till Hera herself, evidently ignorant of her friends' intervention, is "sore afraid" for Achilles (328), and takes the practical step which the others have so unaccountably omitted; Hephaistos soon does what Poseidon and Athene have neglected. Here then we have again a double recension. In the first form of the fight Poseidon and Athene of course made their intervention effective; the passage describing this has been dropped in favour of Hera and Hephaistos, in order to introduce the Theomachy—as is made plain by the allusion in 332.

We seem then to recognise the following stages in the building of the book. (1) The chasing of the Trojans by Achilles, a part of the *Mḗνις* (540—end); (2) to this is prefixed the Lykaon episode—though we may admit the possibility that this belonged to the *Mḗνις* from the first; (3) the Asteropaios episode (to 227) is inserted between them; (4) the Fight with the River is inserted (228—304); some lines preceding it (say 209—27) are wrongly retained, and there was a conclusion meant to fit on to 540, which is now lost; (5) the Theomachy is inserted, with a new ending to the Fight with the River. At what point the prologue (1—33) came in we can hardly say; but it was late.

NOTE ON THE APPARATUS CRITICUS TO Φ AND X

The critical materials for this book and the next are more abundant than for any other part of the *Iliad*. There is ground for thinking that Φ was chosen at an early date as the subject of a critical commentary which embodied a great deal of Alexandrian learning omitted from the excerpts of the "quartet" preserved for us in Schol. A. Nicole's publication of the Genevese Scholia (Schol. U) shewed that those which referred to these books were entirely different from the rest; they are disastrously mutilated, but even in their present condition they have distinctly enlarged our knowledge of Alexandrian criticism. Nicole's publication has been followed by that of the papyrus scholia in Grenfell and Hunt's *Oxyrhynchus Papyri*, Part ii. pp. 52—85, which also refer to Φ. These, though not actually the source of Schol. U, are very closely related (see G. and H. p. 56, Allen in *C. R.* xiv. p. 15); they are connected, though in what way it is not easy to say, with one Ammonios¹—probably the author of a work *περὶ διαφορὰς ὀνομάτων*—and date from about 100 A.D. They are cited in the App. Crit. as "Amm." It has been remarked also that P and X (= Ven. 458) have some unusually well-informed scholia on this book; and it has been concluded that a special commentary on it existed in antiquity (whether the work of Ammonios or another) which was freely drawn upon by succeeding scholiasts. P however does not strictly confirm this view, as scholia of the better class extend through Y and X as well, nor does Schol. T, who is undoubtedly indebted to the same source, shew any very marked superiority in his information respecting Φ. It must, I think, be provisionally held that the coincidence in the range of Ammonios and Schol. U is purely accidental.

¹ Between cols. x and xi are the words, written at right angles to the text, 'Αμμώνιος Ἀμμωνίου ὁ γραμματικὸς ἐσημειώσαμην.

It is certainly accidental that Φ and X should again have been taken for a special critical study by Hoffmann, who published his *Einundzwanzigstes und Zweirundzwanzigstes Buch (Φ und X) der Ilias* in 1864, long before anything was known of these new authorities. His work is elaborate and thorough; but the readings of his mss (A, Ven. B, C, D, H, L, *Lips.*) so constantly differ from those given by La Roche as to drive an unfortunate editor to despair. La Roche had Hoffmann before him, and in case of differences the presumption should be in his favour; but his standard of accuracy is too low to allow of confidence. I have therefore thought it necessary in various places to quote Hoffmann's readings when differing from La Roche's, placing them for distinction's sake between brackets { }. But I have not attempted to indicate all occasions of difference.

Finally, X was selected by Tollius for a collation of eleven Paris mss. He handed his notes to Heyne (vol. iii. p. cviii), who published a selection from them, but without giving any clue as to their identification. His readings are repeated by La Roche. It appears that Heyne's Par. A, K, C are my P, Q, R respectively. The rest it is not easy or important to identify.

ΙΛΙΑΔΟΣ Φ

Μάχη παραποτάμιος.

ἄλλ' ὅτε δὴ πόρον ἴξον ἑυρρείος ποταμοῖο, ^{ἰὺρεεῖς}
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς, *beget*
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
 πρὸς πόλιν, ἧι περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
 ἡματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἴκτωρ·
 τῇ ῥ' οἱ γε προχέοντο πεφυζότες, ^{ἡέρα} δ' Ἥρη
 πῖτνα πρόσθε βαθείαν ἐρυκέμεν· ἡμίσεες δὲ
 ἐς ποταμὸν εἰλευντο βαθύρροον ἀργυροδίνην.
 ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχῃ δ' αἰπὰ ῥέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ

1. πόρον : ῥόον Aph. || ἑὺρ(ρ)ῆος PR (γρ. καὶ εὐρείος Sch. P). 2. ἀθάνατον
 Zen. || τέτοκε Par. suppl. grec. 144. 4. Ἀχαιοί : οἱ ἄλλοι CHJLQRST Harl. a,
 Ven. B Vr. b A, Mosc. 2, γρ. A : ἄλλοι P. 7. πῖλνα U.

1-2=Ξ 433-34, Ω 692-93, q.v.

3. διατμήξας, evidently *severing* into two bodies. Bentley however took it to mean *crossing* as in ε 409 τόδε λαῖτμα διατμήξας ἐπέρησα.

4. For Ἀχαιοί most mss. have οἱ ἄλλοι, a reminiscence of the same phrase in Ζ 41, Φ 554. There is no record of the Achaeans having passed the ford in the previous battles; indeed the ford itself is named only here and in the passages quoted from Ξ and Ω, always in the same formal line, and like other topographical points seems to be a mere poetical invention for occasional use. The oldest battle-scenes know nothing of it, often though the fight shifts from the city to the camp.

6. πεφυζότες, *in a state* (perf.) of *roul*, a word recurring only in this book (528, 532) and X 1. For the formation see H. G. § 26. 5. The isolated perf. part., without any trace of the other parts of

tense, may be paralleled in modern Greek, where the perf. pass. has entirely disappeared, with the exception of the participle which is in common use.—The mist spread by Hera is forgotten again immediately, the usual fate of supernatural darkness in a well-marked class of interpolations; see P 268, etc. We are not even told whether it is Achilles or the Trojans who are to be checked: probably we must understand it to be the latter. Düntzer omits ἡέρα . ἐρυκέμεν altogether.

8. The idea as shewn by the contrast of πεδῖον (3) seems to be that above the ford hills came down to the river and cut off the retreat in that direction. The scene so far corresponds to the modern reality that the Menderes is fordable in two places, and is elsewhere deep enough to drown a man. βαθύρροος is elsewhere applied only to Okeanos.

έννεον ένθα καὶ ένθα, ἐλίσσόμενοι περὶ δίνας.

ὥς δ' ὅθ' ὑπὸ ῥίπης πυρὸς ἀκρίδες ἡρέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·

ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
πλήτο ῥόος κελάδων ἐπιμίξῃ ἵππων τε καὶ ἀνδρῶν.

αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθη
κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς 20
ἄορι θεινομένων, ἐρυθθαίνετο δ' αἵματι ὕδωρ.

ὥς δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλάσι μυχοὺς λιμένος ἐνόρμου,
δειδιότες· μάλα γάρ τε κατεσθίει ὅν κε λάβησιν·

ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα channel 25
πτώσσουν ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

11. ἔννεον: ἔναι τῶν κατὰ πόλεις νήχοντ' Did. || περὶ ACGQ Ven. B: κατὰ Ω, γρ. A. 12. ὑπαὶ CGJLRS Harl. a. || ἡρέεοντο P. 15. ὑπὸ δινηέντος D Harl. a (γρ. βαυ). 17. ἐν ὄχθῃ Syr.: ἐπ' ὄχθαις G. 18. ἔνεορε D {H}, γρ. A: ἔκεορε G Par. a f, γρ. T: ἔθορε Harl. b, King's. | ἔναι δὲ γρ. αὐτὸς δ' αἵψ' ἐπόρουσεν <ἀχιλλεὺς δαίμονι ἴσος Heyne?> Sch. AT: probably this refers to 33 below. 22. δ' om. Syr. 23. πιπλάσι L (supr. μ): ἐπιπλάσι T. || εὐόρμους Bar. 24. τε: κε(ν) JU Bar. Mor. || ὅν τε T: ἦνκε G. 25. δινοῖο A (δεινοῖο A^m) DHQS Vr. b, and τινές Eust.

11. ἔννεον, prob. for ἔ-νεF-ον, root *nuu*, *H. G.* § 67; cf. ἔλλαβε. It may also be explained as=έν-(ε)νεον, swam therein; cf. ἐνστρέφομαι E 306, ἐντρέχοι T 385, ἔγκειμαι X 513, though as a rule compounds with ἐν imply not in but into, except in the perf. (ἐγγεγάασιν, etc.). For *περὶ* cf. A 317 (dat.), Σ 372.

12. ῥίπης, the rush of fire, as of the wind, O 171. ἡρέεονται, take wing. This mode of dealing with locusts is said by the scholia to be characteristic of Cyprus, and has indeed been practised there till recent years. Strabo says that the same device was used by the locust-eating tribes in Aithiopia (xvi. p. 772).

13. φλέγει may be either trans. or intrans.; it recurs only in the pass. φλέγετο, 365, which is in favour of the first alternative. But φλεγέθειν is found in both uses, cf. P 738 with Φ 358.

17. ὁ διογενής, a very rare use of the article in H., to be compared with ὁ

γεραίος and a few similar expressions in *H. G.* § 261. 3.

19. See note on Ψ 176.

20–21=K 483–84; but ὕδωρ in place of γαῖα leaves an hiatus at the end of the fifth foot. The ι of the dat. is rarely, if ever, left unelided. Bentl. conj. κύμα. αἵματος is also a possible alternative (cf. πρήσαι πυρὸς and similar phrases in *H. G.* § 151 e).

22. μεγακῆτεος, see note on Θ 222. For the metaphor compare the picture of the λιμὴν εὐορμος in Hes. *Scut.* 207 ff., in which ἀργύρεοι δελφῖνες ἐθόλων ἔλλοπας ἰχθύς. Hence van L. conj. ἔλλοι for ἄλλοι, cf. ἔλλοις ἰχθύων Soph. *Ai.* 1297 (see Jebb's note), ἰχθύες ἔλλοι ap. Ath. 277 D ('Eumelos or Arktinos or whatever his name is'). The suggestion is ingenious but needless; the poet of course regards the dolphin as a fish. Cf. N 64.

25. The variant δινοῖο implies the absurd interpretation *eddyng*, δινήεντος. See on T 259.

ζωὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους
 ποιήν Παιτρόκλοιο Μενoitιάδαο θανόντος.

τοὺς ἐξήγε θύραζε τεθηπότας ἥτε νεβρούς,

δήσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσι,

30

τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,

δῶκε δ' ἐταῖροισιν κατάγειν κοίλας ἐπὶ νῆας.

αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζέμεναι μενεαίνων.

ἔνθ' υἱὲ Πριάμοιο συνήνητετο Δαρδανίδαο

ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ῥά ποτ' αὐτὸς

35

ἦγε λαβὼν ἐκ πατρὸς ἀλῶν οὐκ ἐθέλοντα, *ψ 396 = theshing floor.*

ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξείῃ χαλκῶι

τάμνε νέους ὄρηπκας, ἕν' ἄρματος ἄντυγες εἶεν·

τῶι δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.

καὶ τότε μὲν μιν Δῆμνον ἐκτιμένην ἐπέρασε περὰ *ω*

40

νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·

κεῖθεν δὲ ξεινὸς μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,

Ἰμβριος Ἡετίων, πέμφεν δ' ἐξ δῖαν Ἀρίσβην· *το ... ἰνδ - ἰνδ*

ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.

29. τοὺς δ' Q Harl. a. 33. ἐνιοι αὐτὸς δ' αἴψ' ἐπόρουσε? see on 18. || δψ : αὐτ' T. || γρ. καὶ ἐνόρουσε X. || δαΐζέμεναι Ar. Ω: δαΐζέμεναι Vr. d: κατακτάμεναι J Par. b, γρ. A. 34. υἱὲ S: υἱεῖ Ω. 38. ἄντυγες ἄρματος Q. 40. ἐπέρασε GQ. 41 is marked with an obelos in U, and may have been athetized by Ar. (Nicole p. xlv.). 43. ἰμβριος Q.

28. *ποιήν*, blood-price, as Σ 498.

31. *στρεπτοῖσι*, see note on E 113.

The *ἱμάτες* are no doubt merely the leather belts with which the tunics were girt about the waist (App. B, v., vi.). It is evident that the victims wore no *θώρηξ*.

37. *ἐρινεὸν* . . *ὄρηπκας*, a 'whole-and-part' figure, rarely found except of persons. But cf. A 236. Agar conj. *ἐρινεοῦ*, for it is evident that Lykaon can only have been cutting the branches into shape: he can hardly have been cutting them off the tree by night, as the acc. would imply (J. P. xxv. 308). The young branches are chosen for their flexibility to make the curved *ἄντυγες*. Theokritos ignorantly imitates the passage (xxv. 247) when he makes such shoots used for the felloes of wheels.

40. *ἐπέρασε*, sold, a verb occurring only in this book of the *Iliad* (58, 78, 102, 454) and in ξ and υ. The forms found are the perf. part. (58) and the aor. (*ἐπέρασσα* or *ἐπέρασα* as if from *περάζω*). It is to be distinguished from

περάω to pass which makes *ἐπέρησα* only; but the two verbs are evidently closely akin, through the sense 'to make to pass over,' which is indeed quite admissible here. Cf. *πρί-αμαι* (in α ξ ο only) and *πι-πρά-σκω* (not Homeric).

41. For Euneos son of Jason and Hippolyte see H 469. He appears to have bought Lykaon as a slave. The *ὦνος* according to Ψ 746 was the silver cup there described. Bergk rejects the line as interpolated from the Argonautic legend, which is found in the *Iliad* only in late passages (see μ 70). If Ar. athetized (see above), it may be that he took offence at the repetition of *ἔδωκεν*.

43. This Eetion does not appear elsewhere. The epithet *ἰμβριος* distinguishes him from the father of Andromache (Z 395, etc.). Arisbe, a town on the Hellespont, B 836. The *πολλά* given for him consisted of 300 oxen, 79-80.

44. *ὑπεκπροφυγὼν* shews that the intention was to keep him in custody for his own safety.

ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοιςιν 45
 ἐλθὼν ἐκ Δήμνοιο· δυωδεκάτη δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε
 πέμψειν εἰς Ἀἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης διὸς Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὗδ' ἔχεν ἔγχος, 50 *κα*
 ἀλλὰ τὰ μέν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς }
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα.
υ ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
 αὖτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
 οἷον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπὸ νηλεῆς ἡμαρ,
 Λήμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε
 πόντος ἄλός πολιῆς, ὃ πολεῖς ἀέκοντας ἐρύκει.
 ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέριο 60
 γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω *κα*
 ἦ ἄρ' ὁμῶς καὶ κείθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φυσίζωος, ἥ τε κατὰ κρατερόν περ ἐρύκει.”

45. εὐμὸς G. 46. αὖτις C Vr. A. 51. γὰρ: δὲ Harl. a. 56. αὖτις C.
 58. ἀγαθέην J. || πεπαρημένος Q. 62. κάκειθεν JPQR Harl. b d, Vr. d (κάκ.). ||
 ἐρύκει Syr. 63. γῆ: γαῖα Harl. b (*supr.* γῆ). || φυσίζωος CDJPQR TU Par.
 c e g h j, Harl. a. || κατὰ *om.* DHPQRU King's Par. c g h j: καὶ C. || περ: τε R.

45. φίλοιςιν may be a locative dat., among his friends; but H 61, ν 61 (τέρπεο τῶιδ' ἐνὶ οἴκῳ παισὶ τε καὶ λαοῖσι) are in favour of regarding it rather as instrumental or comitative (H. G. § 145, n. 4).

48. νέεσθαι is best taken with πέμψειν, οὐκ ἐθέλοντα standing by itself as in 36. But this is one of the few cases in which νέεσθαι means simply go, and has lost the true Homeric sense return home (*harpily*) which is equally marked in the cognate νόστος. Acc. to van L. the only other cases are Ψ 51 (see note), δ 8, ξ 261 (=ρ 430), 498, σ 186 (=χ 434, 496), χ 484, out of more than 100 places. So also Hes. Opp. 237.

50. The sentence is interrupted for a time by the explanation of how Achilles recognised Lykaon; it is because he is disarmed, without a helmet or shield. This again is expanded by the independent addition of the clause οὗδ' ἔχεν ἔγχος, and 51-52 are a further explanation of how he came to be in this defenceless

state. In 53 we have at last the apodosis to 49. The sentence is a good instance of the way in which the Epic narrator, without losing his main idea, lets himself be carried away by the thoughts which suggest themselves as he goes on.

54=N 99. 56, cf. O 191.

57. οἷον δὲ, see note on N 633.

58. πεπερημένος, a form objected to by Leskien, who reads πεπηρμένος, which is supported by Ionic inscriptions; Fick suggests also πεπερασμένος, as if from περάζω, like περάσσαι. See note on 40.

59. πόντος ἄλός, the deep of the sea; imitated by Virgil, *maris magna clauditis nos obice pontus*, Aen. x. 377. The primary meaning of πόντος is not clear.

62. κείθεν, from the other world; probably a euphemism, as it has no distinct antecedent.

63. The vulgate text is given above; but it may be seriously questioned if we ought not to read with Brandreth γαῖα φυσίζωος, ἥ τε κρατερόν περ ἐρύκει, to which the variants point. The advan-

ὥς ὄρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
 γούνων ἄψασθαι μεμαώς, περὶ δ' ἤθελε θυμῶι 65
 ἐκφυγεῖν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
 ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς
 οὐτάμεναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσση, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. ἄω 70
 αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
 τῇ δ' ἐτέρῃ ἔχεν ἐγχὸς ἀκαχμένον οὐδὲ μεθίει·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “γουνούμαί σ', Ἀχιλεῦ, σὺ δέ μ' αἰδεο καὶ μ' ἐλέησον·
 ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο· 75

67. ἀνέσχεσε J Vr. b, Mosc. 2 and ap. Eust. 68. λάβε: βάλε G. 69. νῶτον HQ. 70. ἄμμεναι GHJPR T Par. a (γρ. ἔδμεναι, γρ. ἄσασθαι): ἄμμεναι S Vr. A (glossed ἄψασθαι): ἄμμεναι Cant. Bar. (γρ. ἄμμεναι): ἔμμεναι Q: ἄσαι δὴ 'Vat. 10. 73. τοῦτον προστιθέασιν τινες οὐ φερόμενον ἐν ταῖς Ἀριστάρχου, Didl., καὶ ῥ' ὀλοφυρόμενος H and ἐν τισὶ Didl. || φωνήσας ACQU Syr. Ven. B Bar. Mor.: λισσόμενος Ω. γρ. A.

tages of this reading are obvious. It is needless to point out the improvement in the rhythm. *ra* for *gaia* is suspicious (see Γ 104). The first syllable of *φυσί-ζοος* is properly short, cf. *φύσις*, *έρυσ-άρματες*, *τανυσίπτερος* etc. And if the word is derived from *ζωή*, we ought to have *-ως*, not *-οος*. The main difficulty is the fact that in Γ 243, λ 301 we have *φυσίζοος*. Schulze has shewn how the originally short *υ* of this and similar verbs (*λύω* etc.) has gradually succumbed to the analogy of the verbal forms with *-υσ-* till in later Greek lengthening is almost invariable (App. D, B (2) a). Hence we need not be surprised to find a variation of quantity in Homer. And possibly in Γ 243, λ 301 we should read *φυσίζως* with *ω* shortened as in *ήρωος* (—υ) § 303. The apparent inappropriateness of the epithet itself (see note on Γ 243) is pointed out by Schol. T (ὁ καλὸν τὸ ἐπίθετον ἐπὶ νεκρῶν καὶ τύμβων ταπτόμενον). To avoid this difficulty Fick has ingeniously proposed to derive it from **ζοFός* a masc. form (Skt. *ganas*) of *ζεFά*=*ζελα*, so that *φυσί-ζοος*=*ζελ-δωπος*. This, if correct, would of course be decisive in favour of *φυσίζοος*.

67. In 17 Achilles has laid down his spear; but as 1–33 are in all probability of different authorship the discrepancy is not surprising.

68. Both *υπέδραμε* and the words of 69–70 seem to shew that the spear is cast, in spite of the rule of Ar. that *οὐτάμεναι* is used only of thrusting.

70. See Γ 279–80. *ἄμμεναι*, apparently a primitive non-thematic form from *ἄ-ω* (root *sā*) *satiare*. See notes on N 315, T 402. For the personification of the spear cf. 168, Λ 574 *λilαιύμενα χροὸς ἄσαι*.

71. Cf. Z 45.

73. The statement that this line was not found in the editions of Ar. is accepted as Didymean by Ludwig. There is however no trace of omission in the mss., and the beginning of the speech without it is hardly Homeric. See however 480 below.

75. The mere breaking of bread under another man's roof entitles to the position of a suppliant, even though the intention to protect be absent. This is the rule among the Arabs to the present day (see Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 41: 'even the thief who has surreptitiously shared the evening draught of an unwitting host is safe'). Thus though Lykaon is not actually a *ἰκέτης*, because he has not been accepted as such by Achilles, he yet claims to be 'as good as' one. For this sense of *ἀντί* cf. Θ 546 *ἀντί κασιγνήτου ξείνός θ'* *ἰκέτης τε τέτυκται*, and Θ 163.

πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν, ἡ
 ἡματι τῷ ὅτε μ' εἶλες ἐνκτιμένῃ ἐν ἀλῶνι,
 καὶ μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε
 Λῆμνον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἤλφον. ἀλφάνα
 | νῦν δὲ λῦμην τρεῖς τόσσα πορών· ἡὼς δέ μοί ἐστιν 80
 ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
 πολλὰ παθών· νῦν αὖ με τεῖσι ἐν χερσὶν ἔθηκε
 μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
 ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, Ἄλτα
 "Ἄλτα", ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατυνίοντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας. 85

77. εἶδες JU. || ἐύκτιμένω R. 78. ἐπέρασας PQT Harl. a, ἐν ἀλλωι καὶ
 με περάσας A. 79. ἐκατόμβοιον LP (p. rns.): ἐκατόμβοιος Q (syrr. n). ||
 ἤλεον Q. 82. αὖ με τεῖσι: αὖτε με χης Syr. 84. αὖσις CQ. || ὄωκε Ar.
 85. λαοδόκη Vr. b. 86. ἄλτα': ἄλταο C{D}: ἄλταω G: ἄλταο Par. b:
 ἄλταω Ω. || ἄνασσε PQRS Syr. King's² Par. a f h, and ἐναί τῶν κατὰ πόλεις Did.
 87. ἐπὶ Strabo xiii. 605: ὑπὸ Ω (the text of T has ὑπὸ, in spite of Maass's express
 statement to the contrary). 88. δ': ρ' P. || πολλῶν τε καὶ ἄλλων Mass.

76. πρώτῳ, first among Greeks. This seems to make the personal relation closer, as putting the actual protector in a special position. So Odysseus says to Nausikaa σὲ γὰρ . . ἐς πρώτῃν ἰκόμεν, ζ 175, and similarly η 301, θ 462. ἀκτὴν, A 631.

79. ἐκατόμβοιον expresses the value of the cup (see on 41), not the actual substance of the ransom. Cf. Ψ 703-05.

80. λῦμην aor. indic., with νῦν δέ because he has in his mind his present state, which he presently resumes with νῦν αὖ in 82. It is probably through not seeing this that the ancient commentators generally took the word as an opt., 'I should like to be ransomed again.' The short ν is of course quite decisive against this (cf. δαίνυτο Ω 665, and Π 99). τρεῖς τόσσα, the πολλά which Eetion gave to Euneos, 42. This is evidently meant to shew Achilles how valuable he will be if again sold.

85. Λαοθόη, see note on X 46-51.

86. "Ἄλτα" is the reading of C and virtually of G, writing ἐκ πλήρους in place of elision being common enough in mss. This form of the gen. is the older and more likely to be corrupted,

and as it gives the *epanalepsis* in the correct form, it should be accepted. For the elision of -o of the gen. see note on A 35. ἀνάσσει, the variant ἀνάσσε looks like an emendation to bring the passage into harmony with T 92 where we hear of the sack of the town by Achilles. But Z 35 seems to imply that the place was still inhabited, and we are not told of Altes' death. Nor need we be troubled to harmonize passages which may probably be of different authorship and date.

87. ἐπὶ, the ὑπὸ of the vulg. is a curious instance of a corruption which has invaded all mss.; they are, however, notoriously careless about prepositions. There can be little doubt which is right, for Satnioeis is a river in Z 34, Ξ 445. Cf. Schol. T, ἐπὶ τοῖς ποταμοῖς φαμεν κείσθαι τὰς πόλεις (but with lemma ὑπὸ); Strabo xiii. 605 γράφουσι δὲ τινες οὐκ εὖ "ὑπὸ Σ." αἰπήεσαν, here only; formed from αἰπός as μεσσήεις from μέσος (see note on M 269).

88. ἔχε, imperf., although from X 53 she is still alive, because it refers back to the time of the verb γείνατο. For the polygamy of Priam see X 48.

τῆς δὲ δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦτοι τὸν πρῶτοισι μετὰ πρυλέεσσι δάμασσας, 90
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῳ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ ὅτ' ὧ
 σὰς χεῖρας φεύξασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων. *πρῶτον*
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι, 95
 ὃς τοι ἐταῖρον ἔπεφνεν ἐνὲά τε κρατερόν τε."
 ὥς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 "νήπιε, μή μοι ἄποινα πιφάσκειο μῆδ' ἀγόρευε· 1
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπείν αἷσιμον ἡμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν

89. τῆς : τοῦ J. 90. πρυλέεσσι : πολέεσσι PR^m. 91. δουρί : γρ. χαλκῷ
 Harl. a. 92. ἔσσειαι PR Harl. (a *syr.*) b, ἐν ἄλλω A. 93. γε : με Vr. A.
 95. οὐκ ἰογάστριος Zen. 96 *om.* Vr. b. | ὅς τις J Cant. || After this Syr. adds
 ωι συ μαλιστα χολῶσαι ἐνὶ φρεσὶν οἶδα καὶ αὐτός. 99. ἄποινα : ταῦτα *ap.*
 Eust. || πιφάσκειο GJPQ (R *e corr.*). 100. αἷσιμον : μόρσιμον G. 101. τί :
 δὲ H, ἐν ἄλλω A. || φίλτερον : βέλτερον Q.

89. *δειροτομήσεις*, *slaughter* like a helpless victim at the altar; so 555, χ 349. The word gives the same idea as our 'butcher.'

92. It is hard to say whether we should read *ἔσσειαι* or *ἔσσειαι*. The latter has strong though not wide support, and finds sufficient analogies in 39, β 166, π 103 *κακὸν πάντεσσι γενομένην*.

93. *ἐπέλασσε*, see on O 418.

94-96 are condemned by Bayfield on good grounds. Two of them are borrowed, 94 from A 297, 96 from P 204. The mention of Patroklos as 'amiable' is not in place in an enemy's mouth; 94 is quite unsuitable for a petition; and it is useless for Lykaon to appeal for mercy on the ground that he is not 'of the same womb' with Hector, when he has just reminded Achilles of the slaying of his own brother Polydoros. Achilles makes no allusion to the argument in his reply.

95. *ὁμογάστριος*, Zen. *ιογάστριος*, cf. Ω 47. The only objection to this reading is that no other compounds of *γα* are found in Greek. It has been argued that the word shews a trace of the ancient way of reckoning kinship through the mother only, especially in the taking up of blood-feuds. (See McLennan, *Studies in Ancient History*, pp. 201 ff.)

The foundation for such an inference is, however, extremely slight. In a polygamous household the children of the same mother would naturally feel a closer tie among themselves than with half brothers and sisters; and all that Lykaon can urge is that his relationship to Hector is not as close as it might have been. In any case the passage would prove nothing for the Greek practice. (See Z 205 for a trace of female kinship among the Lykians.) The line added in Syr. is curious, as *χολῶσαι* is not a Greek form.

98. See A 137. *ἀμείλικτον δὲ Φόπ' ἄκουσεν*, Fick. But there is no clear case of *Φόπ* in H.; the *F* was lost at a very early date, as in other words where it was followed by *ο* or *ω* (H. G. § 393).

99. *πιφάσκειο*, perhaps *tender*, see on Σ 500.

100. The position of *πρὶν*, as a conjunction, is very rare; the primary clause almost always precedes. But see ξ 229. It is nowhere else correlative to *τόφρα*.

101. For the qualifying *τι* see I 645. It is so rare in affirmative sentences that we ought perhaps to adopt the variant *τόφρα δέ*. But *τι* gives some little colour of reluctance to make such an admission. Döderlein conj. *τόφρ' ἔτι*.

Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὅν κε θεός γε
 Ἰλίου προπάρουθεν ἐμήϊς ἐν χερσὶ βάλλῃσι,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλά, φίλος, θάνε καὶ σύ· τί ἡ ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράαις οἶος καὶ ἐγὼ καλὸς τε μέγας τε;
 πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἡ ἡὼς ἡ δέϊλῃ ἡ μέσον ἡμαρ,
 ὁππότε τις καὶ ἐμεῖο Ἀρῇ ἐκ θυμὸν ἔλῃται,
 ἡ ὃ γε δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν οἴστωι."
 ὥς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔξετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἶσω

103. **ΤΙΣ** : γε C. || φύγοι DJPQRST Syr. Harl. a, Vr. A, Ven. B. 104. **ἐμαῖς** (ι. | ἐνὶ Vr. A. 105. **καὶ πάντων** : συμπαντων GJ Harl. a (γρ. καί), Par. b h, γρ. A. 106. **οὕτως** Ar. Ω : οὕτω Q : αὕτως G Harl. a b. 108. **καὶ ἐγὼ** Syr. : ἐγὼ Q : κάγῳ (καγῳ, κᾱγῳ) Ω. 110. **ἐπὶ σοι** Harl. a. | κάμοι G. 111. **δείλῃς** ΔHPRSTU Syr. Harl. a d, Par. c e g h j : θήλῃς J. 112. **ἐμοῖο** CPQ Bar. || ἄρης G : ἄρει JL Syr. : ἄρῃ Hermaprias ar. Aum. (τινές, Sch. T).

104. Ἰλίου, i.e. Ἰλίου (Ahrens). See note on B 518, and O 66, X 6.

105. καὶ emphasises πάντων, even all, i.e. 'I will go so far as to say all,' in order to accentuate the following 'but chiefly.' καὶ and δέ cannot be taken as correlative (καὶ . . . καὶ both . . . and is very rare in H.; perhaps only N 260, 636?, Ω 641).

106. In φίλος the scholia see a mocking allusion to the claim of hospitality. But it clearly marks a sudden change of Achilles' impulsive mood to a real pity for his victim—a far finer touch. It is not necessary to do more than mention the punctuation after θάνε, which found some favour in antiquity: *my friend died; so why dost thou*, etc. It is a question if instead of οὕτως we should not, in spite of ms. authority, read αὕτως, as more Homeric.

107. This is a famous line. Plutarch (*Alex.* liv. p. 695 ε) says that Kallisthenes used it to warn Alexander in the height of his glory; on hearing which Aristotle remarked ὅτι Καλλισθένης λόγῳ μὲν ἦν

δυνατὸς καὶ μέγας, νῦν δὲ οὐκ εἶχεν. Still better known is Lucretius' adaptation *Ipse Epicurus obit . . . tu vero dubitabis et indignabere obire?* (iii. 1054).

111. δέϊλῃ is metrically doubtful; see App. N, § 20. The variant δέϊλῃς is meaningless. The word occurs only here in H., though common in later Greek; but we have in ρ 606 δέϊλον ἡμαρ, and in 232 below δέϊλος, which (or δέϊλον, Nauck) we ought perhaps to read here. For ἔσσεται . . . ὁππότε cf. Δ 164. The scholia generally (but not Ar.) entirely spoil the sentence, putting a stop after ἔσσεται which they take with the preceding line, and making ἡ ἡὼς . . . ἡμαρ a clumsy parenthesis.

112. Ἀρῇ, i.e. Ἀρηϊ. So we must read in 431, but in E 757 (q.v.) and θ 276 the contracted Ἀρει or Ἀρηι is fixed and is evidence of lateness. The only other form of the dat. is Ἀρει (-οο) B 479.

113. For the very rare shortening of ἥ see note on 576.

115-16. Cf. Ξ 495-96. 119 = N 655.

δὺ ξίφος ἄμφηκες· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κεῖτο ταθείς, ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαίαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
 “ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἷσιν δινήεις εἶσω ἄλός εὐρέα κόλπον. 125
 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαίξει

118. γαῖης JQU Harl. a. 121. πτερόεντα προσκύδα J Bar. Vr. b A, Harl. a, Mosc. 2, γρ. A. 122. ΚΕΪΣΟ: ἦσο Amm. (lemma), Sch. T; διχῶς Ar. || ὠτειλὴν Ar. AD: ὠτειλᾶς Ω. 124. κάμανδρος LR Harl. a. Between γοήσεται and ἀλλὰ C inserts ἦ τὸ πάρος περ γείνατο κούρον ἐόντα <καὶ ἔτρεφεν conj. La R.> 125. ἄλός εἶσω Vr. A. || ΚΟΛΠΟΝ: πόντον C. 126. φρίκ' (A *supr.*) Syr. || ὑπαίξει Ar. (Aph.?) Ω: ὑπαλύζει Philetas, Kallistratos (An.), ἄλλοι (Did.), DHJ (-λίσει) QRST Harl. a (γρ. αἰσει), Par. b c d e g j¹ (Λ erased, j²): ὑναλύζει Syr. But acc. to Schol. BT, Ar. read φρίκ' ἐπαίξει, the 'Chia' μελαίνῃ φρίχ' (μελαίνῃ φρίχ' conj. Heyne) ὑπαίξει.

120. ἦκε φέρεσθαι, sent him off (as πᾶν δ' ἡμᾶρ φερόμεν A 592, ἦκα πόδας καὶ χεῖρε φέρεσθαι μ 442, 'let go,' τ 468 πόδα προέηκε φέρεσθαι). φέρεσθαι means no more than to go his way, 'drift,' expressing not so much the motion as the absence of guidance, and therefore of any care, on the part of the thrower. It is the passive equivalent of the pleonastic infin. in βῆ λέναι.

122. Cf. σ 105 ἐνταυθοῖ νῦν ἦσο: the whole passage σ 101-05 resembles this in tone. εἶ is perhaps best taken as= σοι. But the sequence of accusatives σε ὠτειλὴν αἶμα, though unusual, is not indefensible; σε ὠτειλὴν may be a 'whole-and-part' construction, ὠτειλὴν αἶμα acc. of 'near and remote object,' as ζ 224 χρ'α νῆξτο διὸς Ὀδυσσεὺς ἄλμην. The gen. ὠτειλῆς, though found in most mss., is probably only a correction; superficially it looks easier, but it is less idiomatic.

123. ἀκηδέες, careless of thy fate (cf. Ω 526, of the gods), or with a reference to the more special sense of κῆδος, without mourning rites (Monro). The adj. means negligent in ρ 319, elsewhere neglected (Ω 554, ζ 26, τ 18, υ 130, ω 187). Hence ἀκηδέα has been conj. here to agree with σ(ε), rightly perhaps but needlessly. The same variation in sense occurs in ἀκηδεστος (-ως) Z 60, X 465.

126. Many a fish leaping through the waves shall dart up to (or beneath) the black ripple, to eat Lykaon's fat. μέλαινα

φρίξ is the darkening of the surface of water by the ripple of a breeze, as is described at length in H 63-64; cf. also Ψ 692, δ 402 πνοιῇ ὑπο Ζεφύριοι, μελαίνῃ φρικὶ καλυφθεῖς. The idea then is that the corpse after a time will float on the surface, and that the fish will dart up from beneath to eat it. Whether ὑπο- means 'up to' or '(along) beneath' it is hardly possible to say, as there seem to be but few parallel compounds of intransitive verbs of motion. ὑπέρχομαι, however, takes an accus. of the point reached (ε 476, μ 21, σ 150), and so ὑποδύομαι. The most natural meaning, 'will dart under the ripple (from above)' is excluded by the sense of the passage. So far the text is intelligible, though strange in expression; but it contains an apparently false quantity in ὑπαίξει, for in all the other forms of αἰσσω the α is invariably long. αἰσσω is generally taken to be=αἰσσω from Fai-Fuk-jw (cf. δαιδάλλω etc.). In that case we may compare for the variation of quantity αἶε from αἰFel (see note on M 211). Anyhow this reading is better than the alternative ὑπαλύζει. The old explanation of this is many a fish will avoid a chill by eating the fat (!). This incredible interpretation is ascribed by Ariston. to Philetas and Kallistratos, λέγοντες ὅτι οἱ πόντες τῶν ἰχθύων καὶ εἰστροφοὶ τὸ ψύχος ὑπομένουσι καὶ οὐ φθείρονται. They must therefore have taken ὅς κε φάγησι to mean 'who

ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστν κυχέομεν Ἴλιου ἱρής,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κεραῖζων.
 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης 130
 ἀρκέσει, ὧι δὴ δηθὰ πολεῖς ἱερεύετε ταύρους,
 ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λουγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνυτε νόσφιν ἐμεῖο." 135
 ὥς ἄρ' ἔφη, ποταμός δὲ χολώσατο κηρόθι μᾶλλον,
 ὠρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο

127. ὅς : ὥς Aph. P Par. b. 130-35 ἀθ. Aph. (Ar. ? see below). 131.
 πολέας Ar. : πολλοὺς C. J ἱερεύετε J : ἱερεύσατε Q. 135. ἐμοῖο P. 137.
 φόνοιο {C} U Syr. Ven. B Harl. a, Vr. b A, Mosc. 2 (see on 249).

shall have eaten.' By doing this we may make ὑπαλύξει mean 'he shall avoid the surface (i.e. dive to the bottom) after his meal'; but this of course will satisfy nobody. Or again we may thus explain ὑπαύξει, shall dart (away) beneath the ripple after eating, which is better, but not Epic in its indirectness. μελαινᾶν again involves a violation of Wernicke's law (App. N, § 16), which may indeed be avoided by adopting the variant μελαίνῃ and reading φρίχ' = φρικῇ. But it may be questioned whether the whole passage has not undergone some grave corruption now irremediable. The reading ἐπαύξει ascribed to Ar. by Schol. B¹ makes no difference to the interpretation.

127. ἰχθύς, the *ν* is apparently long by nature, cf. *H. G.* § 116. 4. ὅς κε φάγησι *who shall eat*, with a prophetic colouring (*H. G.* § 282), and also a suggestion of intention. This alone is conveyed by the variant ὥς κε, which, though well attested, is hardly so good. The objection that ὃς κε φάγησι must mean *shall have eaten* is sufficiently refuted by Θ 33, I 165, Ω 119, κ 538, ν 399, and other passages in *H. G.* § 282.

128. φείρεσθε, a phrase more familiar in Attic than in H. The neglect of the *F* of *Ἴλιου* is a ground for suspecting the antiquity of the line. Perhaps we should read *κυχέετε* with Brandreth. The verb is found only here with a local object.

130-35. Ἀρίσταρχος διὰ τῶν ὑπομνημάτων Ἀριστοφάνη φησὶ στίχους ἐξ ἡθετηκέναι ὥς παρεμβληθέντας ὑπὸ τῶν ἀπορουντων διὰ τὸ ποταμὸς ὀργίζεται, καίτοι σαφῶς αὐτοῦ λέγοντος τὴν αἰτίαν (sc. 146).

καὶ τὸ "δηθὰ" ὡς οὐχ Ὀμηρικῶς κείμενον αἰτιῶνται. μήποτε μέντοι καὶ ὁ Ἀρίσταρχος συγκατέθετο τῇ ἀθετησίᾳ, μηδὲν ἀντειπὼν τῷ Ἀριστοφάνει, Did. These arguments do not seem strong, and the passage cannot be judged except in connexion with the whole episode of the fight with the river.

131. *δνεά*, ἐκ πολλοῦ δηλονότι καιροῦ, Schol. B, 'you have long been sacrificing bulls'; *ἱερεύετε* and *κασιέτε* being pres., not impf. Cf. α 49 ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει, 'has long been suffering.' The use is not so harsh as to afford a ground for athetesis. For the sacrifice of a bull to a river cf. A 728; it is connected with the common personification of a river in the form of a bull or bull-headed man. The sacrifice of live horses in the next line has no parallel in H., and is perhaps mentioned by Achilles contemptuously as a barbarous custom. So it appears also in Herod. iv. 61, vii. 113. See however Greek instances in Paus. viii. 7. 2, and Frazer's valuable note on the passage (with Hehn p. 42). The sacrifice is invariably made to water-gods.

135. Schol B takes νόσφιν as an adverb, and supplies ἐντος with ἐμεῖο as gen. absolute, no doubt on the analogy of ἐμεῦ ἀπονόσφιν ἐντος, σ 268, and O 543, cf. X 332. But there is nothing against the simple prepositional use *far away from me* = when I was far away; T 422 ὀλέσθαι νόσφι φίλου πατρὸς καὶ μητέρος, etc.

137. πόνοιο in special reference to martial exploits as A 601 and often. But φόνοιο is rather more suitable here.

δῖον Ἀχιλλῆα, Τρώεσσι δὲ λουγὸν ἀλάλκοι. ἄλ' ἔγω
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
 Ἀστέροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
 υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
 τῶι ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔσθη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "τίς πόθεν εἰς ἀνδρῶν, ὅ μιν ἔτλης ἀντίος ἐλθεῖν; 150
 δυστήνων δέ τε παῖδες ἐμῶι μένει ἀντιώσιν."
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 "Πηλεΐδῃ μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις;
 εἴμ' ἐκ Παιονίης ἐριβώλουν, τηλόθ' εἰούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,

138. θυμὸν P (*supr.* λουγὸν). 143. ῥα μίγη: ἐν ἄλλωι ῥ' ἐμίγη A. 144.
 ῥ' ACPQR Syr. Bar. Vr. b, Mosc. 2: δ' Ω. || ἀπόρουσεν R. 145. ἐμφρεσὶ A.
 147. ἐδάϊζε P. || καταρρόον CDHTU. 148 om. Syr. 150. εἰς: ἦς Q. || μεν:
 τινὲς μου T. | ἀντίον (A *supr.*) Mosc. 2. 152. προσεφώνει C. 155. ἔχων A
 (ἄγων A^m) C. 157. ἐμοί: ἐμῷ J Vr. A, Mosc. 2.

141. Πηλεγόνος, no doubt a Thracian
 eponymos, as we hear of a tribe of
 Pelagones there. The name, like Ἀκεσ-
 σαμενός, does not recur in H., but we
 hear of another Peribolia in η as honoured
 with a similar divine *liaison*.

146. δαΐκταμένων, here and 301 only.
 A writes, with Herodianos, δατ κταμένων,
 as also Ἀρηὶ κτάμενος. See on A 74,
 N 477.

148-49 = Z 121-22. 148 is hardly in
 place here after 144, and should be
 omitted as in Syr. Cf. note on Y 158-60.

150. τίς πόθεν εἰς ἀνδρῶν, also a 170;
 for similar instances of the blending
 of two questions into one cf. Eur. *Hel.*
 86 τίς πόθεν, *El.* 779, Soph. *Phil.* 243
 τινὶ στόλῳ . . πόθεν πλέων, 1090 τοῦ ποτε
 τεύξομαι σιτονόμον μέλεος πόθεν ἐλπίδος
 (and Jebb's note on 220). It is possible
 that πόθεν means not 'from what place?'
 but 'of what father?'

151 = Z 127.

153, cf. Z 145. The dialogue is
 evidently modelled upon that between
 Glaukos and Diomedes.

154. For 'distant Paionia' see B 848-
 50 where Asteropaïos is not mentioned
 among the leaders—though by a strict
 reckoning of time eleven days take us
 back beyond the point at which the
 Catalogue is inserted, as the scholia point
 out. To remedy this defect a line was
 inserted (ἐν πολλαῖς τῶν Ἰλιάδων Sch. T,
 ἐν τῇ κατ' Εὐριπίδην Amm. by Blass's
 certain conj.) after B 848 (q.v.) Πηλεγόνος
 θ' υἱὸς περιδέξιος Ἀστεροπαῖος. Another
 difference is that in the Catalogue the
 Paionians are archers, ἀγκυλότοξοι, not
 spearmen (δολιχεγχεῖς only here); but
 in Δ 533 δολίχ' ἔγχεα χερσὶν ἔχοντες is
 used of Thrakians.

156. This line is an echo of 81.

[Ἀξιοῦ, δς κάλλιστον ὕδωρ ἐπὶ γαίαν ἴησιν,
δς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι
γείνασθαι· νῦν αὖτε μαχόμεθα, φαίδιμ' Ἀχιλλεῦ.] 160

ὥς φάτ' ἀπειλήσας, ὁ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
Πηλιάδα μελίνῃ· ὁ δ' ἁμαρτῇ δούρασιν ἀμφὶς
ἥρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·

καὶ ῥ' ἐτέρωι μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· ἔρ' ἔκω 165

τῶι δ' ἐτέρωι μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἥ δ' ὑπὲρ αὐτοῦ
γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.

δεύτερος αὖτ' Ἀχιλλεὺς μελίνῃ ἰθυπτίωνα

Ἀστεροπαίωι ἐφῆκε κατακτάμεναι μενεαίνων· 170

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ὑψηλὴν βάλεν ὄχθην,
μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

158 om. ADH²QTU² Syr. Lips.² Vr. d, Par. e. || δς: οὐ C. || ἐπικίδναται αἶσαν C Ven. B. || Ἀ. <οὐ> κάλλ. ὕ. ἐπικίδναται αἶσα Eudoxos: see on B 850 (where for "Schol. A 239" read "Porph. on λ 239"). 160. γείνασθαι A (γείνασθαι A^m) C Ven. B. || Νῦν δ' T Harl. a. 162. ἁμαρτῇ HQRS Syr. || ἔκω Mass. 166. ἐπιγράβδην JP Vr. b: ἐπιγράμβδην R (γραῦδην ἐπιεστικῶς R^m) Ap. Lev. 72. 27: ἐπιγραῦδων Vr. A. 167. σῦτο: χῦτο U Vr. A. || ἥ δ': ἡδ' Q. || αὐτῇ Q. 168. ἐκστήρικτο CH. 169. ἰθυπτίωνα Zen.: γρ. ἰθυπτίωνα διὰ διφθόγγου X. 172. μεσσοπαλὲς Ar. AC Syr. Ven. B, Mosc. 2¹, Par. h (supr. r): μεσσοπαλῆς Harl. b: μεσσοπα*ες U (r in ras.).

158 is evidently a late interpolation or adaptation from B 850, where see note.

162. ἁμαρτῇ, see note on E 656. δούρασιν ἀμφίς, with both spears at once. The verb (βάλεν) is kept in suspense while the sentence branches off into two co-ordinate clauses, each applying to one hand; ἐπεὶ περιδέξιος ἦεν being parenthetical, yet causing the following clause to begin with καί.

163. περιδέξιος evidently = ambidextrous; the more natural ἀμφιδέξιος does not suit the hexameter. The alternative περὶ (very) δεξιός mentioned by the Schol. is less pointed, and open to the objection that H. never uses δεξιός in the metaphorical sense clever.

165 = T 268, q.v.

166. ἐπιγράβδην, cf. ἐπέγραψε Δ 139, and ἐπιλίθην P 599. χειρός, the forearm, cf. A 252, T 479. As this is raised for the cast, the spear in touching it goes ὑπὲρ αὐτοῦ, over his body.

167. Note the sudden change of gender in ἥ; the poet evidently has the familiar

αἰχμὴ in his mind. Cf. μ 75 νεφέλη . . τὸ μὲν (sc. νέφος).

168. Cf. O 317.

169. ἰθυπτίωνα here only (but cf. App. Cr. on T 273); explained by T 99 ἰθύ βέλος πέτεται, though there is no complete analogy for the suffix -ίων (see Schulze Q. E. p. 309). Zen. ἰθυκτίωνα, said to mean straight-grained, and derived from κτηδών or κτιδών, the fibre of wood, which is impossible.

172. μεσσοπαλῆς, planted up to the midst; Ar. μεσσοπαλῆς, explained (a) brandished by the middle (ὅτι πᾶν δόρυ ἐκ μέσου πάλλεται) — here a meaningless epithet; (b) quivering up to the middle, in contrast, acc. to Hoffmann, to the commoner phrase ἐπὶ δ' οὐράχως πελεμύχθη, where only the butt-end quivers. This was Ar.'s interpretation, but it is obviously unsatisfactory, as πάλλεσθαι does not mean to quiver, and a spear which quivered up to the middle must quiver throughout its length; unless we are meant to suppose that it is fixed up to the middle in the earth. In that case

Πηλεΐδης δ' ἄορ ὁξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίωνν,
 τρὶς δὲ μεθήκε βίη· τὸ δὲ τέτρατον ἤθελε θυμῶι
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο;
 ἀλλὰ ἐ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσι δρούσας
 τευχέα τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·
 "κεῖς οὐτῶ· χαλεπὸν τοι ἐρισθενέος Κρονίωτος
 παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτέ μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρῆντων, 190

176. ἐρύς(ε)αθεαι DGHPRTU. 178. αἶψαι Q. || ἐπιγνάψας LRT. 179.
 ἀλλά ἐ S: ἀλλὰ Ω. 180. γαστέρι Mosc. 2. 182. δ' ἄρ': γὰρ Q Bar.:
 δ' C. || ὀρούων (A *supr.*) DHPR Vr. b² A. 183. ἐξενάριζε ἐν ἐνταῖς Did.
 184. οὗτος Q: οὕτως C{HL}. 185. ἐκγεγαῶτα GPR King's (*supr.* ι). 189.
 ἐκ διὸς αἶακος Vr. A. 190. {τῷ: ὦι C}. || zeus μὲν Q. || ἀλιμοιρῆντων
 C{D} Ven. B, Mosc. 2, Schol. B.

we only get by an artificial and far-fetched conceit what we are told in direct words by μεεσπαγές, which is therefore to be preferred.

176. ἐρύσσεσθαι, for the fut. see note on H 36.

177. βίη (or βίη, which is the same thing) is the reading of all mss., so far as we know; but there can be little doubt that Bekker is right in restoring βίης from φ 126 (176=φ 125), *relaxed from his effort*. This is the common constr. of μεθήμι used intransitively; it is also found with infin. (N 234, Ψ 434), part. (Ω 48), and absolutely (Δ 516 etc.), but never with dat. We may indeed translate 'relaxed in his effort,' but this does not make the constr. more probable.

179. ἐ is more likely to have been wrongly omitted than wrongly inserted. The double acc. is normal; e.g. ν 270.

180-81, see Δ 525-26.

183=N 619.

185. παῖσιν, plur. because the state-

ment is general; so ἀλόχοισι Διὸς 499 (H. G. § 170). ἐκγεγαῶτι, the dat. is to be preferred to the acc. as it stands in a clause independent of the infin. ἐριζέμεναι, and is no part of the predication. It therefore follows the constr. of τοι (H. G. § 240).

186. φῆσα, imperf. (or aor.?), the present being φῆσθα (so ξ 149), according to the grammarians; but this is probably mere fancy. Tyrannio wrote φῆσθα as pres., φῆσθα as imperf. Either tense suits equally well. γένος is to be taken by itself, *by race*, the genitives being directly dependent upon ἔμμεναι, and so γενεῇ in the next line (cf. Ξ 113, ο 225).

190. τῷ, *therefore* (I am stronger than thou; for) as *Zeus is stronger than rivers, the children of Zeus are stronger than the children of rivers* (Platt in J. P. xxiii. 213). The alternative is to write τῷ as rel., *by what* (by how much) *Zeus is greater than rivers*, (by so much) *the offspring of Z. is greater than a river's* (offspring). For this use cf. Plato

κρείσσων δ' αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται.
καὶ γὰρ σφί ποταμός γε πάρα μέγας, εἰ δύναται τι
χραιομεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι,
τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
οὐδὲ βαθυρρείταιο μέγα σθένος Ὀκεανοῖο, 195
ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κήνηαι καὶ φρεῖατα μακρὰ νάουσιν·
ἀλλὰ καὶ ὃς δαίδοικε Διὸς μέγαλοιο κεραυνὸν
δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσσι."
ἡ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπήγυρα,
κείμενον ἐν ψαμάθοισι, δίαίνε δέ μιν μέλαν ὕδωρ.
τὸν μὲν ἄρ' ἐγχέλυνες τε καὶ ἰχθύες ἀμφεπένοντο,

191. δ' om. Ar. {CD} [G]. 192. μέγας πάρα G. || ΤΙ : τοι S : τις Vr. d.
194. οὐδὲ : δ' οὐδὲ Vr. A : οὔτε (Ar. ?) HPR. 195 om. Zen. || οὐδὲ : οὔτε Ar.
(A *supr.*) PR. 196. πᾶσαι τε θάλασσαι Vr. A. 197. φρεῖατα D (Q *supr.*). ||
νέουσι Cant. 198. ὅς : ὡς DQU. 199. σμαραγῆσσι CRS Mor. Bar. Vr. A.
200. ΧΑΛΚΕΟΝ : βυβρῖμον L. 201. ἀπούρα Par. suppl. græc. 144. 203.
{ΤΟΝ : ὄν C. || ἄρ' . . . ΔΗΜΟΝ om. C}.

Theaet. 179 D τῷ τοι μᾶλλον σκεπτέον *by so much the more must you consider*, and ὅσῳ with comparatives throughout Greek. But this leaves the difficulty that the forward reference of τῷ, correlating two clauses, is against the rule for the rel. use of ὅ (see *H. G.* § 262). ἀλιμυρῆαις, only here and ε 460 : in the latter case it has a more special and appropriate sense, for it is used of the mouth of a river where it 'murmurs against the brine.'

191. ποταμοῖο, i.e. the offspring of a river; brachylogy as P 51 etc. For δ' αὖτε Ar. read αὖτε, which may indicate that he took τῷ as a relative co-ordinating the clauses; or that αὖτε is itself a conjunction=*autem* answering to μὲν as A 237, Γ 241, etc.

192. πάρα would seem to indicate that the river meant is the Skamandros; though from the context it should rather be the Axios.

194. Ἀχελώϊος, mentioned only here in H. (also Hesiod, *Theog.* 340), that of Ω 616 being quite different. As the only large river of S. Greece, and also probably from its connexion with Dodona, it was regarded with special veneration; διὸ καὶ πᾶν ὕδωρ τῇ τοῦτον προσηγοῖται καλεῖται (Schol.), a fact of which the *Lexica* will furnish the examples. The

worship of Acheloos was wide-spread; see Paus. i. 41. 2 with Frazer's note. ἰσοφαρίζει, Bentley conj. ἀντιφέρει on account of the F; Dawes Ἀχελῶος, which is open to the same objection as Τιταρησόν in B 751, a curiously similar case. But as the passage is not certainly ancient no change need be made.

195. Ar. read οὔτε for οὐδέ, and therefore must have done the same in the preceding line; Zen. omitted 195 altogether, and therefore must have had οὐδέ in 194. There can be no doubt as to the superior force of οὐδέ, and it is not clear why Ar. did not admit it. His objection to Zen.'s athetesis—that in H. Okeanos, not Acheloos, is the parent of rivers—is quite sufficient to save one of the most majestic lines ever written.

199. σμαραγῆσσι may refer either to light or sound; see on B 463.

203. ἀμφεπένοντο, *attended to him*; an ironical expression as Ψ 184, the word being properly used of *tending* a wounded man; Δ 220, II 28. The eels are separated from the fish because they were regarded as snakes, as indeed the name shews (if conn. with ἐχιδνα, ἐχis, Curt. *Et.* no. 172). The explanation of the Schol. 'eels and other fishes' is therefore wrong. (So also 353.)

δημόν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ' ἔτι πὰρ ποταμόν πεφοβήατο δινῆεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
 χέρσ' ὑπο Πηλεΐδαο καὶ ἄορι ἱφι δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίου τε καὶ Αἴνιον ἠδ' Ὀφελέστην· 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὥκυν Ἀχιλλεύς,-
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγξατο δίνης·
 “ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἵσυλα ῥέζεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας, πεδίον κάτα μέρμερα ῥέζε·
 πλήθει γὰρ δὴ μοι νεκῶν ἐρατεινὰ ῥέεθρα,

204. κείραντες Ἰ (supr. on). 205. ῥ' om. APRU Ambr. Ven. B. 209.
 ἐλετ' ὀρείλοχον Vr. b. || ἀστύπαλόν J : ἀστύλοχόν Q. 212. ποταμὸς :
 ζαπεος Syr. (supr. ποταμός nap. 2). 213. εἰδόμενος Ambr., γρ. A : Ar. διχῶς
 (Amn.) || δ' om. PR and ap. Did. (Ar. ?). || ἐκφθέγξατο PR Ambr. : ἐκφέγξατο L :
 ἐφθέγξατο Ω. 216. ἦτοι Q : εἴ τοι G. 217. γ' ἐλάσας Ar. Ω : ἐλάσας JU :
 πελάσας τινές (Did.), Aph. (Amn.), 'Vat. 26.' || ῥέζε H¹Q : ῥέσαι H² : ῥέζειν DU
 Par. a¹ f. 218. ἐρατεινὰ : αἰπεινὰ Vr. A.

204. The relation of the two participles is obscure; neither seems sufficiently different from the other to be subordinated in the usual way, as the special to the general. *κείρειν* in A 560 (*ὄνος κ. εἰσελθὼν βαθύ λήϊον*) is hardly to be further distinguished from *ἐρέπτεσθαι* (*λωτὸν ἐρεπτόμενοι*) than 'biting' from 'munching.' Thus it is hard to say which verb here defines the other. We can only translate *feeding on the fat by biting it* or the like. *ἐπινεφρίδιον* also is not like an Epic word. It shows an accurate knowledge of nature, however, as the fat in this spot seems to be a particular delicacy to carnivora; the New Zealand parrots kill sheep by sitting on their backs and biting it out, and the word acquires a special significance when we find that the kidneys are regarded as the centre of life not only by Australian cannibals, but by the Semitic nations ('the fat of the kidneys is particularly selected by the Arabs, and by most savages, as the special seat of life' Robertson Smith quoted by Platt in *J. P.* xix. 46, q.v.).

206. πεφοβήατο, *were in* (a state of)

roul. These Paionians have not been mentioned before; it is to be presumed that they were with their leader Astero-paios, and were among those who were driven into the river in l. 8.

213. *ἐκφθέγξατο*, though preserved in only one family of mss., is obviously right. For the constr. compare Ψ 477 *κεφαλῆς ἐκδέρκεται ὅσσε*. No adequate parallel can be adduced for *ἐκφθέγξατο δίνης* in the sense *spoke from the eddy*; none of those given in *H. G.* § 152, is quite like this. Hence most edd. have followed Isaac Casaubon in reading the compound. Ar. seems to have omitted δ' and presumably put a colon at the end of 212, thus producing a harsh asyndeton, and unduly separating *προσέφη* from the speech which it introduces. Heyne suspects the line, not without reason, 'quod otiosus est, et quod in fine ingrata repetitio est: *βαθυδίνης et δίνης*.'

215. *ἀνδρῶν*, with *περὶ*, a construction elsewhere found only in the phrase *περὶ πάντων* (I 38, etc.). The position of *ἀνδρῶν* is awkward enough to suggest that the line is interpolated as a gloss on *περὶ*. αἵσυλα, T 202.

οὐδέ τί πηι δύναμαι προχέειν ῥόον εἰς ἄλλα διαν
 στεινόμενος νεκύσσει, σὺ δὲ κτείνεις αἰδέηλως. 220
 ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστνυ καὶ Ἑκτορι πεيرهθῆναι 225
 ἀντιβίην· ἥ κέν με δαμάσσεται ἥ κεν ἐγὼ τόν."
 ὥς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότ' Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 "ὦ πόποι, ἄργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 εἰρύσας Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230

223. κάμανδρε LR Harl. a: γρ. καὶ σκάμανδρε (as text) P. 225. ἔλσαι: ἐλάσαι QS Harl. a. 226. εἴ κέν με D. 230. εἰρύσας U: ἐφράσας Amm. in lemma.

220. **ΣΤΕΙΝΟΜΕΝΟΣ**, crowded, as ι 219 *στείνοντο* δὲ σῆκοι ἀνρῶν ἡδ' ἐρίφων. **αἰδέηλως**, *destroyingly*, see on B 318.

221. Schol. T mentions a reading *ἔασον*, supposed to mean *sate thyself*; cf. T 402. There seems to have been a prejudice against the use of *ἔδω* without a following infinitive; see Ω 558.

223. It is not easy to say what Achilles promises in *ἔσται ταῦτα*. Skamandros has asked him to drive the victims away out of his bed. It has been suggested that this is a ruse on the river's part in order to get Achilles into his power. Achilles falls into the trap, promises to do what he is asked, and in 227, 233 leaps into the river, not in order to slay the Trojans who are there, but to drive them out into the plain. This undoubtedly gives a dramatic and consistent scene; but it involves reading a great deal into the text, as we should certainly have expected to have been warned expressly of the god's deceit. The phrase of 227 also would lead us to suppose that Achilles was again slaying the Trojans, not merely clearing the river. As an alternative we may suppose that the River's whole speech is ironical—he bids Achilles in 217 do what is obviously impossible (Monro). Achilles meets irony with irony, and while answering 'I will do as you bid,' proceeds to do precisely the reverse, adding mockingly 'I will do it—when I have them all cooped up in the city.' But this also makes severe

demands upon a hearer's imagination, and the real explanation must be sought elsewhere (see Introduction).

225. **ΠΕΙΡΕΘΗΝΑΙ ΑΝΤΙΒΙΗΝ** as E 220; the dat. **Ἑκτορι** goes with *ἀντιβίην* as with *ἀντίος* T 422, *πειρηθῆναι* meaning 'to try conclusions,' cf. Ψ 553.

226. With the punctuation and accentuation of the text Η . . Η give the two alternatives paratactically, as Δ 410, q.v. It is possible to put a comma after *ἀντιβίην* and take the *ἥ*-clauses as subordinate indirect questions, 'to try whether . . or.' In this case we must according to the rule write *ἥ* for the second *ἥ* (H. G. §§ 340-41). The sense in that case is rather weaker than with the text.

229. This speech has been generally condemned, on the ground that Apollo is not present to hear the appeal, and that as a matter of fact it remains entirely fruitless and unnoticed. But as a mere expression of reproach, not as a cry for aid, it is by no means out of place, and no further effects would be expected from it. It is true that we know nothing of any such commands of Zeus as are spoken of in 230; but this may be regarded as a passionate outburst in which the exact presentation of fact is not poetically indispensable. It is sufficient that Zeus should have permitted (and encouraged) Apollo to help the Trojans for an angry partisan to take it as a command.

Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθοι
δείελος ὀφρὲ δύνων, σκιάσῃ δ' ἐρίβωλον ἄρουραν."

ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω
κρημνοῦ ἀπαΐξας, ὃ δ' ἐπέσσυτο οἴδματι θύων,
πάντα δ' ὄρινε ρέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
πολλοὺς, οἳ ῥα κατ' αὐτὸν ἔσαν ἄλλης, οὓς κτάν' Ἀχιλλεὺς·
τοὺς ἔκβαλλε θύραζε, μεμυκῶς ἥύτε ταῦρος, μυκόμεναι
χέρσωνδε· ζωοὺς δὲ σάω κατὰ καλὰ ρέεθρα,
κρύπτων ἐν δίνῃσι βαθείησιν μεγάλῃσι.
δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἴστατο κύμα, 240
ᾧθι δ' ἐν σάκεϊ πίπτων ῥόος, οὐδὲ πόδεσσιν
εἶχε στηρίζεσθαι. ὃ δὲ πτελέην ἔλε χερσὶν
εὐφυνέα μεγάλην· ἥ δ' ἐκ ῥιζῶν ἐριποῦσα
κρημνὸν ἅπαντα διώσεν, ἐπέσχε δὲ καλὰ ρέεθρα
ᾧζοισιν πυκνιοῖσι, γεφύρωσεν δὲ μιν αὐτὸν 245
εἴσω πᾶσ' ἐριποῦσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
ἦιξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,

231. παριστάμεναι ACGJQT Ven. B. || ἔλθοι C Vr. A. 232. σκιάσῃ DQ.
234. ἀπαΐξας (A *supr.*) QS Mor. Bar. : ὑπαΐξας PR Harl. a : ἀπαΐξων G, γρ. X. ||
εὐφύνων AT Amm. 236. ἔσαν ἄλλης J Harl. a, Mosc. 2 : ἄλλης ἔσαν Ω. 237.
ἔκβαλλε : ἐν ἄλλῳ ἔβαλε A. 239 om. C. 240. κύμα : ῥέυμα S. 242.
εἶχε : εἶα PR Par. h, γρ. Par. a. || στηρίζεσθαι P. || γρ. καὶ εἶχε στηρίζεσθαι,
ἔν' ἦι οὐδὲ τοῖς ποσὶν εἶχε δύναμιν ὃ Ἀχιλλεὺς ὥστε στήναι Schol. PX. || ἔλε : ἔχε H².
244. ἀπέσχε Q. 245. μιν αὐτὸν : ἐν ἄλλῳ κέλευσεν A. 246. ἐκ :
ἐν Vr. A. || δίνης Ar. (Did. : διχῶς An.) Ω : λίμνης DHPRT Ven. B Par. d e f j
γρ. Harl. a : τινὲς ῥιπᾶς Sch. T. 247. πεδίοιο Ar. Ω : πεδιονδε Amm., γρ. A. ||
πέτασθαι King's : φέρεσθαι Harl. a *supr.* and ἐν ἄλλῳ A.

232. δείελος, *evening* (cf. note on 111), perhaps properly the evening star, or the setting sun—the epithet ὀφρὲ δύνων seems to imply something of the sort, cf. ὀφρὲ δύνοντα Βούτην, ε 272. In ρ 606 we have δείελον ἡμαρ = *declining day*. The word may even be δεF-ελον from δύω (Brugmann); but this is far from clear.

236, see 344. ἔσαν ἄλλης, though poorly supported, must be preferred to the vulg. ἄλλης ἔσαν, as the F of *Fāllis* is hardly ever neglected (P 54, where see note, is the only other case). Brandreth conj. αὐτά for αὐτόν.

237. μεμυκῶς ἥύτε ταῦρος probably explains the common personification of rivers in the form of bulls.

238. χέρρος is elsewhere used only of the shore of the sea, not of a river (so ψάμαθος is always *sea-sand* except 202, 319). κάω, as II 363.

239. For a similar miraculous hiding in a river cf. λ 244, with M. and R.'s note.

242. εἶχε, *Feike* Brandreth, cf. H 217, Σ 520. The variant εἶα is not acceptable as the contraction cannot be resolved.

243. ἢ δ' ἐκ ῥιζῶν, ἐκ ῥιζῶν δ' van L., to avoid the contraction.

245. γεφύρωσεν, perhaps rather *dammed* than *bridged* in our sense; see note on E 89. The latter meaning is, however, evidently admissible here. αὐτόν, *the very river*, seems to imply 'wide though it was.'

246. δίνης rather than λίμνης because the latter implies a large open sheet of water; hence it is properly used in 317 of the inundation covering the plain, but not here while the river is still within its banks.

247. πεδίοιο is to be taken with πέτεσθαι, ἦιξεν πέτεσθαι being like ἴβῃ ἵεναι, etc.

δείσας. οὐδέ τ' ἔλγηγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιῶν, ἵνα μιν παύσειε πόνιοιο
 διον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
 Πηλεΐδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,
 αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,
 ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν.
 τῷ εἰκῶς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοιοῦ λιασθεῖς 255
 φεύγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλῳ ὀρυμαγδῷ.

248. μέγας θεὸς {D}GPQR Harl. b. || αὐτῷ: αὐτὸν {CD}JU Syr. 249.
 ΠΟΝΙΟΙΟ Ar. Ω: ΦΟΝΙΟΙΟ Aph. Syr. 250 om. Hⁱ. 251. ἐπόρουσεν Q. || ἐρώῃν
 ADGJU Lips. 252. οἶματ' Ar. Ω: ὄμματ' Philetas. || ΜΕΛΑΝΟΣ ΤΟΥ Herod.:
 ΜΕΛΑΝΟΣ ΤΟΥ Ar. ? : ΜΕΛΑΝΟΣΤΟΥ Aristotle Par. e: τινὲς ΜΕΛΑΝΟΣΤΟΥ Sch. T (and
 Amm. ?). 254. στήθεσφι D. 256. ὀρυμαγδῷ GⁱHJPR: ἀλαλητῷ C.

249. ἀκροκελαινιῶν, ἀπ. λεγ., with black surface. For the rest of the couplet cf. 137-38. For μιν Bentley conj. μέν, but this is needless, cf. μιν . . . Ναυσικάν, ζ 48, and the common use of ὁ as a pronoun in apposition with a proper name. Still the redundant pronoun suggests that 250 has been interpolated from 138.

251. ἐρώῃ, the well supported ἐρώῃν may be defended by ι 321 τὸ μὲν ἄμμες εἰσκομὲν εἰσπορόντες ὅσον θ' ἰσθὺν νηὸς, 325 ὅσον τ' ὀργυιαν ἐγὼν ἀπέκοψα, κ 113 γυναικα εὗρον ὅσην τ' ὄρεος κορυφήν, 167 πείσμα δ' ὅσον τ' ὀργυιαν πλεξάμενος. These differ, however, either in having the object of the verb in the principal clause expressed in the acc., which makes the attraction explicable, or in the relative clause being itself the object of a transitive verb (ι 325). As neither of these conditions is present here, it is simpler to supply γίνεται or ἐστίν, as so often with relatives (H. G. § 271); cf. O 358 where the same phrase has γίνεται expressed (possibly, however, by an interpolator). So also K 351, Ψ 327. It is very probable that the acc. is a mere error due to the preceding ἐπὶ, as though =as much as over a spear-cast. But all Homeric analogy is in favour of joining ὅσον ἀπὶ=ἐφ' ὅσον, see Γ 12, H 451, O 358, Ψ 251. The accent is not thrown back, because of the interpolated τ'.

252. οἶματα, see note on Θ 349; here Philetas read ὄμματα. τοῦ θηρητῆρος, the great hunter. Cf. Ω 316 μορφὸν θηρητῆρ' ὃν καὶ περκνὸν καλέουσιν. The use of the article is late. Perhaps for

this reason Ar. is said by Eust. to have read μέλανός του, a certain black hunter—which is so patently un-Homeric as to deserve no credence. In fact from a very imperfect schol. U it seems more likely that Ar. opposed this reading on the ground that του for τευ is not Homeric. Aristotle is said to have read μελανόστον, black-boned—ἀγνοεῖ δὲ ὡς οὐ δεῖ ἀπὸ τῶν ἀφανῶν ποιέσθαι τὰ ἐπίθετα, Schol. T. It may be added that the contracted form is not Homeric, and the epithet is zoologically false. From Porphyrios on Ω 315 it seems probable, however, that this theory is due not to Aristotle but to Demokritos. Others (perhaps Philetas) read μελανόστον, black-eyed, which is better. But still more plausible is Ahren's conj. μελανόρσον, black-tailed. This at once recalls the famous passage of Aischylos about the two eagles ὁ κελαινὸς δ' τ' ἐξόπιν ἀργαῖς. Aristotle himself distinguishes (H. A. ix. 32) the γνήσιος as the largest eagle, but the μελανάιτος or λαγωφόνος as the 'swiftest and strongest.' So also Porph. on Ω 315 εἶωθε δὲ καὶ ὁ Ἀρχιλοχὸς μελάμπυγον τοῦτον τὸν αἶτὸν καλεῖν, "μή τευ μελαμπύγου τύχης." It seems, however, that it is not possible confidently to appropriate these epithets to any of the rather numerous species of eagles found in Greece (Thompson, Gloss. s.v. αἰετός).

254. εἰκῶς only here in the masc., though it is the old form, and the fem. FeFικῶς is common. In εἰοκῶς the strong stem is due to the analogy of the indicative. G. Meyer, Gr. § 552, H. G. § 26. 2.

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύει,
 χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἐνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο
 καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς , 265
 στήναι ἐναντίβιον καὶ γνόμεναι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διπτετός ποταμοῖο
 πλάζ' ὦμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὠμῶξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη

258. ἄμ: ἄν H Cant. Vr. A. || ὕδατος GPS Syr. || ἡγεμονεύει CGPQRS: ἡγεμονεύοι Vr. A. 259. μάκελλαν: δίκελλαν Heliodoros (or Duris? ἡδροδοῦρις, Sch. U). || ἐξ: θ ες Syr. 260. τε: τοι H.R. || προρέοντος ἐνια τῶν ἀντιγράφων (with synizesis) Eust. 262. φθανέει Zen. Lysanias Duris. 263. αἰεὶ {C}H. 265. ὀρμήσειε: γρ. καὶ οἰμήσειε Did. 271. ὑπέριπτε PR: γρ. ὑπέρεπτεν ἀντὶ τοῦ ἀφῆραπεν, Sch. P.

257. The practice of irrigation does not seem to be elsewhere alluded to in H., unless possibly in η 129 f. The simile is particularly vivid and striking.

258. ὕδατι ῥόον ἡγεμονεύει, on the analogy of ὁδὸν ἡγεμονεύειν τινός, e.g. ω 225 (the same construction is found with ἡγείσθαι also, see Lex.). Good authorities have ὕδατος, but the gen. cannot be used with the acc.; ἡγεμονεύειν τινός is another thing.

259. ἔχματα, impediments, see Ξ 410. ἔχων is subordinate to βάλλων, meaning no more than *with a mattock in his hand*.

260. τοῦ μὲν . . . τὸ δέ, the subject is the same in both clauses, and there is no opposition even of the verbs. Thus the particles do not really correspond as in later Greek, μὲν as often in H. merely emphasizing the preceding word, here marking the change of subject from ἀνὴρ. So far from any opposition being implied, the repeated τε actually points out the three clauses in 260–62 as being parallel and corresponding, δέ being in each case purely continuative.

262. προαλεῖ, evidently *sloping*; the origin of the word is unknown, and it does not recur before Ap. Rhod. φθάνει, the α is always long in H. (as it stands for φθαν-F-); see notes on I 506, K 346, H. G. § 47. φθανέει, the reading of Zen. and others, was presumably taken as a collateral present stem, admitting the more familiar α of Attic. τὸν ἄγοντα, the man who is leading it, a very rare use of the article in H., see note on Γ 138.—The Duris who is quoted by Schol. U here (and perhaps on 259) is not elsewhere known as a Homeric critic.

269. πλάζε, beat upon, root πλαγ of πληγ-ή (cf. πλήσσω etc.); in this sense only here, M 285, and perhaps ε 389. It is just possible to take it here to mean *drove aside*, the usual sense, but the use of ὦμους makes this unlikely.

273. ὦς, exclamative, ‘to think that!’ (Monro), as with ὀφελον. So also π 364 ὥς τόνδ’ ἀνδρα θεοὶ κακότητος ἔλυσαν. This seems to be the only case where it is used in a negative sentence (with the possible exception of β 233). The

ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν,
 ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε, 280
 νῦν δέ με λευγαλέωι θανάτῳ εἴμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἔναυλος ἀποέρσει χειμῶνι περῶντα."
 ὥς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν ἔκτεην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστῶσαντ' ἐπέεσσι.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

279. **μ' om.** J. || **ἐνεάδε γ' ἔτραφ'** AD Mor. γρ. X (**ἐτράφ'** = *ἐτράφη* Herod.): **ἐνεάδ' ἔτράφ'** T: **ἐνεάδε τέτραφ'** Ω, *ἐν ἄλλω* A. 280. **ἀγαθόν . . ἀγαθός** J Eust. 281. **ἀλῶναι**: **ὀλέεσθαι** H (and Dem. Ixion in ε 312). 282. **ῥεχθέντ'** Par. h: **εἰρχθέντ'** Mass.: **εἰλέεντ'** Krates: **ἐρεέντ'** Alexion. || *τινὲς ἐρχθέντες μεγάλῳ* Schol. U. 283. **ἀποέρσει** (-ερσεῖ) CGPR. 284. **τῷ**: **τῷ** C, γρ. X: **τοῦ** Q. 285. **ἔϊκτον** Vr. b.

predicate also generally contains an adjective or adverb with which *ὥς* might be taken. See note on Ξ 294.

274. **τι πάθοιμι** seems to be used in the familiar Attic sense, *perish*: 'if I be but saved from shameful death by drowning, then let come what may.' Cf. A 470 *δεῖδω μή τι πάθῃσιν*, and for the thought P 647 *ἐν δὲ φάει καὶ ὀλεσσον*.

276. **ἀλλά**, a very natural change in the form of the sentence for *ὅσον*, cf. 340, Z 335-36, etc.

278. Compare Hector's dying prophecy in X 359-60. The slight discrepancy from 113 is hardly worth notice. Cf. Soph. *Phil.* 334-36 NE. *τέθνηκεν* ('*Ἀχιλλεύς*), *ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο, τοξευτός, ὥς λέγουσιν, ἐκ Φοῖβου δαμνεί*. ΦΙ. *ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανὼν*, where the last line seems to be a reminiscence of 280 below.

279. **γ'** here looks like a metrical stop-gap; in the bucolic diaeresis it might be omitted. There is no objection to the vulg. *τέτραφ'*, except that it is not elsewhere found; see, however, Ψ 348. For the intrans. *ἐτραφον* cf. B 661. Herod. accented *ἐτράφ'* for *ἐτράφη*, but such an elision is quite impossible.

282. The position of *ὥς* before a substantive without a finite verb, instead of after it (*ὥς*), is very rare. The simile is clearly taken from the practice of sending swine to fatten in the oak-woods on the mountains in autumn, and driving them home as winter comes on; *uvidus hiberna venit de glande Menalcas*, Virg. *Ec.* x. 20.

283. **ἐναυλος**, a gully, mountain torrent. **ἀποέρσει**, see on Z 348, and cf. 329 below. According to the scholia on the latter passage the verb is Kyprian. For the lengthening of the *-o-* cf. *ἀπο-Φειπών* T 35. It is generally considered that *Φερ* is the strong form of the root of which the weak is *Φρα* in *ἀπουράς* (*ἀπο-Φρα-s*), etc. But the sense *sweep* so exactly suits the sigmatic forms that it is hard to separate them from Lat. *verro* (root *vers-*); in that case *ἀπουράς* must be distinct in origin, as there is a clear difference in meaning.

287. **τοῖσι** is evidently due to a mechanical reminiscence of a favourite line (H 445, etc.); it is not appropriate here, as Poseidon speaks to Achilles only. 'Ammonios' appropriately compares ε 202; see also η 47.

“Πηλεΐδῃ, μήτ’ ἄρ τι λίην τρέε μήτέ τι τάρβει·
 τοίω γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὥς οὐ τοι ποταμῶι γε δαμήμεναι αἰσιμόν ἐστιν,
 ἀλλ’ ὅδε μὲν τάχα λωφήσῃ, σὺ δὲ εἴσεαι αὐτός·
 αὐτὰρ τοι πυκινῶς ὑποθυσόμεθ’, αἶ κε πίθηαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφιν κλυτὰ τεῖχεα λαὸν ἐέλσαι 295
 Τρωϊκόν, ὃς κε φύγησι· σὺ δ’ Ἐκτορι θυμὸν ἀπούρας
 ἄψ’ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.”
 τῷ μὲν ἄρ’ ὥς εἰπόντε μετ’ ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,
 ἐς πεδίου· τὸ δὲ πᾶν πληθ’ ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 πλῶον καὶ νέκυες. τοῦ δ’ ὑψόσε γούνατ’ ἐπήδα
 πρὸς ῥόον ἀΰσσοντος ἄν’ ἰθύν, οὐδέ μιν ἴσχεν
 εὐρὺν ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ’ Ἀθήνη.

288. τρέε: τρέμε T and *ap. Sch.* U. || μῆτέ: μὴ δέ J Eust. 289.
 ἐπιτάρροσθι D Vr. A. 290 *ἀθ.* Ar.: 290-92 *ἀθ.* Seleukos, *om.* Cret. (Amm.).
 291. αἴσιον R. 293. τοι: κοί (A *supr.*) C Syr. Ven. B: τοι κοί D. || ὑποθέσσομαι
 D: ὑποθέσσομαι Q. 294. παύσειν SU: ψάσειν PR. || πτολέμοιο DGHT. 296.
 ἀπηνύρας Harl. a. 297. ἵμεν: ἵναι P: ἵναι ἀπὸ τοῦ ἵναι κατὰ συγκοπήν,
 Schol. PRX; cf. Σ 14. 299. μέγα: μαλα Syr. 300. κεχυμένοιο C:
 ἐκκεχυμένοιο Q. 303. ἴσχεν Ar. ST Par. e: ἔσχε(ν) Ω. 304. μέγα:
 μάλα T. || γὰρ: δὲ S.

288. τρέε, *shrink*, not a mere synonym of τάρβει. ‘*τρέε* ille qui periculo percepto vel vero vel ficto, *celeris corporis motu retractat*,’ Lehrs.

289. See Δ 390, E 828.

290 ἀπετίθαι, ὅτι ἀπίθανον εἰς ἀνδρὸς μορφὴν ὁμοιωμένον λέγειν “ἐγὼ καὶ Παλλὰς Ἀθήνη.” τίς γάρ ἐστιν, οὐ μὴ νοήσῃ, An. But the objection would apply to the whole scene; Achilles has to know that the support given him is divine. The assumption of a human disguise is sufficiently explained by the danger to mortal eyes of a god’s appearance in his proper brightness; *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς* T 131.

291. ὥς, so Causer: vulg. ὡς, which may be right but expresses the same connexion of thought less clearly (*seeing that*).

292. λωφίσει, *will give respite*, in H. only in ι 460, but familiar in Attic, both prose and poetry.

295. Ἰλιόφιν seems to be used as a pure gen. after τεῖχεα. It must then be a

false archaism, the original locative or instrumental force of the termination being forgotten when the functions of the old locative had been divided among the other cases. See on Γ 3, Θ 561 (where Ἰλιόφιν πρό may have assisted the misuse), Δ 350, and H. G. § 158. It is more probable, in so late a passage, that this mistake was made than that we should restore Ἰλίου with L. Meyer; this would have been changed to Ἰλίου as in 104, q.v. ἐέλσαι with prothetic ε before F also suggests the mistaken analogy of ἐλμένος (FeFeμ.), but can be paralleled by εἰεσάμενος, ἐέλδομαι, ἐέλκοσι, and others.

296. ὃς κε, a sort of ‘whole-and-part’ apposition with λαόν. “Ἐκτορι, we should have expected the acc. as the usual construction with verbs of robbing; but cf. P 236.

302. πλῶον, *were floating*, expresses the violence of the flood which could lift even armour off the ground. For the form cf. ε 240 τὰ οἰ πλώσιεν ἐλαφρῶς.

οὐδὲ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον 305
 χώετο Πηλεΐωνι, κόρυσσε δὲ κύμα ῥόοιο
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·
 " φίλε· κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἀνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μένουσιν. 310
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπύπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κύμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315
 φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος
 οὔτε τὰ τεύχεα καλά, τά που μάλα νεϊόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύας

305. κάμανδρος LR Harl. a. || τὸ δν : τεὸν GJ. 306. χώετο U. 307.
 ἀειρόμενον Vr. b. || κέκλετ' R. 310. ἐκπέρσει J : ἐκπέρσαι H (*supr.* εἰ) Vr. d. ||
 κατὰ μόθον : γρ. κακὸν εὐδὸν T. 311. ἐκπίπληθι C : ἐπίπληθες L. 313.
 ὀρυγμαδὸν CGHJPRU. 314. παύσομαι G. 315. μέμνηεν (P¹?) Lips. ||
 μέμνηε δ' ὃ γ' L. 316. οὔτι βίην J. 319. εἰλύσω : ἰλύσω *ap. Sch.* AT
 (διχῶς ἢ γραφή). || χέραδος Ar. Ω : χεράδος HJPR : *cxέραδος* *τινές*, Schol. U.

305. ἔληγε *trans.*, see on N 424.

307. For Simoeis see note on E 774. The mention of him seems purely perfunctory, as we should expect from the rareness of his appearances in the *Iliad*. It will be observed that the appeal remains absolutely unanswered, like that to Apollo in 229.

308. For the scansion of φίλε see Δ 155.

313. Ἰστη, for this form of the imper. cf. δαίνῃ, and various post-Homeric instances in G. Meyer, *Gr.* § 573. It is explained as the simple strong present stem without personal ending, whereas καθίστα (I 202) is a contracted form for the thematic καθίσταε, like ἔει, δίδου. H. G. §§ 5, 18.

315. μέμνηεν ἴσα θεοῖσι, cf. E 440 μηδὲ θεοῖσιν ἴσ' ἔθελε φρονέειν (ἴσον ἐμοὶ φρονέουσα O 50 is different), and in the same sense ἴσον ἐμοὶ φάσθαι A 187, O 167.

317. τὰ τεύχεα καλά, the order of the words shews that τὰ is not an article in the Attic sense, but a real pronoun, *those his fair arms*. Cf. τὸν Χρῦσθην . . ἀρηγήρα A 11, τοῦ βασιλῆος ἀπηνέος A 340. νεϊόθι, cf. νεϊόθεν ἐκ κραδίης K 10. λίμνης, see on 246.

318. αὐτόν, as opposed to his armour.

ἰλῦος, the ῥ is a relic of the original length of the fem. suffix -ῥs.

319. The readings of this line are an old *crux*. There is something to be said for ἰλύσω : the verb is not found elsewhere, but may be a 'nonce-word' coined with reference to ἰλῦος above, as though 'I will *slime* him down with sand.' εἰλύσω itself is not free from difficulty. It must come from *Felν*-, *FelF*- = *voilν*-; but the *el*- seems to be due to error. For the Homeric forms εἰλέωσιν, εἰλόμενοι, εἰλεῖντο we should probably read *ἑλλῶσι*, *ἑλλόμενοι*, *ἑλλόντο*, and for the perf. εἰλυμένος, etc., *ἑελυμένος* in Soph. *Phil.* 291, 702 (see van L. *Ench.* p. 493). εἰλύφαζε T 492, εἰλύφρων Δ 156 are further offshoots. χέραδος, *shingle*, neut. acc. The variant χεράδος as fem. gen. is due to the later constr. of ἄλις with gen., which is not found in H. There is no good evidence for the fem. now that χεράδει is read for χεράδι in Pind. *P.* vi. 13 on the express authority

μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεώ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.
 ✓ ἦ καὶ ἐπῶρτ' Ἀχιλλῆϊ κυκώμενος ὑψόσε θύων,
 μορμύρων ἀφρώ τε καὶ αἵματι καὶ νεκύεσσι. 325
 πορφύρεον δ' ἄρα κῦμα διπτετέος ποταμοῖο
 ἵστατ' ἀειρόμενον, κατὰ δ' ἤιρεε Πηλεΐωνα.
 "Ἡρῃ δὲ μέγ' ἄνσε περιδδείσας' Ἀχιλλῆϊ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,
 αὐτίκα δ' "Ηφαιστον προσεφώνεεν ὃν φίλον υἷον· 330
 "ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ

321. ἀλλέξαι Ar. || ἄσιν P. 322. αὐτῷ R. || **σῆμα**: μοῖρα Et. Mag. 169. 18. |
 τί: τέ U. || χρεῶν {H}. 323. θάπτουσιν CJPR Harl. a, Mosc. 2. 324.
 οὐίων AT. 325. {αἵματι: οἷματι Ven. B.} 327. ἀειράμενον D. 328.
 περιδείσας' PR (περὶ δ.) | ἀχιλλῆος C. 331 ἀθ. Ar. ? see below.

of Sch. T here. The neut. is further attested by Sch. U from Alkaios, and by Sch. Ap. Rhod. i. 1123 from Sappho (corruptly however, see Et. Mag. 808. 35). The variant σκέραδος rests on a quotation from Euphorion, τύμβος ὑπὸ κνημοῖσι πολυσκεράδος Μυκόνιοι.

320. Friedländer has suggested that 320 21 and 322-23 are two distinct variants wrongly combined; in the first Achilles' bones cannot even be found, while in the second they are to be buried by the Achaeans. If this suggestion be admitted, it seems to follow that the second form (322-23) is the older and the first interpolated, as **μυρίον** comes in awkwardly after ἄλς. But it is certainly not necessary, and 323 does not involve finding the bones (see next note) even if it is consistent with it.

323. **τυμβοχόης**, so Krates read, while Ar. made the word **τυμβοχοῆς** (for -ῆσαι, aor. infin.). The question is of course one of interpretation only, not of ms. tradition. It seems clear that Ar. is wrong, and the only difficulty is to understand how he came to adopt an explanation which seems so perverse. **τυμβοχόη** it is true does not recur in Greek, while **τυμβοχοεῖν** is used by Herodotus; but the formation is quite regular (cf. **οἰνοχόη**), and the verb implies the subst. Against **τυμβοχοῆς** it must be objected (1) that the -αι of the aor. infin. is nowhere else elided; (2) that the constr. **τυμβοχοῆσαι μιν** is very harsh,

and cannot be supported by **νέκταρ οἰνοχοεῖν**, where the acc. is cognate. (Herod. uses the word without an object.) On the other hand the constr. **χρεώ μιν ἔσται** with gen. is sufficiently attested by δ 634 ἐμὲ δὲ χρεώ γίνεται αὐτῆς, I 607 οὐ τί με ταύτης χρεώ τιμῆς. **θάπτουσιν** may mean 'perform funeral rites,' setting up a **σῆμα**, even in the absence of the body. Such a cenotaph is not mentioned in H., but naturally follows from the importance attached to the formalities of burial, and is hinted at in X 512-14, a 291. But it is equally possible to regard **ὅτε μιν θάπτωσιν** as covered by the negative; 'he will need no mound at his burial, because he will have no burial' (Monro).

331 ἀθετεῖται ὅτι ἄκαιρον τὸ ἐπιθετον Schol. A (Hera should not allude to her son's deformity when asking a favour). But the line is obviously indispensable. Cobet suggests that the scribe has mistaken the *paragraphos*, a dash a little above the line at the beginning of a speech answering to our inverted commas, for the *obelos*, a dash at the side of the line. In his copy the *diple* which really belonged to the line may have been accidentally omitted, so that seeing as he supposed the *obelos*, and having a note referring to a critical mark, he inserted the word ἀθετεῖται on his own responsibility. Schol. U has in fact Ἀριστόνικος in place of ἀθετεῖται. For **κυλλοποδίων** cf. Σ 371.

Ξάνθον δινήεντα μάχηι ἤϊσκομεν εἶναι.
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
 εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἢ κεν ἀπὸ Τρώων κεφαλᾶς καὶ τεύχεα κῆαι
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν
 μειλχιόις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρρεΐη.
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότ' ἂν δὴ *δακ* 340
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ."
 ὥς ἔφαθ', "Ἥφαιστος δὲ τιτύσκειτο θεσπιδαῖς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλῃς ἔσαν, οὓς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίου, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ' ἀλῶν
 αἰψ' ἀνξηράνη· χαίρει δέ μιν ὅς τις ἐθείρηι.
 ὥς ἐξηράνθη πεδίου πᾶν, καδ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.

332. μάχη D. 333. πιφάσκειο P Q: πίφασκε J. 335. ὄρσασα Zen.: ὀρέουσα [Plut.] Vit. Hom. 129. 15. 336. ἢ κεν: ἢ κεν Zen. || ΚΑ(Ι)ε (C supr.) T Vr. b. 339. καί: ἢ Harl. a. 341. ἐγὼ R. 342 om. Bar. 343. δαίετο: καίετο Vr. A. || καίε: δαίε J Vr. b A Mosc. 2: καίε ἢ δαίε Eust. 344. αὐτὸ* C. 346. νεοαρδὲ': ἐνιοι νεοαλθέα νεοαὔξητον Ap. Lev. 116. 5. 347. αἰψ' ἂν ΞΗΡΆΝΗ(Ι) A (ἂν), DGJ Vr. b d Mosc. 2: αἰψα ΞΗΡΆΝΗ Vr. A: αἰψ' ἀνΞΗΡΆΝΗ C: αἰψ' ἔΞΑΥΑΝΗ Aph. || χαίρει Q. || δέ: γε Vr. b. || μιν: μὲν Mosc. 2. || ἐθείρει D (e corr.) {H} PR. 348 om. U. 349. ἂν ποταμὸν H.

332. ἤϊσκομεν, the ironical imperf. implying 'it seems we were wrong.' The reference is evidently to the pairing of the gods in T 67. The symbolic allusion to the enmity of fire and water is obvious.

334. ἀργεστᾶο, see on A 306.

335. εἶσομαι, i.e. *Γίσσομαι*, I will hasten (*Γίμαι*). Zen. took it to mean 'I shall know,' and for ἢ (336) read ἤ, whether, with *ὄρσασα* for *ὄρσουσα*. Hera takes no steps to fulfil her promise.

336. Τρώων is of course to be taken with *κεφαλᾶς*, ἀπὸ . . . κῆαι going together. The opt. expresses the remoter purpose. *κεφαλᾶς* virtually = *persons*, cf. *κάρηνα* A 158.

338. ἐν . . . ἵει πυρί, almost literally our 'set on fire.' Ψ 45 ἐνὶ Πάτροκλον θέμεναι πυρί is nearly the same. For the rest of the couplet cf. T 108-09.

343. πρῶτα μὲν is answered by the simple δέ in 349, instead of *επειτα δέ*.

344. This line is probably a mere interpolation from 236, where αὐτόν has its proper reference. Here also we must take it to mean the River, though the only subst. to which it can belong is *πεδίου*. Of course we could read *ἔσαν ἄλῃς*, or αὐτό with Bentley, as *F* *άλῃς* keeps the *F* (an objection to Wolf's *κατανύθθ'* which many edd. adopt). But it is better simply to reject the line and not trouble about emending it. It happens also that αὐτό is never found in H.

347. ἐθείρηι, a word recurring in Greek only in Orph. *Arg.* 932 *χρυσαῖς φολιδέσσιν ἐθείρεται*, which explains nothing. The der. and meaning are unknown; the context suggests *tills*.

349. κῆεν Hephaistos: ὁ δέ indicating a change of action, but not of subject.

καίοντο πτελέαι καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύππειρον,
τὰ περὶ καλὰ ῥέεθρα ἄλιν ποταμοῖο πεφύκει·
τείροντ' ἐγγέλυες τε καὶ ἰχθύες οἱ κατὰ δίνας,
οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
καίετο δ' ἰς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
“Ἡφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.
λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα διὸς Ἀχιλλεύς
ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360
φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
ὥς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῶι,
κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,

350. καὶ P: τε καὶ Ω. || ἡδὲ: αἶδε P. 351. τε ἡδὲ GP. || κύππειρον αἱ ἐκ τῶν πόλεων, Did. 353. ceironτ' G. 355. πνοιῇ: ἐν τισὶ ρήσιν Did.: ριπὴ δε η κ[ρητικῇ] Blass] Amm. 356. καὶ ἐ τὸδ' ἴς Ptol. Pind. 357. ἰσοφαρίζειν J Harl. a, Mosc. 2 and ap. Eust. 360. ἀρωγῆς: αὐτῆς Syr. 361. ἀνὰ: ἂν Vr. b. 363. κνίσην Ar. Kallistratos Ω: κνίσσῃ GQ Par. f Syr.: κνίσῃ (? κνίσῃ) ἄλλοι Did.: κνίσῃ Hermogenes U: κνίσῃ HJT Par. e: κνίσῃ PRS Harl. a b, King's Par. a b c d g h j. || μελδόμενος Krates (Amm.), “Πεισίστρατος ὁ Ἐφέσιος” and Hermogenes (Sch. U). || ἀπαλοτρεφέος L.

350. For καὶ the vulg. has τε καὶ. But the F of *ἰτέαι* is preserved in κ 510 μακρὰ τ' αἰγέροι καὶ ἰτέαι ὠλεστικάροι: cf. *vīt-ei*, our *wīth*. According to Barker Webb, quoted by Schliemann *Ilios* 116-18, all the trees and plants here named are still to be found in the Trojan plain—so far at least as we are justified in identifying them.

352. For the lengthening of τὰ in the first arsis see App. D, c. 1.

353. ἐγγέλυες, see note on 203. οἷ, sc. ἦσαν. See *H. G.* § 271 and note on Δ 535.

356. The periphrastic use of ἴς, though common in *Od.*, does not recur in *Il.*, where βίη is used instead. The only other place where the F of *Fis* is neglected is P 739. Heyne reads καίετο *Fis*. Ptol. Pindarion's καὶ ἐ τὸδ' ἴς κτλ. is an amusingly ingenious word-puzzle, but can hardly have been taken seriously even by its author.

358. φλεγέθοντι agrees with σοί, πυρὶ being an instrumental dat., *fight against thee thus blazing with fire*.

360. τί μοι ἔριδος, for this use of the partitive gen. cf. *H. G.* § 151 e.

361. φῆ is only here used after a speech in place of the regular ἦ.

362. διὸ οὐδὲν ἔψῃσιν κρέων, χρωμένους δὲ τοὺς ἥρωας οὐ παρεσάγει, An. See similar remarks on 388, O 679, Σ 219. There is however a want of point here, for it is not the boiling of flesh but the melting of lard which is described. Presumably Ar. considered that the habit of boiling flesh was implied in the existence of caldrons. zeῖ, read ζεῖ: the contracted form is not only un-Homeric but unmetrical. So τρεῖ for τρέει Δ 554. The verb is used with λέβης just as we say ‘the kettle boils.’

363. μελδόμενος, *melting* the fat. The verb is evidently not a passive, as some have taken it. It recurs only in late imitative poets, in the act. Of the variants given above there is something to be said for κνίσῃς, if we read μελδόμενης. On μελδόμενου there is a remarkable scholion in U: Πεισίστρατος ὁ Ἐφέσιος καὶ Ἑρμογένης ἐν τῷ περὶ προβλημάτων· “ἐγγράπτο μελδόμενο, καὶ δεόν ἦν <τὸ υ> προσθεῖναι, κακῶς δὲ τις τὸ σ προσέγραψεν. ὁ γὰρ νοῦς· τῇ κνίσῃ τῇ κομένῃ τοῦ σός. ὁ μὲν ποιητὴς μέλδε-

πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ. 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρε δ' αὐτμῇ
 Ἥφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτίος εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
 ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 παυέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἡμαρ,
 μῆδ' ὀπότην ἄν Τροίῃ μαλερώϊ πυρὶ πᾶσα δάηται 375
 καιομένη, καίωσι δ' ἀρήϊοι νῆες Ἀχαιῶν.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 “Ἥφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὦδε βροτῶν ἔνεκα στυφελίζειν.” 380
 ὥς ἔφαθ', Ἥφαιστος δὲ κατέσβησε θεσπιδαῆς πῦρ,
 ἄψορρον δ' ἄρα κύμα κατέσσυτο καλὰ ῥέεθρα.

365. Ζέε : γρ. καὶ χέετο ἴ. 366. οὐδ' : ἡδ' L. || προρέειν J Harl. a, Mosc. 2.
 367. ἡβην J. 372. ἐγὼ T. || ἀποπαύσομαι P. 373. καὶ τόδ' : τοῦτο L :
 τόδ' PR. 376. δαιομένη C {D} J Harl. a, Mosc. 2, Ven. B. „ δαίωσι {D} J Harl. a,
 Mosc. 2, Ven. B : δαίωσι C. 380. στυφελίζειν HS Vr. A. 382. κατέσχετο
 γρ. Sch. PX, and so Sch. D in lemma (γρ. κατέσσυτο).

σθαί φησι τὰ ἐψόμενα, οἱ δὲ πεποιθήκασιν
 τὸν λέβητα τηκόμενον.” The schol. goes
 on to repeat at further length that
 μελδόμενος is merely a conjecture of
 the μεταχαρακτηρίσαντες, who did not
 understand that ΜΕΛΔΟΜΕΝΟ = μελδο-
 μένου. The reading κῆσι μελδομένου,
 ‘with the fat of a hog being melted down,’
 is quite possible. Nothing more is known
 of this Peisistratos. For Hermogenes
 see Schrader *Porphy.* p. 440. Ammonios
 attributes the same theory to Krates.

364. ἀμβολάδην, *sputting up*; cf.
 ὑποβλήδην. κάγκανα, also σ 308, *dry*;
 cf. πολυκαγκέα δίψην A 642.

366. οὐδ' ἔθελε, *he had no mind to*
flow on. ἐθέλειν implies ‘a wish in
 which there lies a purpose or design,
 consequently a desire of something the
 execution of which is, or at least appears
 to be, in one's own power’ (Buttmann
Lexil.). It thus comes to mean *δύνασθαι*,
 but with a very clear touch of sarcasm.
 So I 353, N 106.

367. βίηφι seems to be a pure gen.,
 ‘the breath of H.’s might.’ The order
 of words is against translating ‘H.’s
 breath wore him down perforce.’ See
 note on Ἰλιόφι, 295.

369. ῥόον ἔχραε κήδειν, *laid hands*
on my stream to vex it; so φ 69 τόδε
 δῶμα ἐχράετ' ἐσθιέμεν. The dat. is also
 found, *στυγερὸς δὲ οἱ ἔχραε δαίμων*, ε
 396, cf. Π 352. ἔχραε is an aor. from
 root χραυ, which with its cognates χρ-αίνω,
 χρ-ίω (Brugm. *Gr.* ii. p. 990) means
touch, stroke, graze, and has thence
 developed into *lay hands on* in a hostile
 sense. The regular sigmatic aor. is
 χραύσ-ηι (E 138); there is little ground
 for the proposed separation of the two
 words alluded to in the note there.
 The two co-existent aorists are exactly
 parallel to λῶε—λούσε. ἐξ ἄλλων =
 ἔξοχον ἄλλων.

374-76 = T 315-17, except for the
 transfer of ms. authority from δαιομένη,
 δαίωσι to καιομένη, καίωσι.

αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωμένη περ·
 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
 ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχῃ δ' εὐρείᾳ χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ἅϊε δὲ Ζεὺς
 ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνην, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε
 χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον·
 “τίπτ' αὐτ', ὦ κυνόμεναι, θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
 ἢ οὐ μέμνηι ὅτε Τυδεΐδην Διομήδῃ ἀνῆκας
 οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλούσα

385. ἔΝ : ἄΝ Q. 387. ΠΑΤΑΓΩΙ : ΔΑΔΩ(Ι) DG {H}JPSTU Ven. B, γρ. A.
 388. ΑΛΠΙΖΕΝ U. 390. ΘΕ' : ὅ θ' J. || ὀρώ(ι)το G Vr. b¹. 391. Οἳ Γ' :
 οἳ δ' Q : οὔτοι C. || γὰρ : δὲ Vr. A. 394. Αὐτ' : αὐ CGH Ven. B. || ΚΥΝΟΜΕΝΙΑ
 JPQR Harl. a b. King's Par. a d f h : ΚΥΝΩΜΙΑ Par. e : ΚΥΝΑΜΙΑ Pap. λ :
 ΚΥΝΑΜΙΑ Ω : ΚΙΝΑΜΙΑ Νεοπτόλεμος ὁ Παριανός (Sch. U) and ap. Sch. T Eust. ||
 ΘΕΟΥΣ : Θεά L. 395. ἄΗΤΟΝ : ἀήττητον PR. || ἀνῆκεν : ἀνωγει Syr. 396.
 τυ[δε]ῖδῃ διομῃδι ἀνωγας Pap. λ. 397. ΟΥΤΑΜΕΝΗ Ambr. || ΠΑΝΟΨΙΟΝ Ar. Ω :
 παρόψιον P (supr. Ν) : ὑπονόψιον Antimachos, Pap. λ supr. (υπονο[ς]φ).

386. ἄΗΤΟ, either mid., *breathed* in two directions, or pass., *was blown about* by gusts of passion (cf. § 131 ὕμενος καὶ ἄημενος, in the literal sense). The latter gives the better sense, and is supported by ἀεσίφρων T 183, Ψ 603; cf. Γ 108 ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται. For the former the nearest analogy is perhaps the phrase μένεα πνέοντες. In *Scut. Herc.* 8, *Hymn. Cer.* 276, the word seems to be used of the wafting of fragrance.

388. ΑΛΠΙΖΕΝ, ὅτι αὐτὸς μὲν οἶδε σάλπιγγα, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, Ar., see on 362, Σ 219. The metaphor is tragic rather than epic. The idea seems to be that the noise of the fighting echoed back from the vault of heaven, not that thunder accompanied the battle; for Zeus, the thunderer, is passive. Cf. Hes. *Theog.* 679, of the battle with the Titans, ἐπέστενε δ' οὐρανὸς εὐρὺς σεύμενος.

390. Zeus appears to have a just appreciation of the whole combat as a parody of serious fighting. It is only here and in 508 that Homer's Zeus ever

goes beyond a smile, like the Zeus of the hymn to Hermes (389), who 'laughs loud' at the tricks of his naughty son.

394. ΚΥΝΟΜΕΝΙΑ, *dog-fly* : ὁ μὲν γὰρ κύων ἀναιδής, ἡ δὲ μύια θρασεία (cf. P 570), An. The compound (here and 421 only) has no parallel in H.; we can only compare a few such words as *ἱππαλεκτρύων*, *ιατρόμαντις* in later Greek. Many mss. and all edd. have *κυνόμεναι*, but the -a- is indefensible.

395. ἄΗΤΟΝ, a doubtful word; see on αἶητον Σ 410. It may perhaps be related to *ἄητο* above, in the sense 'blown about,' *flighty*. Another interpretation is *insatiable*, as if from *σα*, *ἄω*, which is barely possible. Qu. Smyrn. has *θάρσος ἄατον*, which may therefore have been an old variant here, though it would be no clearer than the text, *ἀήττητον* in P is of course an etymology which has displaced the word it was meant to explain. For the last part of the line see note on H 25.

396. ἢ οὐ, see Brandreth. μέμνηι, rather μέμνη', see O 18.

397. ΠΑΝΟΨΙΟΝ, a strange word, ap-

ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χρῶα καλὸν ἔδαψας;
τῷ σ' αὖ νῦν ὁτὼ ἀποτισέμεν ὅσσα ἔοργαίς."

ὥς εἰπὼν οὕτῃσε κατ' αἰγίδα θυσανόεσσαν 400
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὕτῃσε μαιφόνος ἔγχεϊ μακρῶι.
ἡ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
τῷ βάλε θούρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
ἔπτα δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
τεύχεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
"νηπύτι, οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἄρειών 410
εὐχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἀντιφερίζεις.
οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνους,

398. διὰ : εμε (?) Pap. λ, *supr.* δια. 399. ἀποτινέμεν Vr. b. || ὅσσα Ambr.¹
{D¹} : ὅσα μ' Ω. 400. αἰγίδα {C} GHJPQR Harl. a Ambr., γρ. A : ἀσπίδα Ω.
401. ἦν : τὴν Vr. A. || δάμνησι ADT Ambr. 402. μιν : μὲν A *supr.* ||
οὔτασε C (*supr.* η) (P *supr.*) R : ἔστικε P¹. 403. χειρὶ παχείῃ : παλλὰς ἀθήνη
Ambr., 'Vat. 10,' ἐν ἄλλω A. 404. τραχύν P¹R. 405. τὸν δ' Par. suppl. grec.
144, Ap. *Lex.* 125. 4. || πρότερον Ap. *Lex.* ibid. 407. μέλαρα L (*supr.* πέλε) P
(*supr.* η) Lips. 408. δ' Ambr., γρ. X : τ' Ω. 409. οἱ : μιν A (γρ. οἱ) QU
Mor. Vr. A, γρ. X. 410. ἐπέφρασω T. 411. ἰσοφαρίζεις A (ἐν ἄλλω ἀντιφαρίζεις)
JQ Bar. Mor. Harl. a, Vr. b A Mosc. 2.

parently meaning *visible to all*, as opposed to the goddess who was invisible. The allusion is to E 856. Antimachos read *ὑποδόσφιον*, either as adv. *secretly*, or adj. *the surreptitious spear* (cf. *νοσφίδιος*, Hes. *fr.* 4); and the variant has actually turned up in a papyrus. Bentley conj. *παρίσιον*. 398, cf. E 858.

399. ὅσα ἔοργας has little support, but is preferable as recognising the F, which, as Brandreth remarks, is generally preserved throughout the *θεομαχία*.

401. ὅτι ἰδίως ἐπὶ τῆς αἰγίδος τοῦτο φησιν, ἣν Διὸς ὄπλον παραδίδωσιν, An., i.e. the expression is a curious one (*ιδίως*) by which to describe the shield of Zeus himself. It is perhaps for this reason that most mss. give *ασπίδα* for *αἰγίδα*. But *ευσανόεσσα* is only used as an epithet of the aegis.

403-04 = H 264-65. From Schol. U on 424 it appears that objection was taken to *παχείῃ* used of the hand of a goddess; some would read *βαρεῇ*, others

Παλλὰς Ἀθήνη. But see φ 6, *Hymn. Ap.* 340.

405. Cf. Ψ 332, and note on M 421.

407. For *πέλεσρα* see note on A 354. So Tityos lies spread over nine *πέλεσρα* in λ 577. The only other equally exaggerated picture of divine stature is in E 860 (and 744 ?); all, it will be noticed, in passages of apparently late origin. Compare also N 20. Homer's gods, though 'divinely tall' (Σ 518), are not such monsters as this.

410. *νηπύτιε* as a form of address is a peculiarity of this book (441, 474, 585). Cf. note on T 200.

412. *ῥας*, *thy*; read *ῆς* (App. A, vol. i. p. 563). Ares' desertion of his mother Hera's side is denounced in E 832. The *ἐρινύες* here can hardly mean more than *curses*, and have entirely lost the moral significance of the avengers of parental wrongs. Compare λ 280 ὅσα τε μητρὸς ἐρινύες ἐκτελέουσι, Aisch. *Eum.* 417 Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα, Hes. *Theog.* 472 τίσασιτο δ' ἐρινύς πατρὸς ἐοῖο.

ἧ τοι χωρόμενη κακὰ μήδεται, οὐνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις."

ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῶ. 415

τὸν δ' ἄγε χειρὸς ἐλούσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα, μόγις δ' ἐσαγείρετο θυμόν.
τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

"ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 420
καὶ δ' αὖθ' ἡ κυνόμυια ἄγει βροτολογιγὸν Ἀρηά
δητίου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε."

ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρε δὲ θυμῶι,
καὶ ῥ' ἐπιδεισάμενη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ. 425

τῷ μὲν ἄρ' ἄμφω κείμετο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἡ δ' ἄρ' ἐπενχομένη ἔπεα πτερόεντ' ἀγόρευε·

"τοιούτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσι, 430
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη
ἦλθεν Ἀρῇ ἐπίκουρος, ἐμῶι μένει ἀντιώσασα·

τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
Ἴλιον ἐκπέρσαντες ἐνκτίμενον πτολίεθρον."

[ὥς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη.]

414. ἀμύνεις: ἀρήγεις Harl. a, Vr. b A, Mosc. 2, Par. h, γρ. AX: ἀρήγει J.
415. τρέπεν CGHST. 416. Διὸς θυγάτηρ: φιλομυειδής J Harl. a, Vr. b A,
Mosc. 2, Par. b h, γρ. A: φιλομυειδής U. 417. μόγις H. || ἐσαγείρετο Ar. A {D}
Harl. d: ἐσαγείρατο Ω (incl. T). 421. κυνόμυια JPQR: κυνάμυια Ω (?). ||
γρ. Tην κυνάμυιαν (?) A. 424. ἐπιδεισάμενη Ar. Ω: ἐπερειασμένη Dem. Ixion
(Sch. U). || παχείῃ: πρέπει τῇ παρθένῳ χειρὶ βαρείῃ, Sch. U. 425. τῆς δ':
τῇ δ' H¹: τὴν δ' Vr. b. 426. κείμετο C. || ἐπὶ: ποτὶ CDHPRST Ven. B, γρ. A. ||
πουλυβοτείρῃ(ι) HPT. 427. πτερόεντα προσήυδα JP Vr. b A, Mosc. 2, Harl. a b,
Par. b h, γρ. A. 429 om. Vr. b¹. || θωρηκτοῖσιν PQS Mor. Bar. 431. ἄρῃ
Lips.: ἄρῃ S Harl. a: ἄρει CJ: ἄρῃ(ι) Ω. || ἐπίκουρος: ἐν ἄλλῳ ἐπίουρος A.
432. πολέμοιο JP. 433. Ἴλιον (Ar.? cf. B 133) PR, γρ. A: ἰλίου Ω, γρ. Schol. X.
434 om. ACDH¹ Ven. B, Harl. a, Vr. b d, Mosc. 2. || ὡς ἔφαθ' ἡ δ' ἐτέλας(c)ε H^mJSTU.

416. ὅτι οἱ χωρίζοντές φασὶ τὸν τῆς
Ἰλιάδος ποιητὴν εἰδέναι συνοῦσαν τῷ Ἀρεὶ
τὴν Ἀφροδίτην, τὸν δὲ τῆς Ὀδυσσεύς
διαφώνως Ἐφαιστῶ (i.e. in the lay of
Demodokos in θ the amour with Ares is
carried on secretly, while here it appears
to be public). λέγειν δὲ δεῖ ὅτι οὐχ οἱ
αὐτοὶ χρόνοι ἦσαν τῆς συμβιώσεως, An.
417. ἐσαγείρετο, cf. O 240 and θυμη-
γέρεων, η 283.
419-20 = E 713-14.

421. καὶ δ' (δὴ) αὐτὴ there again, an
expression of vexation. See note on A
202. So ἡ = that, in contempt.

426. κείμετο, the regular form is κείατο.
But the hiatus shows that the text
should not be altered. So ἐπέκειντο
§ 19.

429. μαχοίατο, opt. by 'attraction,'
as usual after a wish; § 107 etc.

431. Ἀρῃ ('Ἀρη'), see note on 112.

434 is evidently interpolated from A

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435
 “Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
 ἀρξάντων ἑτέρων· τὸ μὲν αἰσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε 440
 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 νηπύτι, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
 μῶνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν 445
 μισθῶ ἐπι ῥήτῳ, ὃ δὲ σημαίνων ἐπέτελλεν.
 ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες
 Ἴδης ἐν κνημοῖσι πολυπτύχου ὑλήεσσης.
 ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι 450

436. ΔΙΕΣΤΑΜΕΝ: γρ. ἀφέσταμεν Vr. b. 437. ἀρέοντων P. 440. πρότερος: πρώτος T. 441. ἔσχεις GRU. 442. ἀμφί {CD} T Cant. 445. ἐπιβρῆτῳ DHTU Cant. (breathings on pp vary). 446. πόλει Aph. H. || Ἀριδίκης προφέρεται ἦτοι μὲν γὰρ ἐγὼ πόλεως περὶ τείχος ἔδειμα Schol. U. 447. καλόν: μακρόν Zoilos (Schol. U). 449. κνημοῖσι: κρημοῖσι (). 450. πολυγηθῆος Vr. b, Par. g and ap. Eust.

595, to soften the rather harsh transition to a fresh scene.

436. ΔΙΕΣΤΑΜΕΝ, *stand apart* from one another. But the variant ἀφέσταμεν may be preferable; it is the regular word for standing aloof from battle (391, N 738, O 672, etc.), and the hiatus may have caused the change. This bellicose Poseidon hardly seems to be the same god as in T 138-43.

440=T 219, and cf. N 355. For the compliment of allowing an enemy to begin cf. H 235.

442. ΜΕΜΝΗΤΑΙ, a form not elsewhere found in full, though μέμνη(αι) should always be restored for μέμνη (O 18, T 188, Φ 396). The later μέμνηται occurs in Ψ 648. The legend of the servitude of Poseidon and Apollo to Laomedon is again mentioned in H 452-53 (see note). The reason of the humiliation is not given, though παρ Διὸς might be thought to imply a punishment. The later mythologists said that it was in order to display to the full the ὕβρις of Laomedon.

444. ΘΗΤΕΥΣΑΜΕΝ, the verb recurs in H. only in λ 489 βουλαίμην κ' ἐπαύρους

ἔων θητευόμεν ἄλλωι, σ 357; ἥγες are distinguished from δμῶες in δ 644. That the word implies hired service is clear from σ 358 ἦ ἄρ κ' ἐθέλοις θητευόμεν. . . μισθὸς δέ τοι ἄρκιος ἔσται, and this sense remained in later Greek. It is, however, going too far to conclude from the word ἐπαύρους that θητεύειν implied the status of a serf *adscriptus glæbae*.

445. ΚΗΜΑΙΝΩΝ, *giving orders*; see A 289, and ρ 21 ἐπιτεταμένωι σημαντορι πάντα πιθέσθαι.

446. For the legend of the building of the wall of Troy by Poseidon see note on Z 433-39. The discrepancy between this and H 452, where both gods are made to join in building, was one of the grounds for Ar.'s athetesis of H' 443-64. —Aridikes (see above) is again named by Schol. U on 474 and by *Et. Gen.* on X 328 (s.v. ἀσφάραγος); nothing is known about him.

450. ΤΕΛΟΣ, *the term of hire*. ΠΟΛΥΓΗΘΕΕΣ by Epic usage must be a general epithet, 'bringing the glad changes of the year,' rather than special, 'bringing our glad release.'

ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
 σὺν μὲν ὃ γ' ἠπειλησε πόδας καὶ χεῖρας ὑπερθε
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπῶν.
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῶι. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῶι,
 μισθοῦ χρώμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς σὺν παισὶ καὶ αἰδοίηις ἀλόχοισι." 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων.
 "ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οὐ φύλλοισιν εἰκότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 παυώμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων."

452. ἀπέπεμψεν Vr. b A: διχῶς <καὶ> ἀπέβλεψε (ἀπένεμψε?) Ar. (Schol. U).
 453. cūn: coi {CD} GHJQS (T *supr.*) Vr. b. || ὃ γ': ὅδ' Vr. b. 454. τηλεδα-
 πῶν Ar. Ω: θηλυτερῶν αἱ ἀπὸ τῶν πόλεων (Did.). 455. ἀπολεψέμεν Ar.
 PR Par. a², γρ. A: ἀποκοφῆναι AQ Bar. Par. c: ἀποκοφόμεν Ω: ἀπολούεμεν
 ἄλλοι *ap.* Eust. and Schol. Par. a. 456. δέ τ': δέ P: δ' DLR. || γρ. κεκοτηότε X.
 458. ἡμῶν U. 459. πειρᾷ(ι)ς PQRU Harl. a, Vr. b A. 460. πρόχην Q.
 461. ἐκάεργος: διὸς υἱὸς C Ven. B. 463. πολεμίζω JQ Bar. Vr. d: πολεμίζω GPRU.
 466. δέ: δ' αὐ DGHJSTU, γρ. A. || ἀλλὰ τάχιστα: οὐδέ τις ἀλκή Plut. *Mor.* 104 f.
 (omitting 467). 467. παυώμε(ς)θα CDHPQRTU Mor. Vr. A: παυσώμεσθα Ω

451. ἐξέφερον, brought to completion (ἐξ). Cf. the phrase τελεσφόρος ἐνλαυτος. *βιήσατο μισθόν*, *destituit deos Mercede pacta Laomedon*, Hor. C. iii. 3. 21. *βιήσατο* is only here construed with two accusatives as a verb of robbing.

453. For *cūn* the printed vulg. has *σοί*, with some MSS.; this, however, is in every way inferior, as it introduces an entirely false antithesis with *ἀμφοτέρων*; there is no reason why Apollo should be singled out for special punishment.

454. *περάαν*, see on 40. *τηλεδαπῶν*: the *θηλυτερῶν* of the 'city' editions was probably understood to mean 'fertile,' cf. *θῆλυς ἔερα*, and *θηλύτατον πεδίον* in Kallimachos.

455. *στεῦτο*, see on Σ 191. Ar.'s *ἀπολεψέμεν* is obviously more vigorous than the vulg. *ἀποκοφόμεν*: Laomedon is made to speak contemptuously as though the divine bodies were mere tree-trunks to be 'lopped' (A 236). †

458. *ἡμῶν*, for the gen. with *μετά* see note on A 51; van L. suggests *ἡμῖν*.

459. *πειρᾷ*, i.e. *πειράε'(αι)*: the alternative *πειρᾷς* cannot of course be resolved. See on Ω 390.

460. *πρόχην*, see note on I 570.

464. An obvious reminiscence of the famous simile in Z 146, though far from improved by the totally incongruous clause *ἀρούρης καρπὸν ἔδοντες*, and by the ludicrous confusion of metaphor in *ζαφλεγέες*, 'like leaves are full of fire, eating the fruit of the earth.' It is hard to believe that any poet could have written such a medley except in deliberate parody.

466. *ἀκήριοι*, see H 100.

467. *παυώμεσθα* is to be preferred to the vulg. *παυσώμεσθα* of most edd., as the -ω- is out of place in the subj. of the sigmatic aor.; cf. H 290. *αὐτοί*, by themselves, without our interference.

ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
"Ἀρτεμις ἀγροτέρη, καὶ ὀνειδείουν φάτο μῦθον·
"φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δὲ οἱ εὖχος ἔδωκας·
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
εὐχομένου, ὥς τὸ πρῖν, ἐν ἀθανάτοισι θεοῖσιν,
ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν."
ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις. 479
"πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντὶ ἐμεῖο 481
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
τοξοφόρῳ περ εἰούσηι, ἐπεὶ σε λέοντα γυναιξὶ

468. ἄρα: ἄρ U. 469. ΜΙΓΗΜΕΝΑΙ: τινές γρ. δαμήμεναι Sch. T. 471
ἀθ. Ar. || ἀγροτέρη: ἰοχέαιρα Vr. b. 473. εὖχος: ἔγχος J: καθχος L.
474. ἀνεμώλιον αὐτῶς: Ἀριδίκης καὶ τειρέας οἰστούς· φησὶ δὲ κακῶς φέρεσθαι
ἀτειρέας Sch. U. 475-77 ἀθ. Ar. 477. ΠΟΛΕΜΙΖΕΙΝ ΔQ: ΠΤΟΛΕΜΙΖΕΙΝ DJ^m:
ΠΤΟΛΕΜΙΖΕΙΝ J^U: ΠΟΛΕΜΙΖΕΙΝ Ω (?). 478. ΤΗΝ: Τὸν Syr. 479. ΧΩΣΑΜΕΝΗ
Syr. || After this GHJS Vr. b d A add

ΝΕΙΚΕΣΕΝ ἰοχέαιρα ὀνειδείοις ἐπέεσσιν. 480

481. ἀδδεές Q. || ἐμοτο P. 482. ἀντιφερίζειν Vr. b d A, Sch. T (lemma) and
ap. Eust.

469. ΜΙΓΗΜΕΝΑΙ ἐν παλάμῃσι, a strange phrase apparently founded on the familiar μιγήμεναι ἐν δατ λυγρῇ with the ἐν παλάμῃσιν of H 105, Ω 738. Cf. E 386.

471 ἀθετεύται ὅτι περισσὸς μετὰ τὸν "τὸν δὲ . . θηρῶν." τίς δὲ κυνηγετική θεὸς εἰ μὴ ἡ Ἀρτεμις; An. The line may be a gloss, but is quite inoffensive.

473. ΜΕΛΕΟΝ, adv. as K 480, Π 336, for nothing, without a struggle. So also ἀνεμώλιον αὐτῶς may be taken together as μάψ αὐτῶς. Compare Pandaros of his bow, E 216 ἀνεμώλια γάρ μοι ὀπηδεῖ.

475-77. ἀπὸ τοῦτου ἀθετοῦνται στίχοι γ'· οὐ δύναται γὰρ ὁ αἰδούμενος "πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν" αἰε προκαλεῖσθαι τὸν Ποσειδῶνα ἐν τῷ Ὀλύμπῳ πρὸς μάχην. ἄλλως τε οὐδὲ πολεμικός ἐστίν, ἀλλὰ χοροῖς καὶ φόρμιγγι τέρπεται, An. But the speech can hardly end with 474, and self-contradiction is not inconceivable in the author of the Theomachy.

[480]. This line is unknown to Eust.,

and was interpolated later than Aristonikos, who says that we must supply προσέφη in 479 from 478, κοινὸν δὲ δέξασθαι τὸ προσέφη. Such a construction is harsh and un-Homeric, but not therefore to be rejected in the Theomachy. The line is adapted from B 277. Compare note on 434 above, which was added for similar reasons, but has found its way into most MSS.

481. ΚΥΟΝ ἀδδεές, as Θ 423.

482. ΣΤΗΣΕΣΘΑΙ after μέμονας, see note on H 36. ἀντιφέρεσθαι, cf. A 589 ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι. ΜΕΝΟΣ recalls μένος ἀντιφερίζειν or ἰσοφαρίζειν (411, 488, Z 101, cf. I 390) where the verb means τὸ rival, not as in A 589 τὸ oppose. It appears therefore that we must here take it in the former sense, if indeed we ought not to adopt the variant ἀντιφερίζειν. If it meant oppose we should require μένει.

483. ΓΥΝΑΙΞΙ is the emphatic word, 'even if you have a bow, it was only given you to use against women, not

Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα.
 ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν 485
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφι μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὅφρ' ἐν εἰδήϊς
 ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις."
 ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῶι χεῖρας ἔμαρπτε
 σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἰνυτο τόξα, 490
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἷστοι.
 δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἦ ῥά θ' ὑπ' ἴρηκος κοίλῃν εἰσέπτατο πέτρην,
 χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἴσιμον ἦεν· 495
 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.
 Λητὼ δὲ προσέειπε διάκτορος ἀργεῖφόντης·
 "Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
 εὔχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφι."

486. τ' om. JQ. 488. φέρτερος Vr. A. || ἰσοφρίζεις Q. 489. ἔμαρπε(ν)
 JQ. 492. ἐντροπαλιζομένην Ar. Ω: ἐντροπαλιζομένη SU Syr. Harl. a, Mosc. 2
 Ven. B² and ap. Did. . πολλά λισσομένης Cypr. Chia: ἐντροπαλιζομένης Ptol. ?
 (Sch. U). 493. ὑπαιθα: ἔπειτα JPR Harl. a b, Par. a b¹ d f h j, γρ. A. 495.
 αἴσιμον: ὑόρσιον Q. 498. μαχέ(ς)ουαι JQ Harl. a, Mosc. 2. || δὲ: γὰρ A
 (γρ. δὲ) QU Syr. Mor. Vr. A. 501. νικήσειν C Ven. B.

against goddesses.' The masc. **λέοντα** is strange, but the fem. does not occur in H. (see on P 134, § 318), and the masc. may therefore be taken as of common gender, especially as it appears to be a borrowed (Semitic) word. Death is commonly personified under the form of a lion in Semitic mythology, and some traces of this appear even in Greek symbolism, of which the present passage is the clearest. For Artemis as a death-goddess see Z 205, 428, etc. She is said to have been worshipped in Ambrakia in the form of a lioness.

485. Ar. remarked that **ἐναίρειν**, literally *despoil* (*ἐναρε*), is not properly used of slaying animals. See, however, Soph. *Ai.* 26, and τ 263 *μηκέτι νῦν χροά καλὸν ἐναίρειο*.

487. See Z 150 for possible constructions of the passage. We may here regard 489 as supplying a very practical apodosis to the *ei*-clause, as in H 242. So Nikanor suggests, *ἢ καὶ κομματικὸν ἀπέλιπε τὸν λόγον ἐπίτηδες ὁ ποιητής*,

τῆς θεοῦ διὰ τῶν ἔργων τὸ λείπον ἀναπληρωσάσης. For the gen. **πολέμοιο**, to learn *about war*, see H. G. § 151 d.

490. **τόξα**, from the mention of arrows in 492, seems to mean 'weapons of archery,' including the quiver; though this is not a Homeric use, cf. A 45. **αὐτοῖσιν** in the emphatic place cannot mean less than 'those very weapons,' i.e. *her own* bow and arrows.

492. **ἐντροπαλιζομένην**, *turning aside her head* to avoid the blows. The variant *ἐντροπαλιζομένη* is evidently inferior, as there is no reason why Hera should turn aside. Schol. U is very corrupt but seems to point to a variant *ἐντροπαλιζομένης* as well as *πολλά λισσομένης*, both of which are possible.

495. **χηραμόν**, *a cleft*, a word recurring in Aristotle and later writers. *χεῖη* is used in the same sense in X 93.

499. **πληκτίζεσθαι**, to *bandy blows*. **ἀλόχοισι**, plur. because the sentiment is general (cf. 185), containing also an evident allusion to the triumph of Hera.

ὥς ἄρ' ἔφη, Λητὼ δὲ συναίνυντο καμπύλα τόξα
 πεπτώτ' ἄλλυδις ἄλλα μετὰ στροφάλλυγι κονίης.
 ἢ μὲν τόξα λαβούσα πάλιν κίε θυγατέρος ἧς·
 ἢ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ. 505
 δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἀμβρόσιος ἐάνος τρέμε· τὴν δὲ προτὶ οἷ
 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·
 "τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων;" 509
 τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδείνῃ· 511
 "σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
 μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλης,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρου ἥματι κείνῳι.

503. ΠΕΠΤΩΤ' PR^m Vr. A Par. c g, γρ. A: ΠΕΠΤΕΟΤ' CRS King's Harl. d, Par. f j
 ΠΕΠΗΟΤ' Par. b: ΠΕΠΗΩΤ' Vr. b: ΠΕΠΤΑΩΤ' Mosc. 2: ΠΕΠΤΕΩΤ' Ω. || ΜΕΤΑ κτλ.:
 ΜΕΤ' ἀθανάτοισι θεοῖσιν J. 504 om. U. 505. ΟὐΛΥΜΠΟΝ C Syr.: ΟὐΛΥΜΠΟΝΔ' P.
 507. ποτὶ Q. 508. ἀνείρετο CGJP. 509. After this D^mGJTU Vr. A add

μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ. 510

513. ΝΕΪΚΟΣ: ΝΕΪΚΕ(α) Ar., γρ. X: ΝΕΪΚΕ' ἐτύχην Sch. T. 515. ΦΟΪΒΟΣ:
 οἶος Amm. on 232.

502. **καμπύλα** applies properly only to the bow though **τόξα** plainly means the arrows; an instance of the purely mechanical use of a familiar standing epithet. So **μετὰ στροφάλλυγι κονίης** is tastelessly borrowed from the fine passage II 775. Here it can only mean that she raises the dust by running away. **ΠΕΠΤΩΤΑ**: the correct form of the perf. part. in H. is doubtful; mss. invariably confuse it with the commoner **ΠΕΠΤΗΣ**, *crouching*, from **ΠΤΗ**- (**ΠΤΗΣΩ**), and the mistake is as old as Ap. Rhod. who has **ἄττη ἐνιπεπτηῖαν** iii. 973 (but *περὶ γούνασι πεπτηῖαν* iv. 93 is ambiguous). It recurs in H. only χ 384, where mss. have **ΠΕΠΤΕ**-, **ΠΕΠΤΗ**-, **ΠΕΠΤΕΙΩΤΑΣ**, **ΠΕΠΤΗ**-, **ΠΕΠΤΕ-ΩΤΑΣ**, of which only the first and last will scan. The Attic form is **ΠΕΠΤΩΣ** (Soph. *Ai.* 829, *Ant.* 697), and this is presumably right for H. also. The weak form of the stem is **ΠΤ**-, not **ΠΤΕ**-, and **ΠΕ-ΠΤ-ΩΣ** thus corresponds to **ΒΕ-ΒΑ-ΩΣ**, *Fe-Fik-ōs*, etc. The only alternative would be **ΠΕΠΤΩΣ**, on the analogy of **ΠΕΠΤΩΚΑ**, a difficult form. (Cf. Brugm. *Gr.* ii. p. 1206, where an intermediate **ΠΕ-ΠΤ-Α-ΩΣ** from **ΠΕ-ΠΤ-ΩΣ** is assumed.)

504. This line looks as though it were formed on Σ 138 ὥς ἄρα φωνήσασα πάλιν *τράπεθ' υἱος ἑοῖο*, but the constr. must be different, as **ΠΑΛΙΝ** evidently cannot here be taken with the gen., *back from* (see T 439). We must either make **ΘΥΓΑΤΕΡΟΣ** depend on **τόξα** or regard it as a gen. of the point *aimed at* or *attained* (*H. G.* § 151 b, c). Neither of these alternatives is satisfactory.

509-10 = E 373 74, as indeed the whole scene is clearly founded on reminiscences of the wounding of Aphrodite. 510 is omitted here by almost all mss.

511. **ΚΕΛΑΔΕΙΝΗ** as subst., see II 183.

513. **ΝΕΪΚΟΣ ΕΦΗΠΤΑΙ**, cf. B 15. But *νεῖκε' ἐτύχην* would be a more suitable phrase—the quarrel is no longer 'impending,' but has come to a head. It is likely that this was the reading of Ar. (Ludwich ad loc.).

515. 'Ammonios' in his schol. on 232 has **οἶος** for **ΦΟΪΒΟΣ**. This suits the context well, as emphasising the contrast with **οἱ ἄλλοι** 518, but looks very like a conjecture.

οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες,
καδ' ἴζον παρὰ πατρὶ κελαϊνεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.
ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἰκάνει
ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνήκε,
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφήκεν,
ὥς Ἀχιλλεὺς Τρῶεσσι πολύστονα κήδεα θήκεν. 525
ἐστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βάτνει χαμᾶζε
ὀτρύνων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς· 530

520. παρὰ: παρ A {CD}U Harl. d, Par. c g. || πατρὶ: Ζηνὶ A {CD}QU Mor. Harl. d, Par. c g (γρ. παρὰ πατρὶ A^m). 521. αὐτός Vr. b. 522. ἰκάνει: γρ. ἴκηται A (cf. Σ 207). 524 om. L. 525 om. T^c (add. Rhosos, T^m): placed after 526 in Syr. || πολύστονα PR: φόνον καὶ AU Harl. a, Mor.: πόνον καὶ Ω. || κήδεα θήκεν PR: κήδε' ἐφήκεν H (ἐφηκεν) Q: κήδε' ἔθηκεν Ω: γρ. ἔτευξεν A. 526. ἐστήκει AU Vr. A: ἰστήκει Syr. . εἰστήκει Ω. 529. γίγνεθ' L. 530. ὀτρύνων Ar. ADJQ Harl. d: ὀτρυνέων ἄλλοι (Did.), Ω. || τεῖχος: πύργους J. || γρ. πυλαο <u> >ρούς X.

522. Adapted from Σ 207, not successfully. The disasters caused by Achilles seem to be compared to the disaster of a burning city; but according to the actual words they are compared to the rising smoke. This is very pointless.

523. *θεῶν . . ἀνήκε* may be taken as a parenthesis, indicating perhaps that the fire is accidental, and not due to an enemy; then *καπνός* will be the nom. to *ἐθηκε* and *ἐφήκεν*, and the unity of the simile is at least superficially saved. Still this is very harsh. It is almost equally unsatisfactory to make *μῆνις* the subject of the three following verbs, as the comparison to the smoke is entirely lost sight of. We may, however, take it to be "the conflagration," or more generally "the state of things," which causes misery like that of Achilles' progress. Both by omitting 524 certainly improves the passage, and gets rid both of the sham antithesis *πᾶσι . . πολλοῖσι*, and of the fourfold assonance of *ηκε*, which is disagreeable to our ears, though we cannot be sure that it was so to the Greeks (there are three rhyming lines in Ψ 152-54). It is thus possible

to regard Achilles' progress over the plain as likened to the slow but unceasing advance of a great column of smoke, putting aside all question of the misery caused by the fire. No stress can be laid on the omission of the line by L; it is due merely to homoioteleuton, which has not affected the other mss. of the same family (P *Lips.*). The same cause has led to the omission of 525 in T and presumably to its displacement in Syr.

525. If 524 is omitted, *πολύστονα* is obviously better than the vulg. *πόνον καὶ*, which merely reinforces the false antithesis of 524.

526. *εἰείου*, probably as built by Poseidon. *θεῖος* is not used as a mere synonym of *ιερός*, the common epithet of citadels. So *θεοδήτων ἐπὶ πύργων* Θ 519.

528. *ἄφαρ*, see on A 418, N 814. Here it is no more than *μάλα*, *were chased away*.

530. *ὀτρύνων* is better than *ὀτρυνέων*. The future part. is out of place in introducing a speech which is to be regarded as the actual representation in words of the action of the verb.

“ πεπταμένους ἐν χερσὶ πύλας ἔχει, εἰς ὃ κε λαοὶ
ἔλθωσι προτὶ ἄστὺ πεφυζότες· ἧ γὰρ Ἀχιλλεύς
ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγι' ἔσεισθαι.

αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,

αὐτίς ἐπανθήμεναι σανίδας πυκινῶς ἀραρυίας·

535

δεῖδια γὰρ μὴ οὐλος ἀνὴρ ἐς τεῖχος ἄλῃται.”

ὥς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·

αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων

ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.

οἱ δ' ἰθὺς πόλιος καὶ τεῖχος ὑψηλοῖο,

540

δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο

φεύγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ οἱ κῆρ .

533. κλονέει C Ven. B, Vr. A. 535. αὐτίς C. || ἐπανθέμεναι Ar. {C},
ἐν ἄλλωι A : ἐπ' ἄψ (ἐπαψ) θέμεναι τινὲς τῶν κατὰ πόλεις, Ω. 538-39 ἀθ. Zen.
539. ἀλάλκοι : ἀνάλκοι Par. j : ἀλάλκω L (supr. οι) : ἀμύναι CH (supr. η over
αι) ST Ven. B King's : ἀμύνω Par. e. 540. εὐθεὺς H. 541. δίψει J Bar. Vr. A. ||
καρχαλέοι G (J supr.) Vr. A : καρχαρέοι R (καρχαλέοι R^m). 542. σφεδανῶν
Ar. ALB^mT (e corr.) Ven. B Syr. : σφεδανῶς C (supr. ὄν).

531. πύλας refers presumably to the Skaian gate, the only one of which we hear on the side towards the plain.

533. κλονέων, the variant κλονέει is equally good. Λοίγια, as A 518.

535. οὕτως Ἀρίσταρχος, ἐπανθέμεναι διὰ τοῦ ν, οἷον ἀναθεῖναι. τινὲς δὲ τῶν κατὰ πόλεις ἐπ' ἄψ θέμεναι, Did. So in Σ 14 Ar. read ἄψ ἐπὶ νῆας ἵμεν for νῆας ἐπ' ἄψ ἵέναι of MSS. It is not easy to decide between the two readings. Against ἐπ' ἄψ θέμεναι the only argument seems to be the sound. ἐπιτιθέναι is the Homeric word for closing a gate (e.g. E 751), while ἐπανατιθέναι is not elsewhere found. Compounds with ἐπανα- are common in later Greek, but the only Homeric instance is ἐπανέστησαν B 85. But as these arguments are by no means strong, we may be content to let Ar. decide the matter for us.

536. μύ left long in *thesi* before a vowel is a very rare license in this place ; cf. A 505, Δ 412, X 199. ἄλῃται, aor. subj. from ἄλλομαι, here only ; in A 192 we have ἄλεται (ἄλεται ?) the correct form answering to the non-thematic ἄλτο. The scholia all refer the word to ἀλῆναι, like ἀλέντες above.

537. ἄνεσαν, loosed, relaxed, the fastenings ; cf. θ 359, X 80 for this sense of ἀνίμω.

538. φάος, safety for the fugitives, as Z 6, Σ 102, and elsewhere. Ζηρόδοτος

τοὺς στίχους ἠθέτηκε, γελοῖον ἡγοούμενος διὰ πύλης φωτίζεσθαι τὴν πόλιν, τοῦ παντὸς τόπου ἐναιθρίου ὄντος, An. It is not easy to believe that this silly reason was Zen.'s real ground for the athetesis ; the criticism is more in the style of Zoilos, for whose name Zen.'s may have been accidentally substituted.

539. It is not easy to decide between ἀλάλκοι and ἀμύναι. As a rule ἀμύνειν takes acc. and gen., ἀλαλκεῖν acc. and dat. On the other hand, λοιγὸν ἀλαλκεῖν comes twice besides in this book (138, 250), and we have φάρμακον . . ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ, κ 288, and οὐκ ἔσθ' ὅς σῃς γε κύνας κεφαλῆς ἀπαλάλκοι X 348. The balance is thus slightly in favour of the text. There are two possible alternatives, if we accept it, which evade the unusual constr. ; we may take Τρώων with ἀντίος, putting the comma after it, or we may make it depend as a possessive gen. upon λοιγόν, cf. λοιγὸν Ἀχαιῶν, 134. But neither of these is natural ; and ἀντίος is generally used of hostile meeting.

541. καρχαλέοι, here only before Ap. Rhod. It is presumably connected with καρχαρόδους, and means rough, Virgil's asper sibi (G. iii. 434). But καρχαλέοι, dry, would be defensible if it had better support.

542. σφεδανόν, as A 165, II 372. But there is weighty evidence for σφε-

αἶεν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
 ἔνθά κεν ὑφίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
 φῶτ' Ἀντήνορος υἷον ἀμύμονά τε κρατερόν τε.
 ἐν μὲν οἱ κραδίηι θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
 ἔσση, ὅπως θανάτοιο βαρείας χεῖρας ἀλάλκοι,
 φηγῶι κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇι.
 αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλεῖα πτολίπορθον, 550
 ἔσση, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

547. αὐτὸς: αὐτῶ R. 548-550 *om.* T^b. 550. ἀχιλλεῖα πτολίπορθον: τὰς ἀχιλλεῖα πηλείωνα Sch. AT. 551. μένοντι: κίοντι Bar. 552. ἄρα: ἄρ JL.

δανῶν, and this was the reading of Ar.; ὅτι σφεδανῶν σφόδρως διώκων, An., οὕτω σφεδανῶν, ὑπερρωμένους τῶι θυμῶι καὶ σφόδρος ὑπάρχων, καθάπερ ἀπὸ τοῦ φονῶν τὸ φονῶν, Did. Of these the latter explanation is the more correct, as σφεδανῶν would be intrans., though coming from σφεδανέων rather than σφεδανῶν. The contraction is in itself suspicious, and the participle is not demanded by the analogy of O 742, Ω 326.

544-45, cf. II 698-700. 546, cf. Δ 194.

548. The reading of the text is that of all mss., so far as is known. It is true that Hoffmann quotes A C, and La R. A only, for κῆρας instead of χεῖρας; but the facsimile shews that this can only be due to some strange hallucination. A, like the rest, has χεῖρας, as is correctly printed by Villoison. As κῆρας is found as early as Eust., ms. support may yet be discovered for it; but this will not alter the fact that χεῖρας is the only authentic reading. κῆρας θανάτοιο is not an uncommon phrase in H., and in view of the similarity of sound we might expect to find it sporadically here as the result of mere error. Its absence is thus the more significant. We must, therefore, accept the bold personification of 'the heavy hands of Death,' which after all hardly goes beyond Ἵπνω κασιγνήτῳ Θανάτοιο in Ξ 231. This line and the ms. reading of A 97, λοιμοῖο βαρείας χεῖρας ἀφέξει, mutually support one another, and the reading Δαναοῖσιν ἀεκέα λοιγὸν ἀπώσει should be rejected. (For the personification of λοιμός in later poetry cf. Soph. O. T. 27 ὁ πυρφόρος θεός . . . λοιμός

ἐχθιστος and Simon. Amorg. fr. 7. 101 οὐδ' αἶψα λοιμὸν οἰκίης ἀπώσεται, ἐχθρὸν συνοικητήρα, δυσμενέα θεόν). It is noteworthy, however, that the metaphorical uses of χεῖρα are curiously rare in H.; v 267 ὑμεῖς δὲ μνηστῆρες ἐπίσχετε θυμὸν ἐνιπῆς καὶ χειρῶν is looseness of expression rather than metaphor. Even ἐπιχειρεῖν and ὑποχείριος appear only in the most literal sense.

549. φηγῶι, presumably the oak by the Skaian gate; see note on E 693.

550. πτολίπορθον· ὅτι πλεονάζει ἐπ' Ὀδυσσεὺς τὸ πτολίπορθος, νῦν δὲ ἀπαξ ἐπ' Ἀχιλλεύω. πρὸς τοὺς χωρίζοντας· τοῦτοις γὰρ χρῶνται. τινὲς δὲ Ἀχιλλεῖα Πηλείωνα ποιοῦσι, ξενισθέντες πρὸς τὸ ἐπιθετον, An. We find πτολίπορθος as an epithet of Achilles, however, in Θ 372, O 77, Ω 108, so that An.'s ἀπαξ cannot be justified. Apparently the chorizontes argued that Achilles was πτολίπορθος in Il., Odysseus in Od., to which Ar. replied that the epithet as used of Achilles was unique (or rare at least). Odysseus is also πτολίπορθος in Il., B 278 (see note), K 363, so the argument does not come to much.

551. πόρφυρε, see notes on A 103, Ξ 16.

552=Δ 403, where it introduces a speech very similar in construction to Agenor's, though shorter. The scheme of Hector's deliberation, X 99-130, is still closer to the present. In all these cases two alternatives are discussed and rejected, with the identical line Δ 407=Φ 562=X 122, in favour of the more heroic course. Between Hector's speech and Antenor's there is the further resemblance that (1) the most obvious

“ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὥς καὶ ἀνάγκιδα δειροτομήσει. *κατεκλινῇ* 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλλῇ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον Ἰλῆιον, ὅφρ' ἂν ἴκωμαι
 Ἴδης τε κνημοὺς κατὰ τε ῥωπήϊα δύω·
 ἔσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο 560
 ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπυνοείμην.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιρόμενον πόλιος πεδίονδε νοήσῃ
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565

553. ὑπὸ : ἀπὸ G. 554. κλονέονται AGQU Syr. . φοβέοντο PR : φοβέον-
 ται Ω, γρ. A. 556. τούτοις R. || ἀποκλονέεσθαι P. 558. ἸΛΗΪΟΝ Ar. Ω :
 ἸΔΗΪΟΝ Krates. 559. κνημοὺς : κρημνοὺς U. 560. ἄν : ἄρ DQ Vr. A (ἄρ').
 561. ποτὶ CGQR. 563. ἀπαιρόμενος Q : ἀπαιράμενον A *supr.* 564.
 μάρψῃ S. 565. ἔσται Bar.

means of escape, direct flight, is summarily rejected; (2) a more circuitous evasion is first entertained and then dropped, after both sides have been considered; (3) resistance is decided upon with some faint hope.

555. ἀνάγκιδα, not 'helpless,' 'unarmed,' as some have taken it, but *α συναντῶ* with all the contemptuous connotation of the word, as will be seen by referring to the other instances, e.g. A 390 ἀνδρὸς ἀνάγκιδος οὐτιδανοῖο, O 62 ἀνάγκιδα φύξαν, etc. δειροτομήσει continues the same thought; see note on 89.

556. εἰ, 'suppose I leave'; no apodosis is required; cf. A 581. So in 567 and the corresponding line X 111.

558. This line seems hopeless as it stands. The meaning of ἸΛΗΪΟΝ we cannot guess at; it is the adj. of an unknown name Ἰλεῖς. It is commonly taken to be from Ἴλος or Ἰλιος, and explained to mean 'near the tomb of Ilos' (Schol. B, cf. K 415) or 'the plain of Ilios.' But even if the form admitted this, no πεδίον other than the Τρωϊκόν (K 11, etc.) or Σκαμάνδριον (B 465), the plain between the city and the ships, appears elsewhere in the poems. Nothing is gained by adopting Krates' reading Ἰδῆιον : the correct form of the adj. is Ἰδαῖος, and there is no plain near Troy which can be called 'the plain of Ida,'

for Ida is twenty miles away across entirely hilly country. There must therefore be something wrong with the text. Bothe's ἐυλήιον is a step in the right direction, as substituting a general epithet for a proper name. But by far the most ingenious and convincing emendation is that of van L. and M. da Costa, φεύγω πρὸς πεδίον λείον, ὅφρ' ἄγκε' ἴκωμαι. They suppose that ἄγκε' (ANKE) was mistaken for ἂν κε, and the second particle dropped as redundant, the defective metre being filled out by turning λείον into Ἰλῆιον (ΙΛΕΙΟΝ). For λείον πεδίον = *level plain* see Ψ 359; it is opposed to the ascent to Troy on which Agenor finds himself. He proposes to turn aside to the plain of the Scamander SW. of the city, and follow it up till he reaches the 'glades' (the natural aim of the fugitive, cf. X 190, δ 337) and 'foot-hills of Ida'—a perfectly intelligible plan. The τε after Ἴδης in 559 thus gains a meaning which in the existing text it entirely lacks.

561. ἰδρῶ ἀποψυχθεὶς, cf. K 572, A 621.

563. ἀπαιρόμενον, our colloquial 'taking myself off.' The act. ἀπαίρειν is familiar in this sense in Attic prose and verse, e.g. Eur. *Oycl.* 131 ὡς ἀπαίρωμεν χθονός : the mid. seems not to recur. For the independent subj. with μή cf. notes on A 26, II 128.

λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέν οἱ προπάρουθε πόλιος κατεναντίον ἔλθω·
καὶ γὰρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶι,
ἐν δέ ἴα ψυχῇ, θνητὸν δέ ἔ φασ' ἀνθρωποὶ
ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει.”

570

ὥς εἰπὼν Ἀχιλλῆα ἀλεις μένεν, ἐν δέ οἱ ἦτορ
ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
ἥύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητήρος ἐναντίον, οὐδέ τι θυμῶι
ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὕλαγμὸν ἀκούσῃ·
εἰ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἢ βάλλῃσιν,
ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς, πρὶν γ' ἢ ξυμβλήμεναι ἢ δαμῆναι·

575

ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγῆνωρ,
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλλῆος,
ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,

580

566. λίαν {H}PR. 567. ΔΕ ΚΕΝ ΟΙ: Δ' αὐτῷ H {Δ' ἂν ἐγώ, Hoffm.}. |
κατεναντίος {H}PR (κατ' ἐν). 570 ἀθ. Ar. 571. ἀλεις: αλεις Syr. 572.
ὀρματο JQ. || πολεμίζειν ST Syr. 573. πάρδαλις Ar. Ω: πόρδαλις ACDJST
Syr. Harl. a, Vr. d A, Mosc. 2 (see note on N 103). 575. ΚΕΝ ὙΛΑΓΜΟΝ:
'Ἀρίσταρχος τινὰς φησι γράφειν κυνυλαγμόν· οὕτω καὶ Ζηηρόδοτος Did. 576.
κτάμενός Vr. b. || μιν: τις αἱ ἀπὸ τῶν πόλεων, P. || ἢ om. Syr. || οὐτάσει CQ.
578. Γ' om. J. 579. υἱὸν R¹. || ἀγαυός J. 580. φύγεῖν Ven. B. || πειρήσαι
Vr. b.

567. The apodosis is again omitted, as in 556. The synzesis of πόλιος is very rare (only B 811 in the same phrase): Menrad conj. πρόσθεν πόλιος.

568. It will be noticed that the invulnerability of Achilles is a purely post-Homeric legend.

569. For the hiatus see on I 319. Here Fick conj. ἐννι δ' ἴα, i.e. ἐν with lengthening in the first ictus, Agar ἐν δέ F'(oi) ἴα.

570 ἀθετεῖται ὅτι ὥς ἐλλείποντος τοῦ λόγου ἐνέταξέ τις αὐτόν. δεῖ δὲ τῷ “θυγρὸν δέ ἔ φασ' ἀνθρωποὶ” προσυπακοῦν τὸ εἶναι. καὶ ὅτι ἐπιφερόμενον τὸ “αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει” ἐναντίον ἐστὶ τῷ προτρέποντι τὸν Ἀγῆνωρα ἀντιστῆναι τῷ Ἀχιλλεῖ, An. The objection is well founded; the desire to supply a verb which is not needed has been a fruitful source of interpolation, cf. A 295. The meaning of the last clause is that the line directly contradicts the hope of victory which has just been expressed. It is from Θ 141.

575. ταρβεῖ, read ταρβέει: so also M 46. ‘Ἀρίσταρχος τινὰς φησι γράφειν “κυνυλαγμόν,” καὶ Στῆσιχορος δὲ ἔοικεν οὕτως ἀνεγνωκέναι. φησὶ γοῦν “ἀπειρέσιοι κυνυλαγμοί,” Herod. The reading is worth consideration, among other reasons because it avoids the trochaic caesura in the fourth foot; though this is not uncommon after ἐπεὶ κε (σε etc.), cf. 483 and van L. *Ench.* p. 20. But the compound is certainly a startling one.

576. The shortening of ἢ (from ἡφέ) is very rare; the only other cases in *Il.* are K 451 (read ἢ ἀντίβιον), (II 515 if we read ἐν), Φ 113, Ψ 724. Here μιν is out of its proper order (*H. G.* p. 337) and is better omitted (the same objection applies to reading F' for μιν). The alternative τις may indicate that both words are mere stop-gaps.

580. πειρήσασθαι, the only instance in H. of the opt. after πρὶν (except πρὶν γ' ὅτε . . . *ἄσαιμι* I 489).

ἐγχείημι δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὔτει·
 "ἥ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἡματι τῶιδε πόλιν πέρσειν Τρώων ἀγερώχων·
 νηπύτι, ἥ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
 "Ἴλιον εἰρυόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὦδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής."
 ἥ ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφήκε, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·
 ἀμφὶ δέ οἱ κνημὶς νεοτεύκτου κασσιτέριοιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595
 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

583. ἦ δὴ: γρ. ἦδῃ A, *tinés* Herod. 584. πέρσαι U Vr. A. 585. ἦ τ' ἔτι: ἦ μάλα A (γρ. ἦ τέ τι) QU. || τετεύχεται HPR Harl. a (*p. ras.*). || ἐπ': ἔτ' Vr. b. || αὐτῆς *Lips.* 586. γάρ ῥ' οἱ C Ven. B, Mosc. 2: γάρ τοι D² HPRST. || ἄνδρες PR: ἐν ταῖς πλείουσιν ἄνδρες ἔπεισεν, καὶ μήποτε οὐ κακῶς, Did. 587. οἳ καὶ Ar.: οἳ κε(ν) Ω and ἐν τισι τῶν εἰκαιτέρων Schol. B. || τεκέων R *Lips.* || ἀλόχων τοκέων τε ἐν τισιν ἀντιγράφοις Eust. 588. εἰρυόμεσθα CG Ven. B (La R.'s εἰρυόμεσθα is probably a misprint): εἰρυόμεσθα J (*supr. csa*): εἰρυόμεσθα PU: εἰρυόμεσθα ἢ εἰρυόμεσθα Eust. 590. βαρείης: παχείης CDJ (πεν-) Harl. a, Vr. b, Mosc. 2, γρ. A. 592. οἳ HJ: μιν Ω. 593. κονάβιζε D: κονάβις J. 594 *om.* A². || ἠρύκακε JPR. 595. ὠρμήσατ' Q. 596. {τ' *om.* CD}. || ἐν ἄλλω ἔασεν ἔπασεν θεὸς υἱὸς ἀπόλλων A.

583. ἔολπας, the neglect of the *F* is rare, cf. T 186, and see *H. G.* p. 376. Bentley conj. *ἐφέλπε*, the simplest change of several that have been proposed (*ἥ μάλα δὴ τι Féολπας* Cobet; *ἥ δὴ πού σὺ Féολπας* Brandreth).

587. οὕτως αἱ Ἀριστάρχου οἳ καὶ πρόσθε. ἐν τισὶ δὲ τῶν εἰκαιτέρων οἳ κε πρόσθε, Did. All our mss. read *κε* or *κεν*, which involves taking *εἰρυόμεσθα* as a future; but there is no meaning in the particle, which is purely otiose. *καὶ* is used with the rel. precisely as in T 165, where see note. It marks the clause as a consequence of the preceding words, and may be expressed by 'therefore.' *τοκέων*, a non-Homeric form for *τοκῆων*, see note on O 660. *τεκέων* is obviously inadmissible here, and there is no satisfactory correction.

588. ἐφέψεις and ἐφέψειν ω 471 are the only instances of the future in this phrase

(for which see on Z 321), the aor. being elsewhere the only tense used.

591. καὶ ῥ' ἔβαλε, καὶ *F'* ἔβαλε Brandreth.

592. οἳ, so La R., for the vulg. *μιν*. As he points out, the dat. is the only case used in similar phrases, e.g. M 396, N 805, Σ 205, where it means *υποὶ hím.* When *ἀμφὶ* is used with acc. it means *round about*, Π 414, Ω 588, etc. If *μιν* be read it must therefore mean *κνήμην*.

594 looks like an addition intended to bring in an allusion to the *ὀπλοποιία*: the fact that A omits it may be significant.

596. οὐδέ τ' ἔασεν, most mss.; but the τ' is meaningless, and if it is true that CD omit it (Hoffmann), we have valuable ms. testimony to the reading *οὐδέ *F'* ἔασεν*, which in any case is clearly right (Brandreth). So in the next line read *δέ *F'* for δ' ἄρ'* (Brandreth).

ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἡέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ.
 αὐτῷ γὰρ ἐκάεργος Ἀγθήνορι πάντα εἰκὼς 600
 ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἕως ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινηέντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 ἀσπᾶσιοι προτὶ ἄστν, πόλις δ' ἔμπλητο ἀλέντων·
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μεῖναι ἔτ' ἀλλήλους, καὶ γνῶμεναι ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
 ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σάωσαν.

597. ἐξήρπασε U. || κάλυψε δ' ἄρ': γρ. καὶ καλύψας A. 598 om. L.
 599. ἀποέργαθε Ar. Ω: ἀπεέργαθε ap. Did. || λαῶ PR. 600. γάρ ρ' GHS:
 γάρ é J. 601. ποσσὶ: τρωσσὶ P¹ (supr. po). || διώκων Vr. b. 603. στρέψας
 GJ U Harl. a. || κάμανδρον LR Harl. a. 604. δ' ἄρ': γὰρ GH. 606. τρῶες:
 πάντες C Ven. B. 607. πόλις: πύλαι Antim. Rhianos, γρ. A. || ἐμπληστο PQR
 Mor. Bar.: ἐπληστο L: ἐπλητο Par. b e: ἐμπληντο Antim. Rhianos. 608. ἄρα:
 ἄρ P. 609. μεῖναι ἐπαλλήλους H Vr. b. || ος κε Pap. λ. || πεφεύγει DJ.
 610. ἐς(c)υμένως A (γρ. ἀσπασίως) Q Bar. Mor. . ἀσπασίως Ω. || ἐπέχυντο U Vr.
 A: ἐκέχυντο {H} R. 611. γε om. PR. || γούνα σάωσαν Ar. . γούνα' ἐσάωσαν D.

604. δόλῳ . . ποσὶν οἷσι, a parenthesis, ἕως being answered by τόφρα. δέ F' ἔθελγεν (rather δέ Fε θέλγεν, because of the caesura) Brandreth.

609. γνῶμεναι ὅς, a case where the rel. pronoun comes very near the indirect interrogative, cf. on H 171. πεφεύγοι, this thematic perf. opt. is very rare (see note on Θ 270), and it is a question if we should not read πεφεύγει—in such a question mss. hardly count. But we may perhaps see a special vividness in the opt., which expresses the mere possibility only of any particular man having survived: 'to discover the man who *might* have escaped and him who *had* fallen.'

610. ἐσσυμένως though not strongly supported, seems better than the

vulg. ἀσπασίως after ἀσπάσιοι just above.

611. For σάωσαν Ar. read σάωσαι, which is defensible on much the same grounds as πεφεύγοι above. The use of the sing. verb, even though πόδες is one of the nominatives, is sufficiently supported by B 339, Γ 327, ξ 291, cf. P 387. Bekker has ingeniously but needlessly conjectured that both readings spring from an older σάωσαν=σάωσειαν, of which he finds another instance by reading ἀλφον for ἀλφοι in ν 383. This form of the 3rd pl. opt. is sufficiently established by inscriptions from Delphi for the thematic tense (-ων), and we should therefore be justified in assuming its existence in the aor. form, if there were any need. See G. Meyer *Gr.* § 589, *H. G.* § 83.

X

INTRODUCTION

THE story of the slaying of Hector is simple and straightforward ; its place in the *Mêvus* is incontestable. It is closely connected with the end of the preceding book—so closely that Φ 526 would seem to be a more natural point for the division of the rhapsodies.

The whole book has an unquestionable claim to a place in the very front rank of all Epic poetry. It occupies a peculiar place in the *Iliad*, as no single Greek hero other than Achilles and Patroklos is so much as named from beginning to end. The artistic effect of this reticence is an ample justification for it, and rebuts any suggestion thereon founded of separate authorship. Even Patroklos is not named till 323, an interpolation ; whence some critics have argued that the 'Patrokleia' did not form part of the original *Mêvus*, as Achilles 'could not have failed' to mention his dead friend in his colloquy with Hector before the fight. But most readers will find in the burning fury of 261–68 a more vivid allusion to Achilles' special grief than could well be given by words.

This book has had, however, to pay the penalty of antiquity and fame, and has not remained free from accretions. We shall find abundant reason for holding that the Ransoming of Hector in Ω is a late part of the *Iliad* ; the last scene of this book, 405–515, is an introduction to Ω, and may almost be called a part of it. Certainly it loses half its significance if there is to be no ransoming to follow. On the other hand, 404 forms an admirable and dramatic close to the *Mêvus*, while the εs of 405 is the usual opening of a new canto. The beautiful scene 437–515 may well be from the hand which gave the parting scene of husband and wife in Ζ. It is unfortunately disfigured by the interpolation of 487–507 ; for though the description of the sorrows of orphanage has a pathos of its own, it is entirely unsuited to the context, as Aristarchos long ago perceived, and is fitted into its place by a most frigid stop-gap in 500–7.

Serious doubt has been thrown also on parts of the speeches of Priam and Hector, 38–76 and 99–130. To deal with the latter first, it has been urged that the repetition after so short a space of the exact scheme on which the speech of Agenor in Φ 552–70 is framed must be regarded as a fault. To this it might be replied that the objection tells equally against the speech of Agenor. But it is strange that Hector should not make even a passing allusion to the moving appeals of his parents ; and still more strange that he

should thus entertain the thought of surrender after the vigorous description of his heroic attitude in 92-97. His reflexions certainly show anything but *ἄσβεστον μένος*. The use of *ὑπό* in 102, and the curious epanalepsis in 128 may possibly be notes of late origin, though the latter could be easily removed by excision of the line. The other objections can be met by nothing short of the excision of 98-130, reading in 131 *τόφρα δέ οἱ σχεδὸν ἦλθε ποδάρκης δῖος Ἀχιλλεύς*, or the like.

The portion of Priam's speech to which objection has been made is 46-55. If the death of Lykaon in the preceding book is an addition, these lines must of course go with it, and most readers will probably feel that the tone of them rather weakens than enforces the passionate appeal of the preceding passage. The balancing of the grief of the parents and that of the people for Lykaon and Polydoros, and of the loss of both against that of Hector, is the thought rather of a dispassionate bystander than of a chief actor. And the gratuitous exaggeration of horror in 69-76 combines with other considerations pointed out in the notes to stamp these lines too as not original.

It must be said at once, however, that all these suspicious rest on somewhat general grounds which will carry different cogency to different minds. The additions, if such they are, are so skilfully made as not to betray any glaring contradiction, or even confusion of motive. But the same can hardly be said of one very troublesome passage, 166-207. The difficulties of the latter part of it are sufficiently discussed in App. K. The conclusion there arrived at is that 199-207 must go; the same verdict can be claimed against 166-198. There can be no doubt that the whole passage most seriously interrupts the story at the moment when our feelings are being strung to the highest pitch by the nearness of the climax. The rapidity of the best Epic style demands that the *τέραπρον* of 208 should follow immediately on the *τρίς* of 165.¹ The colloquy of Zeus and Athene, 167-185, resembles closely that which precedes the death of Sarpedon; it is open not only to the doubts which affect so many of these scenes in Olympos, but to the more serious objection that it anticipates and seriously weakens the solemn weighing of the fates which follows (209 ff.); when that comes, we ask why it should be required merely to register a decision which has been already given, though with extreme indifference, by Zeus. It seems, then, that the passage 166-207 is made up (1) of the colloquy in Olympos, added first; (2) of the similes 189-193, 199-201, which may well be old variants of that which precedes in 162-66; (3) of various explanatory passages; 202-4 to explain how Apollo can be said to 'leave' Hector in 213—the original poet conceived Apollo watching his friends as at the beginning of the book; 205-7 to explain why the other Greeks did not interfere. The one intervening piece of narrative, 194-98, is at least extremely obscure, but it may fairly be classed with the other two explanatory or scholiastic additions; it certainly does not help the story.

Splendid though the book is in its directness, speed, and pathos, the effect which it produces on a modern reader is probably very different from that which was aimed at by the original poet. For us it is Hector who is

¹ See E 436, Π 702, 784, Τ 445, Φ 176 (=φ 125); cf. also Α 462, Σ 155 (Erhardt).

throughout the object of sympathy and admiration. Fighting a hopeless fight against gods as well as the mightiest of heroes, he presents himself in a far nobler light than Achilles, who enjoys the divine aid denied to his enemy, and whose overmastering passion is not patriotism, but the gratification of a private revenge. It is in the last scene of all that we feel this most keenly—first in the treacherous interference of Athene, at once so revolting and so needless; and secondly, in the brutal ferocity with which Achilles refuses to agree with Hector that the victor shall give the vanquished honourable burial. One might think that the poet had purposely done all in his power to exalt the Trojan at the expense of the Greek.

But it is not to be believed that such was really his intention; and it is possible to see how an ancient Greek audience may have viewed the matter in another light. To them the presence of the gods on Achilles' side was not so much a mere extraneous aid as a tangible sign that Achilles was after all fighting the great fight of Hellenism against barbarism; it is a reminder that the action on earth is but a reflexion of the will of heaven, and it exalts rather than belittles those to whom help is given. The moral superiority of Achilles being thus warranted from the point of view of national and religious feeling, to him redounds all the exaltation of his adversary.¹ It is because it is difficult, or even impossible, for a modern reader to realise the supreme importance of the religious aspect of the situation, and its predominating influence on the relative position of the two characters, that the death of Hector must always produce on us an effect different from that which we may be sure was originally designed. Otherwise we must admit that the poet of the *Μῆνις* was guilty of a serious artistic mistake in allowing our sympathy to go out only in favour of that one of his characters who cannot, either poetically or patriotically, be his real hero.

¹ Against this, however, see the suggestive criticism of Professor Lewis Campbell, *Religion in Greek Literature*, pp. 56-7.

ΙΛΙΑΔΟΣ Χ

Ἕκτορος ἀναίρεσις.

ὥς οἱ μὲν κατὰ ἄστν, πεφυζότες ἥτε νεβροί,
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν
 κεκλιμένοι καλῆισιν ἐπάλλεσσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν σάκε' ὥμοισι κλίναντες.
 Ἕκτορα δ' αὐτοῦ μείναι ὀλοὴ μοῖρ' ἐπέδθησεν,
 Ἴλιου προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·
 "τίπτέ με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἔων θεὸν ἄμβροτον; οὐδέ νύ πώ με

5

2. ἀπεψύχοντο: ἀνεψύχοντο (A *supr.*) Vr. A, γρ. PX *Lips.*, διχῶς Ar. 5. ὀλοή CD (p. *ras.*) HPQRT Ambr. Syr. Harl. a, Ven. B: ὀλωή Vr. A. || γρ. καὶ μοῖρα πέδθησεν X. 7. αὐτὰρ ὁ H Ambr. Syr. 8. πηλέως R. 9. ἄβροτον T (*supr.* μ) Syr. Bar.

1. πεφυζότες, see on Φ 6.

2. ἀπεψύχοντο, διχῶς, καὶ ἀνεψύχοντο καὶ ἀπεψύχοντο· χαριεστέρα δὲ ἡ διὰ τοῦ ν, Did. (A); but ὁ δὲ Ἀρίσταρχος ἀνεψύχοντο γράφει. χαριεστέρον δὲ τὸ ἀπεψύχοντο, B (the last sentence also in T). Both these contradictory statements are suspicious; ἀπό is clearly the preposition required, and there is no hint of a variation where the word recurs (A 621, Φ 561). In E 795, K 575 ἀνα- is in place. ἀκέοντο, a unique use. The word is regularly used of healing wounds; but is found also of *patching up* ships ξ 383, and *repairing* an error N 115, κ 69.

4. σάκε' ὥμοισι κλίναντες, see A 593, N 488. In both these cases the formation is destined to receive a charge of the enemy. How it could serve in an advance is by no means clear, as the

soldiers' right arms would be impeded. It may mean that the approach to the walls is a mere reconnaissance carried out with all defensive precautions. But even so we should rather have expected the ὑψὸς ἀνασχομένοι of M 138. Platt (*J. P.* xix. p. 48) suggests that the same phrase may indicate two different manoeuvres. Here it might possibly imply throwing the shield back, so that the whole weight lay on the shoulders, as the Homeric warrior did when no attack was likely (Θ 94, A 545). But this is not satisfactory.

5. ὀλοΐά for the usual ὀλοή only here, A 342, *Hymn. Ven.* 224; cf. ὀλώϊος Hes. *Theog.* 591, and ὀλλιος (A 62) beside ὀλλος.

6. Ἴλιου, i.e. Ἴλῶς, see on Φ 104.

7. Apollo is still in the guise of Agenor, Φ 600.

ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις. 10
 ἦ νύ τοι οὐ τι μέλει Τρώων πόνος οὖς ἐφόβησας,
 οὐ δὴ τοι εἰς ἄστν ἄλιν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκύς Ἀχιλλεύς·
 “ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
 γαῖαν ὀδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.

νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάσας
 ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω·
 ἦ σ' ἂν τισαίμην, εἴ μοι δύνάμεις γε παρείη.” 20

ὥς εἰπὼν προτὶ ἄστν μέγα φρονέων ἐβεβήκει, *μηνυλὴ*
 σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
 ὅς ῥά τε ρεῖα θέησι τιταίνόμενος πεδίοιο· *τῶν τῶν (at the end)*
 ὥς Ἀχιλλεύς λαιψήρὰ πόδας καὶ γούνατ' ἐνώμα.

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσι 25
 παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,

10. After this Syr. adds *ἰλίου ἐξαλαπάσαι ευκτιμενον πτολίεθρον*. 12. *θεῶν*
ἐλίαςεν AHPQRST Vr. A, Harl. a. 13. *κτανέεις* G. 15. *ὀλοώτατε* :
τινὲς *δολωώτατε* (l. *δολιώτατε*) Schol. BT. 17. *πρὶν* : *προτι* D. 18. *ἀφείλαο*
 Ambr. Harl. a, Par. h and *ap.* Sch. T. 19. *ἐδδειςας* Ambr. 22. *σευόμενος* H.
 23. *ῥά* om. D “Vat. 1,” γρ. *ὅς τε ρεῖα ἐκτεταμένου τοῦ τε*, Sch. X. 25. *πρώτον* Q.
 26. *ὥς τ'* : *ὥς* R. || *ἀνεσσύμενον* R : *ἐπισσύνμενον* Sch. X (lemma).

10. *κύ δέ*, the opposition is only between the actions, not the subjects, of the two clauses, as A 191, etc. The interposition of the subordinate *ὥς θεός εἰμι* makes the expression natural, though not logical. For the last half of the line cf. Δ 32 (Syr. adds Δ 33 here also, though it is clearly out of place). *μενεαίνεις*, *art striving*, cf. note on Π 491.

11. *Τρώων*, a curious case of the objective gen., ‘labour concerning the Trojans,’ i.e. the slaughtering of them. *τὸ περὶ τοὺς Τρώας πονεῖν*, An.; cf. note on Ἑλένης ὀρμήματά τε στοναχάς τε, B 356. It evidently cannot mean ‘the distress of the Trojans.’ MSS. do not give here the usual variant *φόνος*, which would seem a more natural expression.

13. For the personal use of *μόρσιμος*, *predestined*, cf. π 392 (= φ 162), *ὅς κε πλείστα πόρην καὶ μόρσιμος ἔλθῃ*. Else we have only *μόρσιμον* *ἥμαρ* and *μόρσιμον* *ἦεν* (ἔσται).

15. *ἔβλαψας*, *hast foiled me*; in this

metaphorical sense used only of divine agency in H. (e.g. I 507, O 724), except φ 294 *οἶνος καὶ ἄλλους βλάπτει*, see note on Π 660. Bentley conj. *βλάψας με*, *Ἐκάεργε*. Others have proposed to transfer *μ'* to the next line (*τρέψας μ' ἀπὸ τείχεος*). *ὀλοώτατε* as Γ 365.

19. Cf. A 515 *ἐπεὶ οὐ τοι ἐπι δέος. ὀπίσσω*, *hereafter*.

20. Cf. β 62. It appears from Sch. T that some read *ἦ* (sc. *τίσει*) for *ἦ*.

23. *ὅς τε ρεῖα* may be right, but see note on P 462. Cf. Ψ 517–18, Z 507, and for *τιταίνειν* also B 390, M 58. It is simplest to take *πεδίοιο* with *θέησι*.

24 = O 269. *λαιψήρᾳ* may be either an adverb or a (predicative) epithet. In the latter case it comes from the familiar *λαιψήρᾳ δὲ γούνα* K 358, T 93, X 144, 204, in spite of the interposed *πόδας*. For the adj. agreeing with a noun from which it is separated by another of different gender cf. O 344.

ὅς ῥά τ' ὀπώρας εἰσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶι,
 ὃν τε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσι·
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ὤιμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγῶνει
 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
 τὸν δ' ὁ γέρων ἐλεεινὰ προσήδα χεῖρας ὀρεγνύς·
 “Ἔκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολλὴ φέρτερός ἐστι, 40
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

27. ὀπώρα H. 30. λαμπρότερος J Et. Mag. 484. 44. || ὃ γ' CD²GJPSTU
 Syr. Ven. B: οἱ D¹: ὅδ' Ω. 32. ἔλαμπεν ἐνι D. 33. ὃ γε κόψατο :
 ὃ γε λάζετο P: ὃ γ' ἐλάζετο R. 36. ἐστήκει Ar. AQ Harl. a, Vr. b: ἰστικεῖ
 Syr.: εἰστικεῖ Ω. 39. ἀνευ L.

27. The star that goes forth in harvest-time, Sirius, is the ἀστὴρ ὀπωρινός of E 5, where see note (and cf. A 62, N 244-45). It is strange that the shining 'in the darkness of night' should be brought into connexion with the heliacal rising (i.e. the first perceptible appearance in the dawn) of the star in summer, the time of fever; Sirius is, of course, seen at night only in winter and spring. We must either say that the combination of *brightness* and *deadliness* which renders this such a splendid simile, is poetically legitimate, though astronomically impossible; or, which is perhaps more reasonable, admit that we do not rightly understand *νυκτὸς ἀμολγῶι*. The precisely similar difficulty in 317 (q.v.) suggests that the words really mean *in the twilight*, whether of morning or evening. There is nothing in any of the other passages where the phrase recurs (A 173, O 324, δ 841), to make this explanation impossible, and it is in fact given by Eust. But it still leaves the difficulty that it is only in the depth of night that Sirius 'shines bright amid the host of stars.'

29. The name of the 'dog' (*Canis*

maior) has now been transferred to the constellation of which Sirius is the brightest star. It follows close upon Orion. Ὀρίωνος, rather Ὀρίωνος, see on Σ 486. ἐπὶ κλησιν in Σ 487 means 'as a second name.' It may be so here if we can assume that the preceding description is in itself enough to suggest the first name Sirius.

31. σημείωσαι ὅτι ἀπαξ ἐνταῦθα ὁ πυρετός, καὶ ὅτι πυρετὸν κυρίως λέγει, οὐχ ὥς τινες δέχονται τὴν διάκανσιν τοῦ αἵματος (i.e. in the special sense *fever*, not *heat* generally), An. So Virg. *Aen.* x. 274 *Sitim morbosque ferens mortalibus aegris*, and cf. Soph. O. 27, with Jebb's note.

34. ἀνασχόμενος, sc. χεῖρας, cf. Ψ 686. The word indicates the violence of his gesture.

41. σχέτλιος, *hard of heart*, of Achilles; so of Herakles σχέτλιος, *δβριμοεργός*, E 403, φ 28. If it were not that the preceding and following verbs both referred to Achilles, it would be more natural to apply the adj. to Hector, *rash*, in the tone of friendly but shocked remonstrance, which so often belongs to it; see 86, K 164, Σ 13, etc.

ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἢ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,
 κτείνων καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. πέρην· 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ιδέειν Τρώων εἰς ἄστν ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῶι, ἢ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτηρ.
 εἰ δ' ἦδη τεθνᾶσι καὶ εἰν Ἀῖδαο δόμοισιν,

42. ἔδοιεν Ar., γρ. X: ἔδονται Ω (ἔδωνται C *surpr.*): τινὲς ἔδοιντο (?) Sch. B.
 43. ἔλθῃ Harl. a, Vr. d, Mosc. 2. 44. ὅς θ' J. 45. τηλεδαπάων: τινὲς
 ὀηλυτεράων Sch. T (cf. on Φ 454). 48. τοὺς Ar. AD Vr. b, "Vat. 10": οὗς Ω. ||
 Λαοθέη Bar. 49. στρατὸν J Par. j and *ap.* Eust. || ἦ: εὔ Pap. λ. 50.
 ἀπολυσόμεθ': ἐν ἄλλωι ἀπολύσομεν A. 51. παιδὶ γὰρ ὥπασε πολλὰ Aph. ?
 (see Ludwich). || γέρων: αἱ ἀπὸ τῶν πόλεων φίληι, Did.

42. ἔδοιεν is the reading of Ar. only, mss. all giving ἔδονται. That the opt. is not necessitated by the sense is seen from Γ 54, Λ 386, q.v. But it is evidently better, both as followed by κε . . ἔλθοι, and because Priam certainly does not mean to express any confident hope that the dogs will soon eat Achilles. For the use of κεν and ἂν with the fut. indic. see on 66 below.

43. κείμενον, sc. unburied. ἔλθῃ is to be taken with ἀπὸ. Cf. Ω 514. ἦ . . ἔλθῃ is a parenthesis, ὅς referring to ἐ.

45. Cf. Φ 454. The variant *θηλυτεράων* is mentioned here also by Schol. T.

46. For the deaths of Lykaon and Polydoros see Γ 407 ff., Φ 34 ff.; for Laothoe Φ 85 ff.

48. κρείουσα (here only) evidently implies that Laothoe was a real wife and not in any subordinate position. Thus we have a genuine case of polygamy, but among the Trojans only; nothing of the sort is even hinted at among the Homeric Greeks. This is one of the few hints of a recognised difference of custom dividing the two nations.

50. ἀπολυσόμεθ', aor. subj. or fut. indic. ? ἐν ἄλλωι ἀπολύσομεν A; a wrong reading, as the act. is used only of him who accepts the ransom (see on A 13). But perhaps we should read ἀπολύσομαι.

51. This giving of gifts to the daughter,

if genuine, again shows that Laothoe can hardly have been in an inferior place, or one of which the father disapproved. But van L. is probably right in omitting the line as a late addition. The practice of giving gifts to a daughter at marriage dates only from the end of the Homeric period (see note on I 146); and Priam can hardly be expected to proclaim that he looks to his wives' dowries for the ransom of his sons. Hoffmann rejects 46-55, Naber 46-53.

52. As Nikanor points out, this line may be punctuated in two ways: (a) as in the text; (b) with the comma after τεθνᾶσι instead of δόμοισιν. The latter has the advantage of giving a better antithesis to μυννθαδιώτερον, 'we shall indeed carry our grief to the grave (cf. the same idea in 389), but the people will the sooner be consoled.' On the other hand the line occurs four times in the *Od.* (δ 834, ο 350, υ 208, ω 264), and there we must always take the two halves together, supplying εἰσὶν (ἐστίν). This consideration is decisive, unless we are prepared to suppose that the poets of the *Odyssey* borrowed the line without noticing or understanding how it was to be taken. This is not absolutely impossible, as there are a good many cases where lines are taken from earlier portions with a slight change of connexion; but it is certainly not necessary.

ἄλγος ἐμῶι θυμῶι καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνῃς Ἀχιλλῇ δαμασθείς. 55
 ἄλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσῃς
 Τρῶας καὶ Τρωιάς, μηδὲ μέγα κῦδος ὀρέξῃς
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆις. ἀμείνω
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶι 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱάς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτῃ,
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν

56. ΤΕΚΟΣ: τινὲς εἶλος Schol. T. τινὲς **ζώοντ'** Sch. T. || **ἐλέαιρε** CPRS.
 62. **ἐλκυθείσας** CHJPQR: **ἐλκυθεῖσαι** Vr. A: **ἐλκνεθείσας**
 Cant. Mosc. 2. 64. **ποτὶ** DGHST. || **γαίῃ**: ἄστῃ "Vat. 10," Stob. *Flor.* 104. 1.
 66. **με: τε** T.

58. αὐτός τε R. 59. φρονέων PR^m:

61. **αἴσῃ**: οὐσίω [pseudo-]Plut. 119. 7: **οὐδῶς**=**ὀδῶς** seems to be purely metrical
 —permissible in the 6th foot but not in the 5th (App. D, c 3). In *οὐδῶς*=*threshold* the first syllable is long even in thesis, and therefore by nature.)
 61. **πόλλ' ἐπιδόντα**, **πολλὰ** *Φιδόντα* Bentl. *ἐφορᾶν* in H. means 'to see to,' 'visit,' or 'oversee'; not elsewhere as in later Greek (chiefly in aor.) 'live to see' (except perhaps *v* 233).
 62. **ἐλκνεθείσας**, probably no more than 'dragged into slavery,' though the scholia see in it a more specific reference to the fate of *Kassandra* (as in *λ* 580). Cf. *ἐλκνηθμοῖο* Z 465.
 65 is suspected with some reason by Düntzer and Nauck as a weak and tautological addition.
 66. **ἂν . . ἐρύουσιν**, a clear case of fut. indic. with *ἂν* if the text is right. The real suspicion attaches not to the mood, but to *ἂν* itself, for which we can here easily read *ἄρ* (van L.) or *αἰ* (Heyne). The case against *κεν* with fut. indic. is stated by van L. *Ench.* p. 310. It depends entirely first on the assumption (generally made tacitly) that because *ἂν* with fut. is not found (after a certain

53. For *ἐμῶι* van L. suggests *ἐμοί*, which answers better to *μητέρι*.

59. **φρονέοντα**, before I have lost my *φρένες* in extreme old age. This absolute use occurs here only. Schol. T mentions a variant *ζῶοντα*, which may, however, be no more than a gloss.

60. **ἐπὶ γήραος οὐδῶι**, a phrase which recurs also in *Ω* 487, *ο* 246, 348, *ψ* 212. To us the 'threshold of old age' suggests merely the beginning, and this meaning the phrase may have in the *Odyssean* passages as well as in *Herod.* iii. 14. But in both places of the *Iliad* it is essential that it should mean, or at least be consistent with, *advanced* age. Some have thought that as a room is left, as well as entered, by the threshold, it may mean the extreme end, as well as the beginning. Perhaps it is better to remember that in the Homeric house the *οὐδῶς* is not merely a line to be crossed, it is a place in the hall where people habitually sit; see *δ* 718, *κ* 62, and more particularly *ρ* 339, where a man *ἐπὶ οὐδοῦ* is *ἐντοσθε θυρῶν*. It would seem therefore that the position is that of an inmate of the chamber; a man *ἐπὶ γήραος οὐδῶι* is one who has taken up his abode in the halls of eld. (The proposal to take *οὐδῶι*=*ὀδῶι* as in *ρ* 196 *φάτ' ἀρισφαλὲ' ἔμμεναι οὐδόν* is refuted by *ψ* 212

γήραος οὐδὸν ἰκέσθαι: though a man may be said to be 'upon the path of old age,' we should not speak of *reaching* the path. Moreover the lengthening in *οὐδῶς*=*ὀδῶς* seems to be purely metrical —permissible in the 6th foot but not in the 5th (App. D, c 3). In *οὐδῶς*=*threshold* the first syllable is long even in thesis, and therefore by nature.)
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ὠμισταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶι
τύψας ἤ βαλὼν ῥέθων ἐκ θυμὸν ἔλθται·
οὖς τρέφον ἐν μεγάρουσι τραπεζῆας θυραωρούς,

67. ἐρύ(σ)ουσι(ν) PR Vt. A: ἐρύωσιν Plut. *Mor.* p. 114 A. || Κέ: με Bar.
68. ἔλθται: ἐν ἄλλωι ἔλοιτο A. 69. θυραωρούς Ar. Syr., τινές Sch. P:
πυλαωρούς Ω.

amount of gentle violence to the tradition) in Attic, therefore it must be forbidden in Homer; secondly on the fact that in most places where the construction is found in H. it can (again with more or less gentle violence) be conjectured away. A γε or τε can generally take the place of κε, μὲν of κεν, ἄρ of ἄν. In cases where the fut. stem is identical with that of a known sigmatic aorist, we can always change -εις, -ει, -ουσιν, -εσθε, -ονται, into -ης, -ηι, -ωσιν, -ησθε, -ωνται; the other cases are always ambiguous because of the short vowel of the Homeric aor. subj. There remain only verbs of which we can say with confidence that they have no aorist stem identical with the future. And as the number of these is even smaller in H. than later Greek (e.g. we have ἀξέμεν, οἰσέμεν, and perhaps ὀψέσθαι as aorists) we are almost reduced for crucial instances to the comparatively small number of futures which have not a sigmatic stem, with the addition of a few like κείσονται in 71, which we feel confident cannot be aorists. There are at least three such crucial passages—δῶσω Ξ 267, ἔρεει Δ 176 (cf. ὥς ποτέ τις ἔρεει 182), κείσονται X 71. These passages, taken in conjunction with the general ms. tradition, undoubtedly make a strong *prima facie* case in favour of the construction; the stronger because it is hard to understand what can possibly have made copyists or μεταχαρκτηρίζοντες conspire to foist into the text a construction which, *ex hypothesi*, was never known to Greek; they cannot have been under the influence either of classical example or of a tendency to false archaism. We should more reasonably expect to find the fut. indic. regularly corrupted into the aor. subj., which to the classic period was doubtless an archaic construction (Pind. *N.* vii. 68 μαθὼν δέ τις ἂν ἐρεῖ looks like a reminiscence of Δ 176). It certainly cannot be said that the fut. indic. is inconsistent with the meaning of κεν; on the contrary it seems so natural that surprise may be felt that it should have been allowed

to drop out of use. There is therefore no ground for altering the ordinary tradition, which is consistent, and furnishes a large number of examples. On the use of the constr. see *H. G.* § 326. 1. πύματον, after living to see all my family slain. πρώτῃσι εὐρήσι, at the street-door leading into the αὐλή.

69. τραπεζῆας, Ψ 173. θυραωρούς, not πυλαωρούς as vulg. because πύλη = city-gate, while the sense requires house-door, θύρη.—The connexion of the line with the context is none too clear. The text is punctuated so that οὖς refers forward, οἱ being the demonstrative, not the relative. But it is equally possible to remove the colon at the end of 68 so that οὖς may refer backwards, and to take οἱ as relative and co-ordinate with οὖς. In any case the sequence is awkward, and is one of various difficulties which lead us to suspect this line at least, if not the whole passage 69–76. Though to be devoured by dogs (i.e. the half wild pariahs of an Eastern town) is the common fate of the heroic dead, yet that a man should be eaten by his own house-dogs is an exaggeration of horror unlike the true Epic style. This may be remedied by excising 69; but much the same may be said of the details in 75, and of the over-violent ἀλύσσαντες. There is too a neglect of *F* in ἐπέοικεν (cf., however, A 126 etc.). Now this passage closely resembles a well-known fragment of Tyrtaios (x. 21–28):

αἰσχροὺν γὰρ δὴ τοῦτο, μετὰ προμάχοισι
πεσόντα
κεῖσθαι πρόσθε νέων ἀνδρῶν παλαιότερον,
ἤδη λευκὸν ἔχοντα κάρη πολὺν τε γένειον,
θυμὸν ἀποπνέοντ' ἀλκιμον ἐν κονίῃ,
αἱματέντ' αἰδοῖα φίλης ἐν χερσὶν ἔχοντα—
αἰσχροὶ τὰ γ' ὀφθαλμοῖς καὶ νεμεσητὸν ἰδεῖν—
καὶ χροῖα γυμνωθέντα· νέοισι δὲ πάντ'
ἐπέοικεν,
ὅφρ' ἐρατῆς ἡβης ἀγλαδὸν ἀνθος ἔχῃ.

This is commonly supposed to be copied by Tyrtaios from H.; but the opposite theory, that the interpolator of 69–76 copied from Tyrtaios, is more probable;

οἱ κ' ἐμόν αἶμα πίνοντες ἀλύσσοντες περὶ θυμῶι 70
 κείσονται ἐν προθύροισι. νέωι δέ τε πάντ' ἐπέοικεν,
 ἀρηϊκταμένωι, δεδαϊγμένωι ὅξεί χαλκῶι
 κείσθαι· πάντα δὲ καλὰ θανόντί περ, ὅττι φανήη·
 ἀλλ' ὅτε δὴ πολὺν τε κάρη πολὺν τε γένειον
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
 ἦ ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 τίλλων ἐκ κεφαλῆς· οὐδ' ἔκτορι θυμὸν ἔπειθε. *cf. Ac. xii. 45.*
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80
 καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
 "Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ· 85
 σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἐτ' ἔγωγε

70–71 *om.* D^t. 71. προθύροισι JS. 72. ἀρηϊκταμένων D: ἄρει (ἄρηϊ Q)
 κτεινομένῳ(i) Q Bar. 73. φανήη Ar. Ω: φανείη CGLQSU. 75. αἰσχύνουσι
 CS Vr. A Ven. B. 77. ἄρ' *om.* CHQ Vr. A. 79. ἐτέρωει J. 81. δακρύσας
 J. 83. τοι: σοι *ap. Did.*: τι PQ Par. c g. || ἀνέσχον U Par. b, τινὰ τῶν
 ἀντιγράφων Eust. 84. φίλον GJPQR Vr. A. 85. ἑών Ar. AC Ven. B Bar.
 Mor. Harl. a, King's Par. g², γρ. X: ἰών Ω. 86. γάρ *om.* Syr. || κατακτείνει(i)
 CJ: κατακτείνει U Harl. a: κατακτάνει Q. || οὔτε c' R.

the lines of Tyrtaios certainly run more smoothly than those of 'Homer,' and they are in all probability older than the Attic redaction.

70. ἀλύσσοντες, here only; apparently a longer form of ἀλύω, *maddened* by drinking human blood—though this does not agree very well with κείσονται. *περὶ θυμῶι*, *H. G.* § 186. 2.

71. πάντα, any fate, even mutilation, if it come upon him in war; ἀρηϊκταμένωι being concessive, and the clause δὲδ. . . κείσθαι being in apposition with πάντα as the most extreme of all cases. πάντα is again taken up in 73 and enforced by περ which belongs to the whole clause, *yea, everything is honourable to him in death.* The sing. ὅττι is again in apposition with πάντα in a very similar way to the preceding κείσθαι, as implying the extreme conceivable.

72. ἀρηϊκταμένωι, here only. As with similar dative compounds it is

doubtful if we should write it in one word or two; ἀρηϊφάτος is in favour of the former alternative. See notes on A 74, N 477, Φ 146.

73. φανήη, *be fall him*; as φάνη βιότοιο τελευτή II 787.

80. κόλπον ἀνιεμένη, see App. G, § 5; for the use of the verb cf. ἀνέσαν πύλας Φ 537, and αἶγας ἀνιεμένους (*slitting open*), β 300.

83. ἐπέσχον, *held to thy lips*, 494, I 489.

84. φίλε, masc. πρὸς τὸ σημαίνον, like θάλος δν 87.

85. ἑών is preferable to ἰών, as it is the position within the wall whence the defence is to be conducted, not the coming to it, on which stress is laid.

86. σχέτλιος, ambiguous precisely as in 41. If referred to Achilles it is an exclamative nom. as A 231 δημοβόρος βασιλεύς. If the reference is to Hector, we should rather expect σχέτλιε.

κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶϊν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

ὥς τῷ γε κλαίοντε προσαιδήτην φίλον υἷον 90

πολλὰ λισσομένω· οὐδ' Ἑκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσσον ἰόντα.

ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένῃσι,
βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ· 95

ὥς Ἑκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἔρειςας.

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν·

"ὦ μοι ἐγών· εἰ μὲν κε πύλας καὶ τείχεα δύω,

Πουλυδάμας μοι πρῶτος ἐλεγχέειν ἀναθήσει, 100

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι

νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο διὸς Ἀχιλλεύς.

ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμήϊσιν,

αἰδέομαι Τρώας καὶ Τρωιάδας ἑλκεσιπέπλους, 105

μή ποτέ τις εἴπημι κακώτερος ἄλλος ἐμεῖο·

87. **θάλος**: τέκος A (γρ. **θάλος**) Par. c.g. 88. **πολύδωρος**: πολυέδνος Mor.
93. **ὀρέστερος**: A has **ν** *supr.* over **ς**: *ἐναι τῶν κατὰ πόλεις ὀρέστερον ἄνδρα*
δοκεῖν Did. 95. **σμερδαλεος** Syr. 100. **πρῶτον** J and *ap.* Eust. || **ἀναθήσει**:
καταχεύει *ap.* Eust. 101. **προτὶ** JPR. || *ἡγήσεσθαι* J. 102. **νύχθ'** ὑπὸ *λυγαίνῃ*
(=σκοτεινῇ) *Et. Mag.* 571. 22. 103. **κέρδιον**: καὶ *κάλλιον* *διχῶς*, Sch. T.
106. **ἐμοῖο** P Bar.

87. **θάλος**, so ζ 157 *λευσσόντων τοῖονδε*
θάλος χορὸν εἰσοιχθένσαν, where it is
treated as if fem.

88. **πολύδωρος**, see note on Z 394.
μέγα νῶϊν ἐπὶ τόπου, Schol. B, i.e. with
ἀνευθε, *very far away*. This does not
seem very natural, but is better than the
alternative of joining it with *κατέδονται*,
shall eat amain. We should, however,
have expected μάλα.

94. The poison of snakes was supposed
to be derived from herbs which they ate.
μέλλοντες δέ τινα ἔλλοχαῖν ἢ ἀνθρωπων ἢ
θῆρα θανατηφόρους ῥίξας ἐσθίουσι καὶ τὰς
πόας τοιαύτας, Aelian *H. A.* vi. 4. Cf.
coluber mala graminum pastus, Virg. *Aen.*
ii. 471 in a passage imitated from this.

95. **ἐλίσσόμενος περὶ χειρὶ**, *coiling*
round (inside) the hole, cf. A 317. The
description is due rather to human
nervousness than to accurate observa-

tion of nature, as a snake under the
circumstances would certainly prefer to
retire into the hole.

98. For the scheme of the following
speech compare that of Agenor, Φ 552 ff.,
and see the remarks in the Introduction.

100. The allusion is to Polydamas'
speech in Σ 249 ff., q.v. **ἀναθήσει** *ἀντὶ*
τοῦ περιάψει, Schol. B. Cf. *ἐλεγχέειν*
καταχεύει Ψ 408, ξ 38; *μῶμον ἀνάψει*
β 86.

102. **ὑπο**, temporal, see note on II
202; or perhaps in a local sense *under*
cover of the night ('regarded as a space
of darkness,' *H. G.* § 203; as in *θοήν διὰ*
νύκτα μέλαιναν, etc.). Cf. *ὑπὸ* *ἡμέρας*. The
use of temporal slightly differs from
that in II and approaches that of later
authors, as it implies only *in the course*
of, not *during*.

103=E 201. 105=Z 442.

‘Εκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.’

ὥς ἐρέουσιν· ἐμοὶ δὲ τὸτ’ ἂν πολὺ κέρδιον εἴη

ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι,

ἢ κεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλης.

110

εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν κατὰ τὴν ἡμῶν

καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας

αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,

καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ

πάντα μάλ’, ὅσά τ’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν

115

ἡγάγετο Τροίηνδ’, ἢ τ’ ἔπλετο νείκεος ἀρχή,

δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ’ ἀμφὶς Ἀχαιοῖς

ἄλλ’ ἀποδάσσεσθαι, ὅσσα πτόλις ἦδε κέκευθε·

Τρῶσιν δ’ αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

107. ἦφι: ἦι D: ἶφι Ap. Lex. 87. 8.

108. κέρδιον: αἱ κατ’ ἄνδρα πολὺ

κάλλιον Did.: διχῶς Sch. T.

109. κατακτείναντι {CD} Harl. a, Mosc. 2, Par.

b¹ h: Ar. διχῶς.

110. αὐτὸν {C} PR Harl. a, Mosc. 2, Vr. A: ἢ αὐτὸν Um.

111. μὲν om. GPR. || ὀμφαλόεσσαν: σπλά τε πάντα Syr.

113. ἀντίον C

Ven. B Vr. A.

115. ὅσα τ’: ὅς(c) PR.

|| ἐνὶ: ἐπὶ A (supr. ni) DR.

116.

τροίην (om. θ’) (Ar. ?) PR.

117. ἅμα τ’ DH (L supr) PSU Ven. B.

118.

ἀποδάσσεσθαι Ar. CJU Ven. B: ἀποδάσσεσθαι Q: ἀποδάς(c)ασθαι Ω. || ὅσα: ὅσα τε

DH Vr. b d A, γρ. A: ὅσα τε Q. || πόλις JPRU.

119. ἔλωμαι: γρ. ὀμοῦμαι A.

108. τὸτ’ ἂν, τό κεν (Brandreth) is probably right.

109. The reading of the text, κατακτείναντα . . αὐτῷ, is by far the best attested, though the natural tendency to assimilate the case has left marks on the mss. The dat. αὐτῷ seems necessary to keep up the connexion with ἐμοὶ: the acc. would be ambiguous, as it might refer to Achilles. But the part. κατακτείναντα has yielded as usual to the influence of the infin. with which it is closely connected (*to slay and return*), and is undoubtedly more Homeric (*H. G.* 243. 3 d) than the dat. which Ar. read as an alternative. The harshness of the acc. interposed between the two datives is more apparent than real. The proposal to take αὐτῷ = ὑπ’ αὐτοῦ, suggested by An., is not admissible. It would be better to read αὐτοῦ on the spot, with Heyne (αὐτόθ’, van L.). ἄντην, *man to man*, with κατακτείναντα. It takes the emphatic place to point the contrast with 99. νέεσθαι, *to return home*, with the idea of *happy return* which belongs to the verb and its derivative νόστος.

110. This is the only instance of κεν with the infin. in H.; cf. I 684. The addition of the particle to the second of

two disjunctive clauses is found also in A 431–33, δ 546. It is more commonly added to both clauses, *H. G.* § 363. 2 b. It seems to serve here as a reinforcement of the ἂν above, which colours with its contingent tone the subordinate clauses depending on it. But we should certainly have rather expected the familiar ἢ καί.

111. For the construction of the *ei*-clause without an apodosis see Φ 556.

113. αὐτός, *by myself*, without my arms.

115–16. Cf. H 389–90. ἦ is perhaps for δ, ‘attracted’ to the gender of ἀρχή, the antecedent being the whole preceding clause as in ἢ θέμις ἐστίν; though it may with some violence be referred to Ἑλένην. The variant Τροίην for Τροίηνδ’ is very likely right, though it does not appear in the parallel passage. Compare K 268 with note.

117. ἀμφίς, *apart from* Helen’s property, which is surrendered in its entirety. It is hardly so well taken as = ἀνδρα, *in half*.

119. Τρῶσιν, *at the hands of the Trojans*, the dat. as with δέχομαι, etc.; *H. G.* § 143, n. 2. γερούσιον, sworn by the γέροντες in the name of the people.

μή τι κατακρίψειν, ἀλλ' ἄνδιχα πάντα δάσεσθαι 120
 [κτῆσιν, ὅσιν ποτ' ἄλλοι ἐπ' ἡράτων ἐντὸς ἔργῳ].
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα
 αὐτως ὥς τε γυναικα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

120. δάσεσθαι Ar. ? Sch. T: δάσασθαι Ω.

121 om. ADH. || ἔργῳ Vr. b.

122. τί ἦ (τίς) Ar. χωρίς τοῦ δ: others τί δὲ ?
 om. PR: μιν D. || ἐλεήσει Vr. d².

123. ἐγὼν R Vr. A. || μὲν

120. δάσεσθαι, so Stephanus and Heyne for δάσασθαι of MSS., which cannot be right. The aor. infin. might stand by itself, lit. *an oath for dividing*, as δ 253 ὥμοσα μὴ μὲν ἀναφῆναι without statement of time (Lendrum in *C. R.* iv. 100); but when the fut. has already preceded, the constr. would be very harsh. Schol. T μέλλουτός ἐστι· διὸ διὰ τοῦ σ (*debut esse* διὰ τοῦ ε, Heyne) implies that the reading is old; and the variation in 118 shews how little trust can be reposed on MS. testimony in such a matter. See note on Σ 511-12, where we see the origin of the aor., and whence 121 has been interpolated. It is an objectionable tautology after 118.

123. ἴκωμαι, approach as *ικέτης*. So also Ξ 260 τὴν ἰκόμεν φεύγων. μὲν with subj. expresses apprehension, which is followed by an assertion (fut. indic.) as ε 415 μή πῶς μ' ἐκβαίνοντα βάλῃ. . . μελέῃ δέ μοι ἔσσεται ὁρμή (*M. and T.* § 261). The parallel Φ 563-65 is also similar (μή με . . νόσση . . μάρψῃ . . οὐκέτ' ἔπειτ' ἔσται).

124. αἰδέσεται, respect my character, as suppliant and therefore αἰδοῖος (Φ 75).

126. It is impossible to explain with any confidence the phrase ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης. It recurs, with variations, several times in Greek, but not in a way to throw much light on the present passage. The other instances are τ 163 οὐ γὰρ ἀπὸ δρυὸς ἐσαι παλαιφάτου οὐδ' ἀπὸ πέτρης: quoted by Plato *Apol.* 34 D καὶ γὰρ αὐτὸ τοῦτο τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων: *Rep.* 544 D ἡ οἷε ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι: Hesiod *Theog.* 35 ἀλλὰ τίη μοι ταῦτα περὶ δρὺν ἢ περὶ πέτρην: Platt (*J. P.* xix. 48) adds Cic. *ad Att.* xiii. 28, Ovid *Ars Am.* ii. 541, and Nonnus xlviii. 504 τίς δρυὸς μύθον ἔλεξε . . καὶ εἰς γάμον ἡγάγε

πέτρην. It seems that there must have been some familiar connexion between the two words which permitted them to be used together in various contexts by some virtue of allusiveness now lost. How common this is with proverbial expressions in ordinary conversation hardly needs to be pointed out. A homely analogy may be found in the phrase 'cock and bull,' the French *coq-à-l'âne*, which starting from some old witch-story of the turning of a cock into a bull originally implied aimless discursiveness, but is now used to express gross incredibility. So the phrase here used seems to mean *idle talk*; in τ and Plato it refers to mythical origin, the line in Hesiod sharing both connotations; it ends in Nonnus with the idea of *inevailability* (cf. our 'stocks and stones' with the same sense, and also with that of idolatry). All may naturally spring from some primitive folk-tale of the origin of mankind from stones or trees. We might here put ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in inverted commas, *croon him the tale 'from oak or tree.'* In any case we must not seek in the words a rustic background to the lovers' seat—such an idea is neither Epic nor Greek. A. B. Cook in *C. R.* xv. 322 (where a review of previous attempted explanations is given) seeks a more definite reference in *δαριζέμεναι*, which he holds to be properly used not only of lovers' dalliance, but of the boastful challenge of the warrior, beginning commonly with a proclamation of his ancestry, so that there is no 'grim irony' or oxymoron in the πολέμου δαρσιτύς, but the straightforward 'challenge of battle' (N 291, P 228). Cook therefore explains that it will be no use for Hector to face Achilles with boasts of his fabulous ancestry 'from stock or stone,' and

τῶι δαριζέμεναι, ἃ τε παρθένος ἡΐθεός τε,
 παρθένος ἡΐθεός τ' δαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν ὅπποτέρωι κεν Ὀλύμπιος εὐχος ὀρέξῃ." 130
 ὥς ὠρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἴσος ἐνναλίωι, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἥ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
 "Ἐκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποισῶς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140
 ἥ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκὼς
 ταρφέ ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὡς ἄρ' ὁ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσε δ' Ἐκτωρ
 τεῖχος ὑπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.

128. ἀλλήλοισι(ν) CDHPS Ven. B. 129. ὅττι τάχιστα: ἐν ἄλλωι ὄφρα
 τάχιστα A. 130. ὀρέξοι PR: ὀρέξει Harl. a. 132. εἵκος H, and τινές Sch.
 PT. || πολεμιστῇ(ι) CQU. 133. In Pap. λ this is preceded by a line containing
 the letters]ναμ[. 135. αἰθουμένοιο P. 136. ἔκτορα: ἡ ἔκτωρ U supr. ||
 τρόμος: ἡ τρώωι U supr. 137. μένων L. 139. ἐλαφρότερος P. ||
 πετεεινῶν S. 140 om. Ut. 143. ὃ γε μεμαῶς S. | πέτετο: τρέπετο P
 (supr.) R. || τρέσε: τρέε Mor. 144. τείχει (A supr.) C Ven. B: τείχη Mor.
 Bar.: τείχεος Vr. b. || λαιψήρὰ GH.

translates 'by no means now may one parley with him (of descent) from stock or stone, as lad and lass, lad and lass parley each with the other.' But this is very harsh, and the mention of 'lad and lass' seems expressly to exclude any martial connotation.

128. The *cranaiepsis* was greatly admired by ancient critics, but has offended the moderns, who maintain that the moment is not suitable for such artificial flowers of speech. Heyne and others accordingly reject the line.

129. *ξυνελαυνέμεν*, the act. is only here used intrans. ; cf. *σύμβαλον* II 565. *ὅττι τάχιστα*: if we adopt the variant *ὄφρα τάχιστα*, the colon should be placed before the word *ὄφρα*, as in N 326, etc. Reading *ὅττι* the punctuation must be as in the text, as I 659, O 146, Ψ 403, 414, cf. 71 ; *εἶδομεν* being added asyn-

detically as in Θ 532. (The use of *ὅττι* with superl. occurs in H. only in this phrase.) Paley compares Aisch. *Cho.* 890 *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*.

132. *κορυθαίκι* only here, in sense = *κορυθαίδωι*. Compare the doubtful *τριχαίκες*, τ 177.

134. *ἀμφί*, to right and left, of the armour generally. Cf. N 245 *χαλκὸς ἔλαμπε περὶ στήθεσσι*.

140. *οἴμῃς*, *swoops*; also 308, 311, ω 538. Cf. *οἶμα* Φ 252, and note on N 64.

141. *ὑπαιθα*, before him, as Φ 493.

143. *τρέσε*, *fled*, not *feared*: *ὅτι τὸ τρέσαι οὐ τὴν πτόησιν σημαίνει, ἀλλὰ συνήθως αὐτῶι φεύγειν. ἐπήνεγκε γοῦν "τεῖχος ὑπο Τρώων," An.* For this remark see on N 515, Φ 288.

144. *λαιψήρὰ*, see note on 24.

οἱ δὲ παρὰ σκοπιὴν καὶ ἔρινεδὸν ἡνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῶ δ' ἵκανον καλλιρρόω· ἔνθα δὲ πηγαί
 δοιαὶ ἀναΐσσουνσι Σκαμάνδρου δινῆεντος·
 ἡ μὲν γάρ θ' ὕδατι λιαρῶι ῥέει, ἀμφὶ δὲ καπνὸς
 γίνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150

145. [ἡνεμώε]ccan A *supr.* 146. ὑπέκ: ὑπὲρ G. 147. κρουνῶι . .
 καλ(λ)ιρ(ρ)ῶι GT. 148. ἀναΐσκουσι PR: ἀναΐχουσι Q. || καμάνδρου L Harl. a.
 149. χλιαρῶι P. 150. γίγνεται L.

145. Where the **σκοπιή** was we cannot say. It can hardly be, as the scholia think, the tomb of Aisyetes where Polites is posted as *σκοπός* in B 793, for that must have been far from the wall. The **ἔρινεός** is named as a landmark again in Z 433, A 167.

146. The idea seems to be that a wagon-track ran round the town at a short distance from the wall, and that both keep away from under the wall in order to secure the better going of this road. **ἀμαξιτός** does not recur in H. Cf. κ 103 *λείην ὁδόν, ἥι περ ἀμαξαί . . καταγίνεον ὕλην.*

147. **ἔνθα δέ** MSS., *ἔνθα τε* Hermann and most edd. See note on N 21. The two springs are of necessity at the foot of all speculations on the question whether or no the poet is describing an actual locality with which he was personally acquainted. Lechevalier thought that he had discovered them at the foot of the hill of Bounarbashi, which therefore for many years held an unquestioned claim to be the site of Troy. But further investigations shewed, firstly, that there were at this spot not two springs but very many—the Turks call the place 'the Forty Eyes' (i.e. springs); secondly, that to the thermometer all the springs were of the same temperature, whatever they might be to the fancy. Virchow (*Beiträge zur Landeskunde der Troas*, 13–45) has tested all the springs round the plain of Troy, and finds that there are but trifling differences of temperature between them. There are hot springs in the Troad, but they lie far away to the SW. (at Tuzla and Lidja Hammám) and are quite out of the question. It is, however, remarkable that the Menderé, which we are bound to identify with the Skamandros, rises in Ida from two very large springs notably differing in temperature. Clarke in 1801 found them to be 34° and 69° Fahr.

respectively, Barker Webb in 1819 43° and 70°, Virchow in 1879 8·4° and 15·8° Cent. (=47·12° and 60·44° F.), the differences depending doubtless on the amount of melting snow which probably supplies the cold spring. This admirably suits the words of the text; the more so as *πηγαὶ Σκαμάνδρου* must mean *sources of Skamandros*, not merely 'springs flowing into Skamandros.' But the sources in question, so far from being close under Troy, whether we place it at Hissarlik or Bounarbashi, are some twenty miles away to the SE., close under the top of Ida. The conclusion is inevitable; the topography of the *Mēnis* is a fancy picture, composed of fragments of real geography known by hearsay to a poet not personally acquainted with the locality. The piece of information about the springs is just such as might have been brought home to Greece by campaigners in the Troad; not only is the spot itself, according to the descriptions, one eminently calculated to impress the imagination, but it was in all likelihood the seat of the worship of the *διπετῆς ποταμός* in connexion with the ancient cultus of Zeus upon Gargaros. Whether from confusion of the tradition or from merely poetical motives, the poet transfers the source of the river bodily to the foot of the hill of Troy.

148. Ar. endeavoured to evade the difficulty of the expression **πηγαὶ Σκαμάνδρου** above mentioned by assuming an ellipse of a preposition, *ἐξ ὁπό*, as though 'springs fed by Skamandros.' This is quite indefensible.

150. The 'steam' from the water may be understood to apply to winter only, as the following *θέρει* may imply. Such a phenomenon has not been observed at the source of the Skamandros, but would be quite possible in very cold weather with water at a constant temperature of over 60° F.

· ἡ δ' ἑτέρη θέρεϊ προρέει ἔκκυϊα χαλάζῃ
 ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳι.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασι
 καλοὶ λαῖνεοι, ὅθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφηνγε, δῖωκε δέ μιν μέγ' ἀμείνων,
 καρπαλίμως, ἐπεὶ οὐχ ἱερήϊον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεν ἄεθλον,
 ἢ τρίπος ἢ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·

152. ψυχρῳ Pap. λ (*supr.* η). 154. ὄθι: τόθι Pap. λ. 156. τὸ πρὶν: πρὶν P. 158. μιν om. PR. || ἐν ἐνίοις φέρεται στίχος ὑπὸ τοῦτον εὐτελής, φεῦγ' υἱὸς πριάμοιο, δῖωκε δὲ δῖος ἀχιλλεύς, Did. 159. ἱρῆϊον Vr. b. 160. ἃ τε: ὅτε D. || γίγνεται L. 162. τέρμασι C. 163. τρωχῶσι T Vr. A. || δὲ: δὴ L. || κείμεν μάλα P: κείμεν μέγ' L Lips. 164. ἢ τρίπος: ἵππος Mose. 2. || κατατεθνηῶτος A (*supr.* η) CDGQT.

152. ἐξ ὕδατος, the prepositional phrase is used attributively, *ice formed from water*.

153. πλυνοί, *washing-troughs*, cf. § 40, 86. Schliemann has found such basins at the foot of Hissarlik, but they are of Roman brickwork. They would be, of course, a necessity to any ancient city. In the same passage of § (26) we also find *σιγαλόεντα* used of *dirty* clothes. It is an *epitheton ornans* expressing probably the natural gloss of linen (Studniczka, p. 50). The princess Nausikaa herself washes the clothes as the wives and daughters of the Trojans do here.

157. φεύγων, ὁ δὲ . . διώκων is better Greek than ὁ μὲν φεύγων which we should be inclined to expect. Pindar I. vi. 60 νίκας τρεῖς, ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας. 'It is usual, when an expression which denotes a sum is followed by the items, that only the second should be marked as such,' W.-M. *Her.* ii. 144, where other instances will be found. So H 420 δτρύνοντο νέκυσ τ' ἀγέμεν, ἑτεροὶ δὲ μεθ' ὕλην, and see note on Ω 527.

158 is rejected by Bekker, Diintzer,

and Nauck as a weak and tautological addition. The further line given by Did. (see above) is still worse.

159. βοεῖην, perhaps a shield, as P 492, q.v. A mere hide seems too cheap a thing for a prize, though Schol. T says καὶ νῦν Οἰταῖοι Ἡρακλεῖ πενταετήριον ἀγῶνα ποιοῦντες βύρσας διδῶσιν. ἱερήϊον: an animal for sacrifice, probably an ox, cf. Ψ 260. So also in § 250, p 600.

162. Heyne suspects 162-65 as a later addition; the chariot-race with 'tripod or woman' for a slave seems to belong to a later stage of society than the primitive *βοεῖην* and *ἱερήϊον* of 159—a thought which has suggested expansion. But 165 at least is indispensable: see below.

163. τρωχῶσι, for τρωχάουσι or rather τρωχάωσι, see on O 666. τὸ δὲ marks the opposition, 'and in that case a great prize is set.'

164. ἀνδρὸς κατατεθνηῶτος is best taken with ἀέθλον, on the analogy of Ψ 631 βασιλῆος ἀέθλα. Cf. An., ὅτι ἀμφίβολον πότερον ἀνδρὸς τεθνηῶτος γυνή, ἢ ἐπὶ τεθνηῶτι ἀνδρὶ, ὃ καὶ ὑγιές· οὐκ οἶδε γὰρ ἄλλους ἢ τοὺς ἐπιταφίους ἀγῶνας Ὀμηρος.

ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὁρῶντο.
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεύχος
 ὀφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 “Εκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μῆρ' ἔκην 170
 “Ιδης ἐν κορυφαῖσι πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὐτὲ ἐ δῖος Ἀχιλλεύς
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε,
 ἦέ μιν ἐκ θανάτοιο σῶσομεν ἦέ μιν ἦδη 175
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
 ἄψ' ἐθέλεις θανάτοιο δυσσυχέος ἐξαναλῦσαι ; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

166. **Θ' ἐς** AQRS Vr. b A, γρ. X : **δέ ἐ** Vr. d : **δε** DHJP : **δέ τε** Ω. 168.
τεῖχος : ἄστυ Plato *Rep.* iii. 388 c. 171. **κορυφαί** L : **κημοῖς** D. 172. **ἐ**
 om. AQ. 178. **ῥεῖας** DU.

165. Aristotle (*Poet.* 24) quotes the pursuit thrice round the city as an absurdity (*ἄλογον*) for the stage, but permissible to an Epic poet. The supposed impossibility of it was apparently the motive which induced some critics, in defiance of the plain and only possible sense of the words, to take *πόλιν πέρι δινηθήτην* to mean ‘make a circuit hard by the city’; comparing *περὶ πόλιν μαρνάμενοι* Z 327 and similar phrases. Heyne, who adopted this idea, subsequently abandoned it, pointing out that the addition of *τρὶς* removed all doubt as to the meaning of the words, which cannot be taken otherwise than in Ω 16 *τρὶς ἐρύσας περὶ σῆμα Μενoitιάδαο*. A triple circuit of the hill of Hissarlik, though a severe course, is by no means an absurd impossibility for a strong man; see Schliemann, *Ilios*, p. 142. So Virgil understood the words, while varying the application; *ter circum Iliacos raptaverat Hectora muros*, *Aen.* i. 483. Erhardt suggests that the *ὥς* originally opened a new section of the tale, being followed by 208 immediately; only

when the connexion had been severed by the long interpolation was the simile 162-64 added, and *ὥς* made to refer back to it. See *Introd.*

166. For **Θ' ἐς** the ordinary reading is **δέ τε**. This gives the usual dactyl before the bucolic diaeresis, but the text is better supported and suits the sense better, as *ἐσορᾶν* is the regular verb for *looking on*, Δ 4, 9, Ω 23 etc.

171. In Θ 48 Zeus has an altar on Gargaros, the highest peak of Ida (5806 feet above the sea). Schliemann found there a slab of marble which he believed to have been an altar; *Troja*, 332-37.

174-76. Compare the similar passage concerning Sarpedon, II 435-38; so also 179-81 = II 441-43.

182-84 = Θ 38-40. (*οἱ ἀστερίσκοι*) *ὅτι ἐνταῦθα ἡγῶν λέγονται, κατὰ δὲ τὴν πρὸ τῆς κόλου μάχης ἀγορὰν τῶν θεῶν οὐκέτι*, An. There is no doubt that the lines are far more intelligible after the hesitating speech of Zeus here than when alluding to his very uncompromising threats in Θ 5-27. He may be supposed now to recognize, in spite of his proposal

“θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον ὅππῃ δὴ τοι νόος ἐπλετο, μηδ’ ἔτ’ ἐρώει.” 185
 ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων αἶξασα.
 “Ἐκτορα δ’ ἀσπερχὲς κλονέων ἔφεπ’ ὥκυνς Ἀχιλλεύς.
 ὡς δ’ ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ’ ἄγκεα καὶ διὰ βήσσας· 190
 τὸν δ’ εἴ πέρ τε λάθησι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ’ ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
 ὡς Ἐκτωρ οὐ λήθε ποδώκεα Πηλεΐωνα.
 ὅσσάκι δ’ ὀρμήσειε πυλάων Δαρδανιῶν
 ἀντίον αἰῆσθαι, ἐυδμήτους ὑπὸ πύργους, 195
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι, ἄλλ’ ἔγω
 τοσσάκι μιν προπάροιθεν ἀποτρέψασκε παραφθὰς
 πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ’ αἰεὶ.
 | ὡς δ’ ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·

183. τριτογένεια G. 185. ὅποι P. 186. ὥτρυνε R Vr. d. || πάρος :
 μένος Cant. 188. ὥκυνς : ἐγγύς J. 192. ἐσιχνεύων H. || εὕροι P Vr. b.
 194. ὀρμήσαιο P. 195. ἀντίος H. || αἰῆσθαι DU : αἰῆσθαι Ω. || ὑπὸ :
 ἐπὶ CGJPQRST (ἐπὶ πύργους εὐτυμῆτους R) : ποτὶ “Vat. 10.” 197. ἀποτρέψασκε
 (Ar. ?) H Syr. : ἀποστρέψασκε Ω (Maass wrongly gives ὑποστρέψασκε as lemma
 in T) : διχῶς καὶ παρατρέψασκε Ar. (παραστρέψασκε Bekk.). || παραστῆς GPR.
 198. πεδίον Γ’ G. || προτὶ D. || πέτατ’ Syr. and ar. Did. 199–201 ἀθ. Ar.

to save Hector, that the fated time has come, and he cannot resist. In Θ he still has a free hand.

188. Cf. on Λ 496. The analogy of Υ 492, Φ 533, where κλονέων is used absolutely, leaves no doubt that Ἐκτορα is to be taken as the object of ἔφεπε alone.

194. The only explanation of this passage seems to be that Hector is still running along the wagon-track (146), but that Achilles is taking the shorter but rougher course immediately under the walls. Thus though he cannot overtake Hector, he can cut him off whenever he attempts to reach the gate. For the Dardanian gate see on Ε 789. The fact that the Skaian gate is not named is in favour of Ar.’s identification of the two. This part of the description evidently applies to the whole of the first three circuits.

195. αἰῆσθαι, as we have ἐφορμάται ποιοσέμεν, Φ 399; the fut. is similarly used after μέμονα (H 36), etc. Besides,

though we find both αἰῆσαι and αἰχθῆναι, the aor. mid. does not recur (see on Ψ 773), whereas the fut. of intrans. verbs is commonly in the mid. (Bekker, *H. B.* i. 196). The aor. or pres. infin. is usual after ὀρμᾶν (Θ 511, Κ 359, Ν 188, Φ 265, 572, δ 282), which may account for the change. For ἀντίος = *in the face of* an inanimate object cf. O 694 ἔθυσε νεὸς . . ἀντίος αἰῆας, and Υ 463. It is possible of course to take πυλάων directly with ὀρμήσειε, *dashed for the gate*.

196. For the dat. οἱ with ἀλάλκοιεν cf. Γ 9, Ε 779, Ζ 109.

197. προπάροιθεν may be taken either in a local or temporal sense; cf. Κ 476. ἀποτρέψασκε seems more suited than ἀποστρέψασκε to express the idea *turning him aside*. The latter would rather mean ‘making him wheel round.’ ποτὶ πτόλιος, *on the city side of him*.

199–201. ἀθετοῦνται στίχοι τρεῖς ὅτι καὶ τῇ κατασκευῇ καὶ τῷ νοήματι εὐτελεῖς· καὶ γὰρ ἀπραξίαν ὁρόμεν καὶ τὸ ἀπαράβατον σημαίνουν, ἐναντίως τῷ “ὡς δέ τ’

οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὐθ' ὁ διώκειν· 200
 ὥς ὁ τὸν οὐ δύνατο μάρχῃαι προσὶν οὐδ' ὃς ἀλλύξαι. *in the race.*
 πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα;
 ἄλλοισιν δ' ἀνένευε καρῆατι διὸς Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210

200. ἀποφεύγειν Q. 201. ὥς ὁ: ὥς ῥα ACJU Syr. Ven. B Vr. b: ἐν ἄλλωι
 ὥς ὁ τὸν A. || δύναται JL (P *man. rec.*) R (X lemma). 202. ὑπεξέφερε(ν) Ar.
 Syr., γρ. TX. 205. ἄλλοισιν ADH¹P Syr. Bar. Mor., γρ. Harl. a: λαοίσιν Ω
 ("παρὰ τοῖς νεωτέροις" X). || ἀνένευε H. 206. εἴα ἔμεναι Eust. 207.
 βαλὼν: ἐλὼν S. || ἔλεν(ι) JQ (*scriv. oi*) U Vr. b. 209 *om.* H^t.

ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι" (162). Against the latter objection it may be pointed out that there is every poetical justification for one simile to introduce the chase by the notion of speed, and another to close it by a representation of helpless fatigue. Indeed Virgil's imitation in *Aen.* xii. 908 shews that no poetical objection can be made, while the vividness of the feeling described is one which will come home to every one. The main difficulty lies in 200, which seems tautological and awkward, though quite intelligible, in expression. It may be a mere gloss. The difference between διώκειν and μάρχῃαι will be noticed; the inability to catch in reality is not compared to the inability to catch in a dream, which would be commonplace enough, but to the feeling of inability even to move in pursuit—a far more effective point. Achilles' powerlessness to overtake Hector is depicted with the utmost vividness when compared to the dreamer's feeling that he has to move and yet is rooted to the ground. For the omission of τις as subject cf. N 287. The length of the -ωι of ὀνείρωι is suspicious, but v. A 484, E 215; and so -ηι remains long in Δ 412. Various emendations have been proposed, but are too violent to command assent. The whole question of the genuineness of the lines is to some extent involved in those which follow. See therefore App. K, § 7.

202-4. For a discussion of this much disputed passage see App. K.

206. Note the hiatus ἐπὶ Ἑκτορι: there seems to be no explanation—certainly not in the initial s of (σ)έχ-ω.

207. Compare K 368, which may be imitated from this, though the converse is not impossible.

208. τὸ τέταρτον, after completing three circuits they are just beginning one more, the springs being near the starting-point.

209-10=Θ 69-70, 212=Θ 72, where see notes. ὅτι ἐντεῦθεν ἡ Ψυχοστασία Αἰσχύλου πέπλασται, ὡς τοῦ Διὸς τὰς ψυχὰς ἰστάντος, οὐ θανατηφόρους μοίρας, An. Compare Plutarch *de aud. poet.* (p. 17 B) τραγωιδίαν ὁ Αἰσχύλος ὄλην τῷ μῦθῳ περιέθηκεν, ἐπιγράψας Ψυχοστασίαν, καὶ παραστήσας ταῖς πλάστιγξι τοῦ Διὸς ἐνθεν μὲν τὴν Θέτιν ἐνθεν δὲ τὴν Ἥω, δεομένας ὑπὲρ τῶν υἱῶν μαχομένων. The latter passage, like the schol. quoted on Θ 70, shews that the Ψυχοστασία dealt with the death of Memnon, not of Hector. Apparently Aischylos took the idea of the weighing and transferred the scene, with the characteristic determination of the Greek artist to have a free hand with his materials, which has led to the general avoidance by the tragedians of the few opportunities offered by the *Iliad* and *Odyssey* for dramatic treatment. The weighing of souls after death is a familiar symbol in Egyptian religion, and may also have had its influence on Aischylos.

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
ἔλκε δὲ μέσσα λαβών· ῥέπε δ' Ἑκτορος αἵσιμον ἡμαρ,
ῶιχετο δ' εἰς Αἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.

Πηλεΐωνα δ' ἔκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215

“νῦν δὴ νῶϊ γ' ἔολπα, δίφιλε· φαίδιμ' Ἀχιλλεῦ,
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἑκτορα δηῶσαντε μάχης ἁατόν περ ἔοντα.

οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”

ὥς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῶι,
στῇ δ' ἄρ' ἐπὶ μελλίης χαλκογλῶχινος ἔρεισθείς. 225

211. δ' : ε' Q. 212 om. A. || μέσσα : ῥῦμα Chrysippos. || αἵσιμον Ἑκτορος H.
215. μετῴδα Q. 216. νῶϊν Zen. Par. b. 217. ἀχαιοῖσιν ποτὶ HQ (-ci) STU.
218. δηῶσαντα PR (U supr.). || ἁατόν Bar. Mor. Vr. b, γρ. X : ἁτόν Ω. 219.
οἱ : τοι H. || ἄμμε AmGHJQTU Syr. Ven. B : ἄμμι Ω. 220. πάθη(ι) DHPR
Bar. Mor. Mosc. 2 : [πάθ]ει A supr. 222. τόνδε τ' D Syr. Vr. A : τόνδ' JP.

Virgil has a well-known imitation of the passage in *Aen.* xii. 723 ff. The rise and fall of the scales, too, is a natural metaphor to express the vicissitudes of battle; it is but a step from the metaphor itself to the belief that there is in heaven a pair of scales which move up and down in a sort of magic sympathy as the fortunes of war change. In other words—for primitive man confounds cause and metaphor—the scales guide the war and so become a material expression for the will of fate.

212. Χρύσιππος “ῥῦμα” γράφει· τὴν γὰρ ῥοπήν τοῦ ζυγοῦ ῥύμην καλεῖσθαι, Schol. T.

213. ὦιχετο, the subject may be αἵσιμον ἡμαρ, *Hector's fate descended to the grave*, symbolizing his death; or better, *Hector himself*, who is proleptically said to have gone to Hades when his fate was decided. For the latter Monro compares I 413 ὥλετο μὲν μοι νόστος *my return is (as good as) lost*, N 772 νῦν ὥλετο πᾶσα καρ' ἄκρης *‘Ilios: but points out that both these occur ‘in speeches, where such a boldness of expression is more natural.’* Düntzer and Nauck suspect the line.

216. The vulg. νῶϊ γ' and Zen.'s νῶϊν are evidently two attempts to avoid the supposed hiatus in νῶϊ *ἔεφολπα*.

217. Ἀχαιοῖσι may be a proper dat., *shall bring the A. glory*, or a locative, *shall bring ourselves great glory in the Achaeans' eyes to the ships* as in phrases like ἀριπρεπέα Τρώεσσιν Z 477, and others quoted on Δ 95, q. v. The peculiarity of the phrase lies in the addition of προτὶ νῆας, which shews that οἴσεσθαι means *bring*, not merely *win* as in the common κράτος φέρεσθαι, etc.

219. See note on Z 488.

221. προπροκυλινδόμενος recurs in ρ 525 of a wanderer *rolled on and on* away from his home; a context which makes the reduplication seem more natural than it does here, where it strengthens the meaning of the verb, *rolling violently*, i.e. *grovelling*, rather than of the preposition. The gen. Διός seems to depend on one προ-, but the whole phrase is strange.

222. ἄμπνυε, from an aor. ἄμπνυν, which though quite regular in formation (cf. ἔκλυον) is not elsewhere found, unless in the variant ἐπίπνυν Σ 502, q. v.; cf. πτε (by πῖθι), etc. Cobet's conj. ἄμπνυο, to suit ἄμ-πνυτο, is wrong, the two verbs being apparently distinct (see note on E 697).

225. χαλκογλῶχινος, the spear is not elsewhere represented as having barbs

ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν.
 ἀγχού δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦθεϊ’, ἦ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεύς,
 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων.” 230
 ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”
 τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 “Δηϊφοβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἑκάβῃ ἡδὲ Πριάμος τέκε παῖδας·
 νῦν δ’ ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμῆσασθαι, 235
 ὃς ἔτλης ἐμεῦ εἵνεκ’, ἐπεὶ ἴδες ὀφθαλμοῖσι,
 τείχεος ἐξελθεῖν, ἄλλοι δ’ ἔντοσθε μένουσι.”
 τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦθεϊ’, ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ’ ἐξείης γονοῦμένοι, ἀμφὶ δ’ ἑταῖροι, 240
 αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ’ ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῶι.
 νῦν δ’ ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων
 ἔστω φειδωλή, ἵνα εἵδομεν εἴ κεν Ἀχιλλεύς
 νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται 245
 νῆας ἐπὶ γλάφυράς, ἥ κεν σῶι δουρὶ δαμείῃ.”

226. ἄρ Τ. 227. διηφοβῶι δ Syr. 228. μετῆύδα Q. 229. βιάζεται L
 Lips. Cant. . βιάζετ' P. 231. στέωμεν CJ²PR Ven. B Harl. a, Mosc. 2, Vr. b :
 στώμεν J² : σπείωμεν Vr. A. || ἀλεξώμεσθα GHQT : ἀλεξόμεσθα P. 232. τὸν δ'
 DS Vr. A. 236. ὃς : ὥς CH (supr. ο) J²TU Ven. B, Vr. A^m. 237. ἔντοσθαι P.
 240. λίσσονθ' ἐξείης Q. 246. ἦ : εἴ C. || δαμείναι AH : δαμῆν P.

(cf. ταυγλώχινας of arrows, Θ 297); possibly γλωχίς may imply no more than blade or point.

229. ὅτι νεωτέρου πρὸς πρεσβύτερον σεπτική προσφώνησις ἐστὶ τὸ ἡεῖε, Ariston. See on K 37. The variant βιάζετο, was (just now) pressing thee, does not look like a mere error; it is a really ancient variant, as good as the text, perhaps better.

231 = A 348, where see note.

234. ΓΝΩΤῶΝ, cf. note on N 697. ΤΕΚΕ, sing. where we should expect plural, as Σ 398.

235. ΤΙΜΉΣΑΣΘΑΙ mss.; Stephanus, with Eust., reads -εσθαι. The future looks more natural, I ween that I shall honour thee in the future; but the aor. is at least equally good in the sense I intend,

am minded, to honour thee, as Ω 560 νοέω δὲ καὶ αὐτὸς Ἑκτορά τοι λῦσαι, and Γ 98 φρονέω δὲ διακρινθήμεναι ἤδη (see note there).

236. For ὃς lengthened in the first arsis see App. D, c 1. ὥς, seeing how, is equally good, but for want of ms. support, and the probability that corruption would be from ὅς to ὥς, not vice versa.

244. φειδωλή only here for the commoner φειδώ, cf. H 409. For the periphrasis cf. Θ 181 μνημοσύνη τις ἔπειτα πρὸς δηλοῖο γενέσθω.

245. ΦΕΡΗΤΑΙ . . δαμείν, for the change of mood see the very similar Σ 308. It is of course easy to write δαμῆνι, but in similar cases the use of the same mood in the two alternatives seem to be avoided.

ὥς φαμένη καὶ κερδοσύνηι ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
τρὶς περὶ ἄστρῳ μέγα Πριάμου δίου, οὐδέ ποτ' ἔτλην
μείναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκε
στήμεναι ἀντία σείο· ἔλοιμί κεν ἢ κεν ἄλοϊήν.
ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων. 255
οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιδῶ, αἶ κεν ἐμοὶ Ζεὺς
δῶνι καμμουίνην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέξεις.”
τὸν δ' ἄρ' ὑπὸδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε. 261
ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

247. τινὲς πληθυντικῶς κερδοσύνης Sch. A (so A *supr.*). 250. πηλέως Cant.
Bar. 251. ΔΙΟΝ : ΔΙΕΣ αἱ χαριέστεραι (Did.), “Vat. 10.” 252. Νῦν : Νῦν δ'
QR Vr. b. 253. στήναι Vr. b. || σὸϊο P. || ἄλοϊήν : ἔλοιμήν Vr. d : ἄλοιμήν
L Lips. 254. ἐπιδώμεθα· τοῖ : ἐπιδωσόμεθ' οἱ H (*supr.* βω over δω) Vr. d (οἱ).
255. μάρτυρες R (Zen.? Cf. B 302). 257. δώσει H. 258. ἄρ : ἄν Q.
259. ῥέζειν PQS Bar. Mor. Vr. b A. 260 is preceded in Pap. λ by a line ending
|ωσιε . . . α. 261. συνημοσύνας τ' DS : μεσημοσύνας Vr. A : συνημοσύνας Q.
262. This line is followed in Pap. λ by another ending . . οχο . . . ος.

247. τὸ ἐξῆς ἐστὶν ὡς ἡγήσατο φαμένη καὶ κερδοσύνη (so Friedl.; MS. ἐστὶ καὶ ἡγήσατο), ὅλον οὐ μόνον διὰ λόγων αὐτὴν ἡπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπιστῶς, Nikanor : so she said, and led him moreover (did not merely talk) with guile. But it is simpler to take καὶ as expressing the consequence of her words, see on T 165.

251. ΔΙΟΝ, *fled*, apparently conn. with *διεμαι*, and distinct from δ(F)ίε, *feared* (see Curtius, *Et.* no. 268). γράφεται καὶ ΔΙΕΣ· καὶ οὕτως εἶχον αἱ χαριέστεραι, Did. Both forms are equally isolated; the doubt as to the trans. or intrans. use may be paralleled by *διεμαι*, which = *fugio* M 304, Ψ 475, and = *fugo* passim (see on Σ 584).

253. ἔλοιμί κεν ἢ κεν ἄλοϊήν, *whether I slay or be slain*, stated paratactically, ‘I may slay or I may be slain.’ Both optatives are potential. Hentze less simply takes the first as potential, the second as concessive, ‘I might kill you, or, I grant, I might be slain,’ while Monro, *H. G.* § 300 n, takes

them both as concessive, ‘expressing willingness.’

254. ἐπιδώμεθα, from ἐπιδόσθαι, lit. *let us give one another our gods*, each offering to the other the guarantee of his own gods as guardians of his oath, as is done in the formula of Γ 276 ff. (see note). In the more similar circumstances of H 76 ff., however, Zeus alone is called upon to guard the oaths of both parties. ἐπι-implies *thereover*, *thereto*, as in ἐπι-μάρτυρος H 76 (?), α 273, and ἐπίσκοποι in the next line. The use of the verb is quite isolated, the nearest analogy being *περιδώμεθα* Ψ 485; but no good sense can be got if we divide the word ἐπιδώμεθα. Note the variant ἐπιδωσόμεθ' οἱ γάρ, a correction no doubt suggested by K 463, where see note. This is perhaps alluded to in οἱ δὲ “ἐπικαλεσώμεθα,” Sch. T.

257. καμμουίνην, *power to outlast*, i.e. victory, as in Ψ 661.

261. ἄλαστε, see note on M 163. συνημοσύνας, the *ἁρμονίαι* of 255; cf. συνώμεθα N 381. Herod. would write *συνήμοσύνas*, with interaspiration.

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶϊν 265
 ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρῆ
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῶι δαμάαι· νῦν ἀθρόα πάντ' ἀποτίσεις
 κηδέ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος·
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·
 ἔξετο γὰρ προΐδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη.
 ἀψ' δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἔκτορα ποιμένα λαῶν.
 Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·
 "ἤμβροτες, οὐδ' ἄρα πῶ τι, θεοὺς ἐπιείκελ' Ἀχιλλεῦ,

263. ἄρνες: ἄνδρες C¹ Bar. Mor. 265. οὐδέ τι (A *supr.*) DP Bar. Vr. d: οὐδ' ἐτι Vr. b: οὐτέ τε CJU: οὔτε τι Ω. 266. ὄρκια γ' D. || πρὶν ἢ Syr. (*supr.* γ'): πρὶν γ' ἢ Ω. || ἕτερόν τε R. 267. ταλαύριον R. 269. θαρσαλέον D. 270. ἔτ' om. CGPQR Ven. B (γρ. καὶ χωρὶς τοῦ ἐτι X). || σε: τε T. 271. δαμάαι Bar. Mor. || νῦν PR Bar.: νῦν δ' Ω. 272. αἵματος A: εὐι+ων Harl. a. 274. ἀλεύατο D. || φαίδιμος ἔκτωρ: χάλκεον ἔγχος Q. 275. ἔξετο: ἄξετο Cant. || χάλκεον: ἐν ἄλλωι μείλιον A.

263. τε καί, καὶ Heyne, on account of *Fáyves*.

265. It will be seen that ms. authority is for *οὔτε* rather than *οὐδέ*. The latter is of course the regular correlative to *οὐ*, but we find *οὐ . . . οὔτε* in ι 146 (see M. and R.), λ 483. It has been said that *οὔτε* joins the two clauses more intimately, as though the second were included as a matter of course in the former (Hoffmann): but the Odyssean passages hardly bear this out, and it is better to read *οὐδέ* and neglect the ms. tradition which on such a point counts for little or nothing.

266. The hiatus after *ὄρκια* is very doubtful, as the word is closely connected with *ἔσσονται*—all the more closely by the pause before *πρὶν*. It is a question if we should not read *ὄρκια γ'* with D; γε would be in place, giving the emphasis of contempt—'none of

your oaths,' as we should put it. On the other hand γ' after *πρὶν* may well be omitted with Syr.; see note on E 288, where the rest of the line and 267 are repeated.

268. παντοίης, illustrated by H 237 ff. 269 = E 602.

271. Compare α 43 νῦν δ' ἀθρόα πάντ' ἀπέτισεν (*Ἀτίμισθος*), 'his death was the one lump sum paid as the price of his adultery and assassination' (M. and R.). Here the *δέ* after *νῦν* is omitted on Platt's suggestion (*J.P.* xxiii. 214); the clause is clearly more vigorous without it, being an expansion of the preceding, not a contrast such as *νῦν δέ* expresses with special emphasis.

275. ἔξετο, *crouched*, in the Mykenaeen posture of defence (note on A 593), for the usual *ἔαλλ*. Cant. reads *ἄξετο*, an ingenious emendation based on Π 736 q.v., and to be taken as = *took care* (*ἡύλαβήθη*).

ἐκ Διὸς ἡείδης τὸν ἐμὸν μόνον· ἦτοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγουσι μεταφρένῳ ἐν δόρῳ πῆξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλλαι 285
 χάλκεον· ὥς δὴ μιν σῶι ἐνὶ χροῖ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·

280. ἡείδης GQ Ven. B: ἡίδεις Vr. A: ἡείδεις (ἡείδεις, ἡείδεις, ἡίδεις) Ω. 281. ἀρτιεπής: ἀρτιπῆρ J. || μύθοις A *supr.*: μύθοις ἢ μύθῳ ἢ μύθων Eust. 282. μένεος τ' Vr. A. || λασοίμην CGU Syr. Ven. B. 284. μεμαῶτα PR. || ἔλασσε(ν) PR. 285. ἄλλαι ΔΗQT Syr. Ven. B: ἄλλει Ω. 286. ἐνὶ S, γρ. X: ἐν Ω. 287. καὶ κεν: ἐν ἄλλῳ καὶ σφιν A. || ἐλαφρότατος D. 288. σοῖο GP. || κατακταμένοιο Q. 290. μέσον: μέγα R. 291. ἀπεπλάγχθη P: ἐπεπλάγχθη J: ἀπεπλάχθη C Vr. d. 294. ἐκάλει: αἰ <ἀπὸ> τῶν πόλεων ἐβόα Did.

280. ἡείδης, a form which recurs in *ι* 206 only. *ἦ-* is the temporal augment, arising from the prothetic *ε* so often developed by *F*; cf. *ἦισκον*, *ἦικτο*, from *ἐ-φικ-* (G. Meyer, *Gr.* § 475 c, *H. G.* § 68).—Offence has been taken at the use of the article in τὸν ἐμὸν. This has abundant analogies in *H.*, and it is doubtful if we can hope to expel it even from the most ancient passages. The best suggestion here, if that end is desired, is *ἡείδησθα* (*εὐείδησθα* Naber) *ἐμὸν*: compare *ἡείδησθα* τ 93. ἦτοι ἔφης γε sarcastic, *yet you thought you did*. The imperfect *ἔφης* and the equivalent plpf. *ἡείδης* are both used, as often, to contrast performance with promise.

281. ἀρτιεπής, *glib of tongue* (cf. *ἀρτίπους ἀρτίφων*), i.e. a mere chatterer, not a doer. So in the next clause μύθων is the emphatic word. ἐπὶ κλοπος, *wily*, as λ 364, ν 291, and with the same construction φ 397 *ἐπὶ κλοπος ἔπλετο τόξων*, *cunning in bows*. The evolution from *κλέπτω* of the purely mental sense, *conceal*, *do secretly*, goes very far in later Greek, see L. and S. The transitional

steps *κλέπτειν νόον* and *νόωι* are Homeric, Ξ 217, Α 132, etc. Cf. the *ἐπὶ κλοπον ἦθος* of women, Hes. *Opp.* 67.

282. Compare Z 265. For *λάσσωμαι* a few mss. give *λαθοίμην*, but the subj. is more in place as indicating the intended effect as still continuing. 283, cf. Θ 95.

284. στήθεσφιν is probably a gen., but may be explained as a real locative, lit. *through in my breast*.

285. The variant *ἄλλει* is purely itacistic. No verb *ἀλείω* exists in good Greek; the few sigmatic forms in *Trag.* are aor. from **ἀλέ(φ)ω*, and trans. in sense (*avert*).

286. ἐνὶ, though poorly attested, is necessary for metrical reasons. For the shortening of *-ωι* in this place cf., e.g., Α 30; and for *ὥς* in wishes Σ 107.

293. κατηφήσας, *downcast*; see on II 498. ἄλλ(ο) (a rare elision), it was usual to carry two spears.

294. λευκάσπιδα, *ἀπ. εἰρ.* in *H.* The only case where *λευκός* is connected with a shield is Α 35, where on Agamemnon's shield are *ὀμφαλοὶ . . . κασιτέρωιο λευκοὶ* (or rather *λευκοί*?, see note there).

ἤϊτεέ μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295
 "Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 "ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
 Διήφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' ἀνευθεν, 300
 οὐδ' ἀλέη· ἦ γὰρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλῳ, οἷ μὲ πάρος γε
 πρόφρονες εἰρύατο· νῦν αὐτὲ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι." 305
 ὥς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἷμησεν δὲ ἀλεῖς ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἴσιν πεδίοις διὰ νεφέων ἐρεβενῶν
 ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγῶν· 310

297. θεὰ θάνατον δ' ἐκάλεσε *Lips.* 301. ἀλέειν Q. || πάλαι τό γε :
 παροίε γε "Vat. 1," γρ. Sch. X (T?). || τό γε : τότε JQT Bar. Mor. || φίλτερον :
 φέρτερον Vr. A. 302. υἱὶ CJPQRSTU Ven. B : υἱέῖ Ω. || πάρος περ CHJ.
 303. προφρονέως DH. || εἰρύσσει GPR Syr. 304. ἀσπουδί A Syr. Ven. B :
 ἀσπουδεῖ Ω. 305. ἐσσομένοις Q. 306. εἰρύατο Vr. b. 307. ὑπαὶ LQ.
 308. οἷμνέας τε Q. 309. τινὲς ἀπὸ νεφέων Sch. T. 310. ἀρπάξων AGL
 Syr. Harl. a : ἀρπάξων Ω. || ἀμαλὴν PRU (*supr.* ἀμαλὴν).

The adjective may mean no more than *resplendent*, see on Ξ 185. In Trag. it is the characteristic epithet of the Argives; Aisch. *Sept.* 90, *Soph. Ant.* 106, *Eur. Phoen.* 1099. White shields are among the votive offerings recorded in the recently-discovered inventory of the temple at Aegina; they are attributed by Xenophon (*Hell.* iii. 2. 15) to the Karians, and by Plutarch (*Cleom.* 23) to Macedonians.

295. The rather harsh asyndeton is due to the fact that ἤϊτεε is explicative of ἐκάλει. οὐ τί οἱ : οὐκέτι F(αι) Platt (*J. P.* xxiii. 214).

299. Hector knows who has deceived him, as in T 450 Achilles knows that it is Apollo who saves Hector. The rare and late τείχει (for τείχει) cannot be corrected without violence (πύργῳ van L., τείχεσσ' Röhl).

300. οὐδ' ἔτ', so Monro for vulg. οὐδέ τ' : *H. G.* p. 304. τε has no meaning here, the sentence not being general.

301. The reference of τό γε is vague; we may understand 'that I should die after all.' φίλτερον, the comparative

expresses 'rather than what they seemed to mean.'

303. εἰρύατο, some mss. have εἰρύαται, which is preferred by Heyne and defended by Cobet (*M. C.* 371). But, to say nothing of the weight of testimony and the analogy of the preceding ἦεν, the present perf. here would give a wrong sense. It is of course common in H. (A 553 etc.) with πάρος, but only when the emphasis is laid on a habit having been continued to the present time; here the emphasis is on the fact of the change. In this sense the use with the imperf. is regular (N 102 and often). For the same reason πάρος γε is right and πάρος περ wrong (note on P 587).

304. ἀσπουδί, without an effort, as O 512, O 476.

307. τό lengthened in the first arsis, see on 236. τέτατο, extended; elsewhere only of objects which can be said strictly to be stretched, as capable of being shortened: e.g. Γ 372, and cf. E 728.

310. πτώκα ἐπιθετικῶς *Ap. Lex.*, i.e. timid. But in P 676 and later Greek

ὡς Ἐκτωρ οἶμησε τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 [χρύσειαι, ἃς Ἡφαιστος ἵει λόφον ἀμφὶ θαμειάς].
 οἶος δ' ἀστὴρ εἰσι μετ' ἀστράσι νυκτὸς ἀμολγῶι
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶι ἴσταται ἀστήρ,
 ὡς αἰχμῆς ἀπέλαμπ' ἐνήμεος, ἦν ἄρ' Ἀχιλλεὺς
 πάλλιν δεξιτερῇ φρονέων κακὸν Ἑκτορι δίδωι, 320
 εἰσορόων χροά καλόν, ὅπῃ εἴξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροά χάλκεα τεύχη,
 καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς,
 φαίνεται δ', ἥι κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι,
 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325

311. οἶμῃσε: ὠρμῃσε H. 312. ὠρμήθη Q. || ἐπλήσατο Q. 314. ἐπένευσε
 CU. 315. καλαί: αἱ πλείους δειναί Did. 316 om. A²D²H. || χρύσειαι PQR. ||
 τὰς Q. 319. ἀπέλαμπε HPR. 320. πάλλιν QT (*supr. e man. rec.*). 322.
 τεύχεα Vr. b. 323. ἐνάριζε Q: ἐξενάριζε DPR. 324. φαίνεται: ἐν τισι τῶν
 ὑπομνημάτων φαῖνεν Did. (Schol. A): ἐν τισι φαῖνον Schol. T. 325. ΛΑΥΚΑΝΙΗΝ
 AT Syr. Mor. Bar. Harl. d, Par. e: ΛΕΥΚΑΝΙΗΣ C² (*p. ras.*) QS Vr. b A, Mosc. 2,
 Par. c f g h j: ΛΑΥΚΑΝΙΗΣ Ω.

it is a subst., and so it is better to take it here on the analogy of *ἱρή κίρκος*, *τρήρωνες πελειάδες*, etc.

313. ἀγρίου, i.e. ἀγρίου; Φ 104 etc. For the constr. of κάλυψε cf. E 315, P 132, Φ 321.

315-16=T 382-83, where see note. The second line is out of place in the old part of the poems where the ὀπλοποιία is unknown.

317. Cf. 28. The Evening Star is hardly the one which we should expect to find *in the gloom of the night*, if that be the meaning of *νυκτὸς ἀμολγῶι*. But in certain circumstances Venus is a brilliant object in winter to a comparatively late hour. See however note on 27.

319. ἀπέλαμπε, *there was a gleam*. We must supply *σέλας* (cf. T 379) or the like as subject from the general idea of the verb itself; a very curious use, and hardly to be paralleled in H., if in Greek. There is no similar instance given in *H. G.* § 161 or Kühner, § 352, phrases like *ἐκήρυξε* (sc. ὁ κήρυξ), etc., all having personal subjects. The most analogous is the idiom *ἦν ἀμφὶ ἡλίου*

δυσμάς, etc., sc. *ἡ ἡμέρα*. The only other instance of an impersonal verb quoted from H. is ι 143 *οὐδὲ προῦφαίνετ' ἰδέσθαι*, *there was no light to see by*, and here *ἰδέσθαι* in a way takes the place of the subject (as with *δεῖ πρέπει*, etc.). In the case of *βρονταὶ ἔει*, etc., the subject is *Zeús*, and in H. is always expressed.

321. εἴξειε, *it gave him an opening*. See Σ 520 *εἴκε λοχήσαι*.

322. ἄλλο τόσον μὲν, for this adverbial phrase cf. Σ 378, Ψ 454. The καὶ however is curious and has not been satisfactorily explained. τεύχη, see on H 207. Here van L. reads *τεύχεα καλὰ, χάλκε'*, ἃ κτλ.

323=P 187. If Patroklos wore Achilles' arms in the original poem, it is almost incredible that the fact should not be mentioned here. That it should not be is perhaps rather in favour of the genuineness of the line, which is obviously open to suspicion.

324-25. Though the sense of the passage is clear enough, it is critically one of extreme difficulty. The only important ms. variation is between *ΛΑΥΚΑΝΙΗΝ* and *λαυκανίης* or *λευκανίης*. The

τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ διός Ἀχιλλεύς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελὴν τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἥριπε δ' ἐν κονίῃσι· ὁ δ' ἐπέυξατο διός Ἀχιλλεύς·
 "Ἐκτορ, ἀτάρ που ἔφης Πατροκλῇ' ἐξεναρίζων
 σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίξειο νόσφιν ἔοντα,
 νῆπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων

330

326. μεμαῶς GHST. || ἔγχεϊ: ἔκτορα D. 328. ἀπὸ σφάραγον King's Par.
 h and τινὲς τῶν παλαιῶν, Eust. || μελῇνι . . χαλκοβαρεῖνι Et. Mag. 160. 50.
 329 ἀθ. Ar. || ποτιείποι S: προτιείποι Vr. A Mosc. 2: προτὶ εἴην R. 330.
 κονίῃσιν CJU. || ἐπέυχετο A supr. 331. ἀτάρ: ἄφαρ ap. Schol. T(?).

evidence of Did. is ἐν τισι τῶν ὑπομνημάτων φαῖνεν (φαῖνον, Schol. T) δ' ἦ κληῖδες, ἢ ἐπὶ τῶν τευχέων· τὰ τεύχη οὐκ ἐκάλυπτε τὴν λαυκανίην, ἀλλ' ἐπόλει φαίνεσθαι. It appears then (1) that Ar. in his editions had the text; (2) that the *κονή* had *λαυκανίης*; (3) that in 'some of his notes' Ar. read *φαῖνον* or *φαίνεν*—in either case agreeing with *τεύχη*, the *armour exposed the gullet*. The text will mean the *skin* (χρῶς, from 322) *was exposed* (or perhaps with a vaguer reference *it was exposed = there was an opening*), *where the collar-bones from the shoulders clasp the neck, even the gullet, λαυκανίην* being in 'whole-and-part' apposition with *αὐχένα*. Those who read *λαυκανίης* made the gen. depend either on *κληῖδες* (Schol. T) or on *χρῶς*, the subject supplied to *φαίνετο* (Eust.). Monro suggests that it may be a local gen. 'in the part of the gullet where' comparing P 372 *νέφος δ' οὐ φαίνετο πάσης γαίης* (but the negative there makes a difference). Nauck reads *λαυκανίην* as nom. to *φαίνετο*. T. D. Seymour in *C. R.* xv. 28 suggests that the poet 'had *λαυκανίην* in mind from the first,' but allowed the nom. to be attracted to the acc. by the construction of *αὐχένα* in the intervening rel. clause. For *λαυκανίην* cf. also Ω 642. It is possible that here it may mean *throat* generally rather than *gullet*, though the more special sense is recommended by the antithesis with *ἀσφάραγος*, *wind-pipe*, in 328. ἀπ' ὤμων is to be taken as a prepositional attribute to *κληῖδες*, cf. 447 *οἰμωγῆς ἀπὸ πύργου*, K 371 *ἐμῆς ἀπὸ χειρὸς ὄλεθρον*. It is possible, but less pointed, to take ἀπ' ὤμων with the verb, *hold the neck apart from the shoulders*, cf. the similar phrase in Θ 325, with note.

329. ἀθετεῖται ὅτι γελοῖος, εἰ ἡ μελῖα ἐπετῆδεν μὴ ἀποτεμῖν τὸν ἀσφάραγον, ἵνα προσφωνήσῃ τὸν Ἀχιλλεῖα. ἀπολογούμενοι δέ φασιν ὅτι τὸ ἐκ τύχης συμβεβηκὸς αἰτιατικῶς ἐξηγήσασθαι, An. Even if we supposed that ὄφρα indicated the purpose of the spear, this would not be a more violent personification than phrases like *ἔγχεα . . λαμβάνεμενα χρὸς ἄσαι*. But it is easy, and more reasonable, to suppose that the intention indicated is that of fate, for which the scholia compare ι 154, μ 427–28. Still it must be confessed that 328–29 look somewhat like an early rhapsodist's answer to the difficulty 'how can Hector speak with the spear through his throat?' The reply that it went through the gullet but not the wind-pipe is courageous but hardly convincing. The poet in this great climax of pathos has higher matters to think of than anatomical realism.

331. ἀτάρ indicates the contrast of what follows with the actual circumstances: he might have begun with *κείσαι*, but leaves it to be expressed by the grim reality. The taunt is purposely made to resemble that of Hector on slaying Patroklos, Π 830.

332. *ῥῶς*, this is the only passage where the open form *σῶος* or *ῥῶος* cannot be at once restored (see on A 117, I 424, N 773). Hence Nauck conj. *ῥῶς* (E 887, Π 445), which is not a very suitable word. It is more likely that we should read *σῶος ἔσσεσθ'* with P. Knight, and take it as a case of lengthening in the first arsis: App. D, c 1.

333. τοῖο goes with ἀνευθεν, repeating *νόσφιν ἔοντα*. ἀμείνων may mean either 'better than he' or 'better than thou.' The former seems more natural.

νηυσὶν ἔπι γλαφυρῆσιςιν ἐγὼ μετόπισθε λελείμμη,
ὅς τοι γούνατ' ἔλυσα. σέ μὲν κύνες ἦδ' οἴωνοι 335
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί."

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ.
"λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῶν,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο, 340
δῶρα τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.
"μή με, κύον, γούνων γουνάζεο μηδὲ τοκῶν. 345
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἶά μ' ἔοργας,
ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.

335. ὅς: ὡς Syr. 336. ἐλκύουσ' CHJP¹QRSU Mor. Bar. Vr. A Par. d e f g :
ἐλκύουσ' Par. h. || ἐλκήσουσι κακῶς οἱ περὶ Ἀντίμαχον, Did. (see Ludw.). ||
αἰκῶς H Syr. Bar. Mor. Vr. A Eust. || κτεριοῦσιν L Mor. Harl. a, Mosc. 2.
340. χρυσὸν τε ἀλις χαλκὸν τε Syr. || δέδεξαι J: δέχεσθαι H. 341. δῶρα :
. . [J]λα[] Pap. λ (τάλλα θ' ἄ, Grenfell-Hunt). || τοι: σοι P. 344. ἐν ἄλλωι τὸν
δ' ἀπαμειβόμενος A. 346. ἀνείη Syr.: ἀνήη(ι) AJU Harl. a, Mosc. 2, Vr. A Ven. B.
347. ἀποταμνόμενον DP Mor. Bar. || οἶά: ὅσα H. 348. ὡς Ar. (not ὡς) Schol. P.

336. αἰκῶς, adverb of αἰκῆς: the weak stem is found only here in H., but is supported by numerous analogical formations, for which see *H. G.* § 125. 2. It is probable that the weak stem was once normal when the last syllable bore the accent, the strong coming in through the analogy of the barytone compounds. The contracted forms αἰκῆς, αἰκῶς are found in Attic. But it was no doubt this apparent irregularity which induced Antimachos to read ἐλκήσουσι κακῶς "ἐπὶ τὸ γνωριμώτερον" (as the more familiar). A stronger argument in favour of his reading is the contraction -ῶς from -έως.

339. μή με ἔα, read μή μ' ἔαε (see notes on B 165, Ω 17); or if the lengthening of the -ε be objected to, μή μ' ἔδειν. 342-43 = H 79-80.

345. γουνάζεο: 'the verb, lit. to clasp the knees (in supplication), came to mean generally to supplicate, but retained the construction of a verb of taking hold: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended' (Monro). Cf. I 582 with note.

346. αὐτόν, emphatic, as opposed to the dogs. For the wish compare Δ 34, Ω 212. So far from the expression involving, as some have thought, a reminiscence of a stage of cannibalism, it is meant, while conveying hatred enough, to express that which is inconceivable; see on Ω 212. The idiom by which a certainty is thus expressed, by contrasting it with an impossibility in the form of a wish, is familiar; see Θ 538, N 825, Σ 464; Lange, EI 329-32, and 504. The punctuation of the whole speech is Lange's, and is clearly right, from the analogy of I 379-87, where we have the same climax of repudiation in the two asyndetic clauses with οὐδ' εἰ, followed by οὐδ' ὦς. Others put a comma after ἀπαλάλκοι and colon after ἄλλα (350), thus joining the first οὐδ' εἰ clause with what precedes, the second with what follows. This entirely emasculates the sentence.

348. Some read ὦς (= οὕτως) for ὡς, after Nicanor, thus taking 346-47 by themselves, and making 328 an independent line—very badly. ἀπαλάλκοι, a potential opt. (Nauck conj. σῆς κε for σῆς γε).

οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσι νήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350
οὐδ' εἴ κέν σ' αὐτὸν χρυσῶι ἐρύσασθαι ἀνώγοι.
Δαρδανίδης Πρίαμος, οὐδ' ὧς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται."
τὸν δὲ καταθυήσκων προσέφη κορυθαίολος Ἔκτωρ· 355
"ἦ σ' εὖ γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῶι ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιήισι πύλῃισιν." 360
ὧς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,
ψυχὴ δ' ἐκ ρεθέων πταμένη Ἀιδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.

350. ὑπόσχωνται Bar. Vr. A. 351. σ' αὐτὸν : αὐτῶι D. || ἐρίσασθαι *Lips.*
Vr. b. || ἀνώγει(i) P : ἀνώγει Q Vr. d. 355. τὸν δ' ὀλιγοδρανέων H. 356.
γινώσκων L. || οὐδ' ἄρ' : οὐ γὰρ H. 357. ἐν φρεσὶ : ἐνδοθι JQST Harl.
a b, Par. b c e g h j, γρ. X Par. a². 363 om. D².

349. With εἴκοσι we must supply the idea *times* from the termination of *δεκάκις*, a rather violent resource, but apparently the best. Cf. Theokr. xv. 129 ὀκτωκαὶδεκῆτης ἢ ἐννεακαίδεχ' ὁ γαμβρός. The tradition reads *εἰκοσινῆριτα* in one word, A adding the 'hyphen.' This may be explained (a) *εἰκοσινῆριτα*, *twenty-counted*, where *ῆριτα* is to be taken as an equivalent of *-άκις*; (b) *εἰκοσι-νήριτα*, *twenty-countless*, which hardly makes sense. *νήριτος* occurs also in Hes. *Opp.* 511 *νήριτος ὕλη*, and Ap. Rhod. iii. 1288 in the sense *countless*, and it is easy to connect it with *ἀριθμός* (Curt. *Et.* no. 488). Compare the very similar I 379.

350. *στήσωσι*, *weigh* out, compare note on *ἀποστήσωμαι* N 745.

351. σ' αὐτὸν χρυσῶι ἐρύσασθαι, *pay thy weight in gold*, lit. *weigh thy body* (see A 4) *with gold*; cf. Theognis 77 *πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι ἄξιος*. This settles the meaning of the verb; to take it merely as *to ransom with gold* reduces the sentence to a ridiculous anticlimax. Though it is not easy to see how the transition of meaning comes in, we may at least compare the use of *ἐλκεῖν* in weighing, see 212. ὁ δὲ Αἰσχύλος ἐπ' ἀληθείας ἀντίσταθμον χρυσὸν πεποίηκε πρὸς τὸ Ἐκτορος σῶμα ἐν Φρυγίῃ,

An. For ἀνώγοι Bekker and others read ἀνώγει, with a few mss., to suit the preceding *στήσωσι*. But the change is quite natural; that a large ransom will be offered is likely, but that it should be equal to Hector's weight in gold is an impossible exaggeration and is therefore expressed by the mood of imagination. In I 379-85 the opt. is used in both the clauses, because both are equally imaginary and impossible.

356. The similarity between the deaths of Hector and Patroklos is evidently intentional. Both have the dying man's insight into the future (see II 854). *προτιόσσομαι*, *εἰ ἀπὸ τῶν ὅσων ἢ μεταφορὰ* (i.e. not from *ὅσσα*, see on A 105), *προβλέπω τῶι νῶι*. The phrase has been very variously explained; the best sense is got by translating *Verily I know thee well and behold thee as thou art*, or, with a closer adherence to the use of *ὅσσομαι*, *forebode my fate*.

358. The words *μή τοί τι θεῶν μήνιμα γένωμαι* recur in the speech of Elpenor's shade when asking burial for his body, λ 73, and evidently imply vivid belief in the 'ghost theory' (App. L, § 9). Cf. Eur. *Phoen.* 934.

359. Compare the prophecy of Xanthos in less specific terms, T 417.

361-64 = II 855-58 where see notes.

τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς·
 “τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 365
 Ζεὺς ἐθέλῃ τελέσαι ἢ δ’ ἀθάνατοι θεοὶ ἄλλοι.”

ἡ ῥα καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ’ ἀνευθεν ἔθηχ’, ὁ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα
 αἵματόεντ’· ἄλλοι δὲ περὶ δραμον νῖες Ἀχαιῶν,
 οἱ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370

Ἐκτορος· οὐδ’ ἄρα οἵ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἐκτωρ ἢ ὅτε νῆας ἐνέπρηθεν πυρὶ κηλέω.”

ὥς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375
 τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ’ ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ’ ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ’ ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι, 380

364. ΤΕΘΝΗΩΤΑ (A *supr.*) JPQRS Mor. . ΤΕΘΝΕΙΩΤΑ Ω. || ΜΕΤΗΥΔΑ Q. 366.
 ἐσέλει J Vr. A : ἐσέλοι Q. || ΤΕΛΕΣΕΙΝ J. 368. ΤΟ Γ' : ΤΟΔ' P Mosc. 2. 370.
 Οἱ καὶ : Οἱ ΚΕ CJU Ven. B. 371. ἀουτητί *Lips.* : ἀνουτησί (?) Q. 372. ἄλλων
 D (T *supr.*) U. 373. ἀμφίφασσαι T. 374. ἐνέπρησε(ν) (A *supr.*) Q Harl. a,
 Vr. A Mosc. 2, Bar. : ἐνέπρησεν Ω. 375. οὐτήσασκε JU¹. 377. πτερόεντα
 προσηύδα Mor. 378. ὦ φίλοι ἦρωες θάνατοι θερρόποντες ἄρμος CJU : ἀτρεῖδῃ
 τε καὶ ἄλλοι ἀριστῆες παναχαιῶν Zen. 379. ΔΗ om. DR. || δαμάσσαι Cant.
 380. ἔρρεσεν A Mor. Bar. Harl. a, γρ. X : ἔρρεσεν Q : ἔρδεσεν Ω, γρ. A.

365. ΤΕΘΝΑΣΑΙ, *lie dead*, cf. O 496
 τεθνήτω. The rest of the couplet = Σ
 115-16.

370. The admiration felt for the beauty of the corpse recalls Herodotos' description of the finding of the body of Masistios at Plataiai (ix. 25). A parallel to the taunting words of 373-74 may be found in Sir G. Dasent's *Burnt Njal*, ii. 194, 'All men said that it was better to be near Skarphedinn dead than they weened, for no man was afraid of him.' As for the stabbing of the dead body (alluded to again in Ω 421), we may say in palliation of this apparently insensate brutality (which the poet evidently regards as quite natural) that there is a widespread belief that a dead man's ghost is maimed and harmless to his enemies if the body be mutilated. For this superstition see note on Σ 180; the old English custom of running a stake through the body of a suicide is equally due to it. It has also been suggested

that each Myrmidon may have claimed his individual right to a share in revenge for kindred blood shed by Hector.

371. For Ἐκτορος G. Hermann plausibly conj. "Ἐκτορα, cf. E 787. ἀνουτητί, *without wounding him*. Cf. ἀνούτατος (Δ 540), αὐτος (Σ 536), both in pass. sense. Here van L. conj. ἀνουτασί. For the suffix see H. G. § 110.

372 = B 271, q. v.

374. ἐνέπρησεν, the imperf. seems obviously superior to the aor. of the vulg.

378. Zen. read Ἀτρεῖδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν. But Agamemnon is still wounded in his tent, and all Greek heroes except Achilles are absolutely ignored in this book.

379. For the scansion of ἐνεί see App. D, c 1. It is found again in Ψ 2 and four times in *Od.* It is possible that the license may have been assisted by the supposed analogy of ὅπως . ὅπως. See also van L. *Ench.* § 22.

εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κ' ἔτι γινώμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἦε μένειν μεμάσσι καὶ Ἑκτορος οὐκέτ' ἔοντος.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός; 385
 κεῖται παρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 νηυσὶν ἔπι γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.

381. CUN: ἔν T. 383. καταλείψωσιν H. || καταλείψουσι πτόλιν PR. 386.
 ἄκλαυτος ADJLU Lips. Vr. d: ἄκλαυτος Ω. 388. ζωὸς ἐν ἀργείοις φιλο-
 πτολέμοις μετέω CJU Ven. B Vr. b A, King's Par. a^m b, and ap. Schol. A, Eust.
 || ὀρώρει DQS. 390. κάκειθι DGHQ. 392. τὸν δέ τ' H.

381. εἰ δ' ἄγετ' in apodosis as δ 832, and see Ω 407. *πειρηθῶμεν*, a late contracted form for *πειρηθόμεν* (through-έωμεν). We may admit the possibility that *πειρηθῆτον* (K 444), and perhaps *ἀμερθῆς* (X 58), *λανθῆς* (T 174), *χολωθῆς* (I 33) and even *φανῆς* (I 707) may be instances of the primitive subj. with long stem-vowel (though the lateness of the books in which most of them are found is against this); but the same cannot be said of *δαῶμεν* (B 299), *μεθῶμεν* (K 449), *συνῶμεθα* (N 381). For *νεμεσθῶμεν*, Ω 53, see note there. There are no other instances from -ε stems in *Iliad* (7 in *Od.*). Thus there is very strong ground for doubting the antiquity of the form; and though *γινώμεν* in the next line is much less suspicious in itself (*H. G.* § 81), it is not in good company, nor is either capable of emendation without violence: Brandreth's *πειρηθείω* (-ήω) . . . *γινώω* is perhaps the best suggestion. The proposed evolution, too, is curious and hardly suits the situation; it seems to be a sort of 're-connaissance in force,' *let us make trial in arms round about the city*. But this rather suits the temper of the tactical interpolator whom we already know (see on B 362, Δ 303, etc.) than of Achilles. The words will not bear the sense 'let us try to storm the city,' nor do 382-84 suit this. Hence Hoffmann, von Christ, Fick and others have good reason for rejecting 381-90. Moreover in the *Mῆνις*

it seems that the body of Patroklos was not originally brought back to the ships at all (see *Intro.* to P). Other difficulties are noted below.

382. ἔτι, i.e. we may not rest content, but go on to learn. The vulgate reading is *ὄφρα κέ τι*, where the *τι* is painfully weak.

385. This formal line is found elsewhere only in monologues introduced by the phrase *εἶπε πρὸς ὃν μεγαλήτορα θυμόν*, and is very unsuitable to the present context. Heyne thinks that the passage is of importance, as reconciling the obvious duty of Achilles to follow up his success with the economy of the poem, which requires that he should not assault the city. This is precisely the view of the tactical interpolator. It does not follow that the original poet troubled himself much about Achilles' duty as general.

388. Note the unusually well-attested alternative line—for which compare Ψ 47.

389. *Nay, even if in the grave men forget their dead, yet will I even there be mindful of my dear comrade*. This is the most forcible explanation, but it is somewhat strained. But the same may be said of the alternative, *Even if men forget those who are dead in the grave, yet will I remember my friend even when he is there*; this is not only obscure, but is an anti-climax after the preceding line, whereas the first alternative is a fitting culmination to 388. *καταλήσονται* is used with a vague subject like *φασίν*, etc.

ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
ὡι Τρῶες κατὰ ἄστρῳ θεῶι ὥς εὐχετόωντο."

ἦ ῥα καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα. 395

ἀμφοτέρω μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξήπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰείρας
μάστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην. 400

τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαίται
κυνάεαι πίτναντο, κάρη δ' ἄπαν ἐν κοινίησι·

κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
δῶκεν αἰεκίσσασθαι ἐῆι ἐν πατρίδι γαίῃ.

ὥς τοῦ μὲν κεκόνιτο κάρη ἄπαν· ἡ δὲ νυ μήτηρ 405

393-94 *ab. Ar.* | οὗτος ἐστὶν ὁ παῖάν *Vr. A^m.* 395. μήκατο D. 396.
ἀμφοτέρω PR: ἀμφοτέρων Ω. || τένοντας DH. 397. δ' *om.* Harl. a.
399. ἀνὰ δὲ U. 400. μάστιξεν δ' GHSTU *Vr. A.* || ἀέκοντε J Harl. a, Mor.
Cant.: ἀέοντε Q: ἄκοντε Ω. 402. ΠΙΤΝΑΝΤΟ (*Ar. ?*) JPRST Par. a¹: ΠΙΛΝΑΝΤΟ
ACQU Ven. B *Vr. b*, Harl. a d, King's Par. a² c e g h, *τινές* Sch. T: ΠΙΜΠΛΑΝΤΟ DH
Vr. A Harl. b, Par. d f j, *ἐν τισι*, A: ΠΙΛΑΝΤΟ Par. b: ΠΙΠΝΑΝΤΟ G. 403.
ΔΥΣΜΕΝΕΕΣΣΙ: ΤΕΡΠΙΚΕΡΑΥΝΟΣ "Vat. 16," *ἐν ἄλλωι A.* 405. ΚΕΚΟΝΙΣΤΟ H.

393-94. One ms. (*Vr. A*) notes in the margin οὗτος ἐστὶν ὁ παῖάν, these lines give the actual song which Achilles puts into the mouth of his men—an ingenious observation which has been widely accepted. *Ar.* athetized the lines *ἔτι παρὰ τὴν ἀξίαν Ἀχιλλέως οἱ λόγοι*, i.e. they are too boastful to be dignified. This is hardly true in any case: if Achilles puts the words into the mouths of the Greeks, the objection loses all force. For ἡράμεθα we should read ἡρόμεθα (*Brandreth*); the regular phrase is *κῦδος ἀρέσθαι*.

396. ΤΕΝΟΝΤΕ, the 'Achilles tendons,' so called from this passage. I owe to Prof. A. Macalister the following note. 'Vesalius [16th cent.] says of it [the tendon] cui Homerus Achillem in Hectoris crure funem traiecit, illumque ad currum religatum circum Troiae moenia traxisse cecinit. This is the first reference to the tendo Achillis.' The statement that the name refers to Achilles' vulnerable point in the heel is therefore incorrect. The belt given by Hector to Aias does not play the part here which it did in the tragedians; see note on H 305. As to the dragging, Schol. A has an interesting note, which looks as though it

contained some truth; ὁ δὲ Καλλιμαχὸς φησιν ὅτι πάτριόν ἐστι Θεσσαλοῖς τοὺς τῶν φιλτάτων φονέας σῦρειν περὶ τοὺς τῶν φονεθέντων τάφους. Σίμωνα γάρ φησι, Θεσσαλὸν τὸ γένος, Εὐρυδάμαντα τὸν Μειδίου ἀποκτείναντα Θράσυλλον τὸν ἀδελφὸν αὐτοῦ ἄρξασθαι τοῦ νόμου πρῶτον· τοῦτον γὰρ ἐξάψαι τοῦ δίφρου τὸν φονέα καὶ περὶ τὸν τοῦ τετελευτηκότος τάφον ἔλκειν· ὅθεν καὶ τὸν Ἀχιλλέα ὡς Θεσσαλὸν πατρῷι ἔθει τοῦτο ποιῆσαι καὶ δῆσαι τὸν Ἑκτορα. This is confirmed by Porph. on Ω 15, who quotes from Aristotle καὶ νῦν ἐν τῇ Θετταλίᾳ περιέλκουσι περὶ τοὺς τάφους. Similarly *Ap. Rhod. i. 1059* τρίς περὶ χαλκείοις σὺν τεύχεσι δινηθέντες τῷ μῃ ἐνεκερέξαν.

401. τοῦ . ἐλκομένοιο form a sort of abstract compound, of *his dragging*. For the gen. Monro compares κύματα παντοίων ἀνέμων B 397.

402. The variants *πίλναντο*, *πίμπλναντο* can only be construed by assuming a violent ellipse of *κοινίη*, *κοινίης* respectively; when the following clause becomes a mere tautology.

404. ἐῆι is loosely used, referring to Hector, though he has not grammatically been the subject in any of the immediate clauses. See App. A, vol. i. p. 561.

τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε, κώκυσε δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
ὦμωξεν δ' ἔλεενά πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῶι τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ.

πῶι δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα

410

"Ἴλιος ὀφρύνεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

Σκ.

λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλόωντα

ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.

πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,

ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·

415

"σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε, κηδόμενοί περ,

ἐξελθόντα πόλλης ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν·

λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,

ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει

γῆρας. καὶ δέ νυ τῶι γε πατὴρ τοιοῦσδε τέτυκται,

420

Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γεγέσθαι

Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλλγε' ἔθηκε·

τόσσοις γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.

406. ἔριπτε J. || καλύπτραν P. 407. ἐπιδούσα J. 409. εἴχοντο :
ώχοντο Mor. 410. ἄρ' ἔην : αἰεὶ P : αἰεὶ L. || ἐναλίγιον Q. || εἰ : τινὲς Y,
Schol. A. 411. σμύχοιτο Ar. Ω : σμύχοιτο DGPQ : μύχοιτο Vr. b. 412.
μόγισ AGU Mor. Vr. b : μόλις Ω. 414. δ' ἐλιτάνευε Vr. A. 416. κηδόμενοί
Ar. Ω : κηδόμενόν ACDJ (P?) QU Ven. B Vr. A Harl. a b d, King's Par. a².
417. πόλιος CJQ Ven. B. 418. λίσσωμαι ST Vr. A¹ : λίσσωμ' GHJQU Vr. b A². ||
ὀβριμοεργόν CPR Mor. Bar. 419. ἐλεήσει R Lips.¹ 420. τῶι γε A (supr.
δ) DHJU Vr. b : τῶιθε Ω. 422. ἄλγεα θάκε(ν) CJU Ven. B.

406. *λιπαρὴν* seems to denote linen shining with oil, cf. Σ 382, 596. Helbig *H. E.* 165. *καλύπτρην*, see App. G, § 11.

409. *κωκυτός* of women, *οἰμωγή* of men, as in the preceding couplet.

410. The subject of *ἔην* is vague, 'the state of things' as we might say : *H. G.* § 161. *τῶι* represents the following *εἰ*-clause, cf. *H. G.* § 257. 4, and note on Λ 467. So in κ 420. The curious variant *ι* for *εἰ* was taken to mean *αὐτή*, a nom. to *εἶο*, *οἶ*, *εἶ*.

411. *ὀφρύνεσσα*, here only ; for *ὀφρὺς* = *brow of a hill* see Υ 151.

414. See Ω 164, 640, in which passages *κόπρος* is more in place, as the scene is in the courtyard of the palace, where dung was regularly collected from the animals stalled there ; see ρ 296-99, where the fact is plainly stated.

415. *ἐξονομακλήδην*, as μ 250 ; so we

have *ἐξονομαῖνω*. In δ 278 it occurs with tmesis, *ἐκ δ' ὀνομακλήδην*.

416. The nom. *κηδόμενοί περ*, though anxious for me, seems better than the equally well supported acc. *ἐν τῇ μεγάλῃ τῇ*.

418. *λίσσωμαι*, *I will beseech*. This paratactic use of the subj. when introduced by the modal adverb *ὥς* or *ὅπως* becomes hypotactic, and produces the developed final sentence which is here in embryo. So also 450, Ψ 71.

419. Cf. Π 808, where *ἡλικίην* = *ὁμηλικίην* in the concrete sense, *equals in years*. It is best to take it in the same way here, *if he may perchance have shame before his equals*, may feel disgraced among young men if he does not respect the aged. If we take it to mean *my age* the next clause becomes purely tautological. *ἦν*, *εἰ* Brandreth (but see note on H 39) ; *αἶ κέ ποθ'* van L.

τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὡς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται "Αἰδὸς εἶσω, 425
 "Ἐκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένῳ τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἧδ' ἐγὼ αὐτός."
 ὧς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωϊῆισιν δ' Ἑκάβη ἀδινού ἐξήρχε γόοιο· 430
 "τέκνον, ἐγὼ δειλή· τί νυ βείλομαι αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτάς τε καὶ ἡμαρ
 εὐχῶλή κατὰ ἄστνυ πέλεσκεο, πᾶσί τ' ὄνειαρ
 Τρωσί τε καὶ Τρωϊῆισι κατὰ πτόλιν, οἳ σε θεὸν ὧς
 δειδέχατ'· ἣ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
 ὧς ἔφατο κλαίουσα, ἄλοχος δ' οὐ πῶ τι πέπυστο
 "Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἔλθων
 ἡγγεῖλ' ὅττι ρά οἱ πόσις ἔκτοθι μέμνε πυλάων,
 ἀλλ' ἣ γ' ἰστὸν ὕφαινε μυχῶι δόμου ὑψηλοῖο 440

425. αἰδός δε CU Ven. B. 427. κορεσσόμεθα Vr. A. 429. πολῖται :
 γυναικες D : γρ. γέροντες A (Ar. ?). 431. τέκνον : ἔκτορ Et. Mag. 198. 8. ||
 ἔκτορ, τέκνον ἐμόν, τί νυ Et. Mag. 196. 17. || τί νυ : τί νι PQ. || βείλομαι (Ar. ?
 see Ludwig) Ω : βίωμα DH (supr. ει) PR² Cant. Mor. Vr. A. || παθοῦσα :
 τεκοῦσα ap. Sch. T (Ar. ? see Sch. B). 432. ἀποτεθνηῶτος A (supr. ει) J
 (δ-τος) PQRU Vr. b : κα<τα> τεθνηῶτος Lips. : ἀποτεθνηῶτος Ω. 433.
 πέλεσκετο CQ : πέλεσκε*o T. || πᾶσι δ' J. 434. πόλιν D. || οἳ : ἦι P (supr. οἳ) :
 ἦ Lips. 435. καὶ DJPR Bar. Mor. : κέ Ω. 436. δ' αὐ PR Vr. A.

425. κατοίσεται, exactly Jacob's 'will bring down my grey hairs with sorrow to the grave.'

429. στενάχον πολίῃται Agar (J. P. xxv. 314) on the ground that this is the more archaic form of the subst. The contrary seems to be the case. πολί-της is exactly similar in formation to αἰχμή-της, κορυφή-της, πρεσβύ-της (cf. also ὀδότης) while πολίτης can be explained only as due to the analogy of the more numerous substantives in -ήτης. πολίτης recurs also in O 558, η 131, ρ 206 and as a proper name; πολίτης only B 806—it is the regular late Ionic (Herodotean) form.

430. Compare Σ 316, Ω 747. According to Schol. T, Ar. read ἀθρόον for ἀδινού, but this must have been only an explanation.

431. For the exclamative nom. ἐγὼ see 477, which shews that the colon after

δείλη is right. βείλομαι or βίωμα, see note on O 194. It is clearly a subj. here, cf. τί πάθω, lit. what (life) am I to live? —The variant τεκοῦσα perhaps deserves preference.

432. We should probably read with van L. σεί' ἀπο τεθνηῶτος, far away from thee in death. ἀποβλήσκειν seems to be a late compound; it does not recur in Il. See however λ 424, μ 393, φ 33.

435. δειδέχατο, used to welcome, see note on Δ 4 and cf. η 71 λαῶν οἳ μὲν ῥα θεὸν ὧς εἰσπρόωντες δειδέχεται μῦθοισιν ὅτε στείχησ' ἀνὰ ἄστνυ. καὶ is explicative of what precedes, as T 165 etc. The variant κε is intolerably flat.

437. It is not clear whether "Ἐκτορος is to be taken closely with ἄλοχος or with πέπυστο; the absence of a participle (θανόντος) is in favour of the former, though we have the simple gen. in θ 12 ὄφρα ξείνοιο πύθησθε. ;

δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῇλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμωῆσιν ἐνπλοκάμοισι μετηύδα·
 "δεῦτε, δύω μοι ἔπεσθον· ἴδωμ' ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκνρῆς ὁπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς

441. πορφύρεον JU¹: μαρμαρέην GHQ Harl. b, Par. d j, γρ. Schol. T. ||
 ἑρόα CPRS Ven. B. 443. πυρὴν Mosc. 2. || πέλοντο J. 449. αὖτις C. ||
 ἐνπλοκάμοις R. 450. ὅτιν': ὅτι DP: ἅπιν' U Vr. b ("ἀμεινον," Sch. T).
 454. ἔπος ἐμεῦ Vr. b.

441. See Γ 125-26, with notes there.
 ἑρόα ἀνθη καὶ τὰ ἐκ χρωμάτων ποικίλματα
 Κύπριοι, Hesych. Θεσσαλοὶ μὲν τὰ πε-
 ποικιλμένα ζῶια. Κύπριοι δὲ τὰ ἀνθινὰ
 ἱμάτια· Αἰτωλοὶ δὲ τὰ φάρμακα, ὡς φησι
 Κλεταρχος· "Ὅμηρος δὲ τὰ ῥόδα παρὰ τὸ
 ἄνω θορεῖν ἐκ τῆς γῆς, Schol. on Theokr.
 ii. 59—one of the few other passages
 where the word occurs (also Lykophron
 and Nonnos, and possibly Sappho's ποι-
 κιλόθρον); so that beyond these tradi-
 tions there is nothing to fix the sense
 of the word. Helbig *H. E.* 192-93
 suggests that the word must here be
 taken in a wide sense, *ornaments*, as
 vegetable patterns are not found in the
 oldest representations of figured dresses,
 the ornamentation being almost entirely
 'geometrical.' Studniczka, however, has
 shewn (p. 54) that this is too general
 a statement; there are a few cases of
 floral decoration on garments, e.g. on
 the François vase. ἔπασσε is a word of
 general import, and may mean that the
 patterns were actually inwoven. No
 reliance can be placed on the statement
 of the scholia that in Cyprus πάσσειν =
 ποικίλλειν.

448. ἐλελίχθη, A 530. Here it seems
 to belong to ἐλελίξω, *quivered*. κερκίς
 is generally explained as the weaver's rod
 by which the threads of the woof were
 driven home (Lat. *pecten*); others take

it to mean *shuttle*, and so Eur. *Tro.* 198
 οὐχ ἰστοῖς κερκίδα δινεύουσ' ἐξαλλάξω.
 The word recurs in H. only ε 62 χρυσῆν
 κερκιδ' ὕφαινε. See note on Ψ 760.

450. The *F* is twice neglected. We
 might possibly adopt the variant ὅτι for
 ὅτιν', comparing κ 44 ἰδόμεθα ὅτι τὰδ'
 ἐστίν, X 73 πάντα . . ὅτι, and Σ 128
 (q.v.). These, however, differ by the
 important fact that in no case are the
 sing. and plur. joined as subject of the
 verb. ὅτι τὰδ' ἔργα τέτυκται would be
 possible, as then ὅτι would be part of
 the predicate. Hoffmann's translation,
 'what the facts are,' which he supports
 by Ω 354, is not likely to be accepted.
 Thus, if the *F* is to be restored, Hoff-
 mann's earlier conj. (adapted by Bekker)
 ἴδω τίνα deserves the preference. (For
 τίς virtually = ὅστις in indirect questions
 cf. Σ 192, Ω 197, ο 423 εἰρώτα . . τίς
 εἴη.) The *F* of ἴδωμι (or ἰδωμαι) may
 easily be restored by reading ἔπεσθε with
 Bentley.

452. πάλλεται ἀνὰ στόμα, exactly as
 we say 'my heart is in my mouth.'
 Cf. K 94.

454. Cf. Σ 272. From that passage
 Menrad would read ἐμοὶ for ἐμεῦ—cer-
 tainly a more natural constr., apart
 from the suspicious character of the
 contracted ἐμεῦ. ἔπος, *the thing which I*
say. The identification of a real thing

δεῖδω μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς 455
 μόνον ἀποτμήξας πόλιος πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηγορίης ἀλεγεινῆς,
 ἣ μιν ἔχεσκέ, ἐπεὶ οὐ ποτ' ἐνὶ πληθὺι μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων."

ὥς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὄμιλον,
 ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,

456. μόνον P. || πεδίοιο Vr. d. 458. πληεύῃ ACDGHPQRT : πληέσι S Mor. ||
 μέν' AGHPQRT : μένε D. 459. τὸ δν : τὸν DH. 461. κραδίη(i) DQ
 Mosc. 2, γρ. X. 462. πύργων DJRU. 464 om. H^t. 468. βάλε Ar. PR :
 χέε QS : χέε αἱ κοιναί, Ω.

with the words which name it is a common phenomenon of primitive psychology, and is indeed the foundation of the whole system of omens from words.

457. ἀγνηγορίης ἀλεγεινῆς, the fatal pride which possessed him; an echo of Andromache's last words to Hector, δαίμονι, φθίσει σε τὸ σὺν μένος Z 407. So M 46 ἀγνηγορίη δέ μιν ἔκτα, and II 753.

458. It will be seen that most MSS. read πληθὺι (rather πληθὺι) μέν' ἀνδρῶν. This may be defended from Ἰλῆος Φ 318, but has no claim to supplant the text which is regular (II 526, Ω 108, ε 231 etc.; and see particularly λ 514-15 which are nearly identical with 458-59 here. The masc. οὐδείς occurs only in these two passages).

460. μαινάδι, mad woman, like μαινομένην εἰκῶτα in similar circumstances, Z 389. The word has evidently none of the associations of *maenad*.

465. ἀκηδέστως, ruthlessly, and so Ω 417, like ἀκηδέες Φ 123. In Z 60 ἀκήδεσται has a passive sense.

466. ὀφθαλμῶν van L., rightly no doubt. See on E 659.

467. ἐκάπυσσε, απ. λεγ., see on κεκαφῶτα E 698.

468. It is by no means clear whether this line means that Andromache merely lets fall her head-dress involuntarily, or

tears it off as a sign of grief. χέε of the vulg. of course expresses the former view, but this does not seem consistent with τῇλε, which demands the stronger βάλε. Ar. himself thought that 468-72 would come better after 476; but the transposition would involve an awkward separation of ἔειπε from the actual words. It is not impossible to suppose that βάλε refers to the moment before the faint, by such a ὕστερον πρότερον as we occasionally find; if transposition were admitted, we might place 467 after 472. But this is not psychologically true or poetically effective—the faint should come at the moment of the shock. We must then, while reading βάλε, still refer it to the unconscious violence of her action even in the moment of fainting (cf. 406). δέσματα is a general name for the articles of the head-dress named in the following lines. Helbig (*H. E.* 219-26) explains these as follows. The ἄμυξ is a metal diadem over the forehead, the στεφάνη of Σ 597: cf. χρύσαμυξ of horses E 358 etc. and of the Muses, Hes. *Theog.* 916. κεκρύφαλος is a hood, or rather a high stiff cap, apparently of oriental origin. The κρήδεμνον is a sort of mantilla thrown over the head (*App. G.* § 11). The meaning of the πλεκτὴ ἀναδέσμη is doubtful; Helbig identifies it with a roll, apparently of

ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη
κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσή 'Αφροδίτη 470
ἡματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' ἔκτωρ
ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
ἀμφὶ δέ μιν γαλόωι τε καὶ εἰνατέρες ἄλῃς ἔσταν,
αἷ' ἔμετα σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
ἀμβλήδην γοόωσα μετὰ Τρωϊήσιον ἔειπεν·
"Ἐκτορ, ἐγὼ δύστηνος· ἰὴι ἄρα γεινόμεθ' αἴσῃ
ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιον ὑπὸ Πλάκωι ὑληέσσει
ἐν δόμωι Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐούσαν, 480
δύσμορος αἰνόμερον· ὥς μὴ ὤφειλλε τεκέσθαι.
νῦν δὲ σὺ μὲν Ἀἴδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶι ἐνὶ πένθει λείπεις

470. **Θ'** : ἐκ πλήρους τε, οὕτως ἅπασαι Did. . so D. 473. **ΓΑΛΩΩΝ** D. || **ἔσταν** : ἔσταν R : ἔσαν Par. j, γρ. A : ἔσαν J Harl. b, Vr. d A, γρ. X. 474. **σφίσιν** : σφῆς P : σφῆσιν C. || **ἀπολέσθαι** ἢ **δλέσθαι** Eust. 475. **ἢ δ'** : ἄλλ' H. || **ἄμπνυτο** Ar. J Par. a². 476. γρ. **γοόωσα** X. || **τρωϊήσιν** : **θαμῶ(ι)σιν** DPR. 477. **ἄρ** **ἐγεινόμεσ'** H. || **γεινόμεσ'** G Vr. A. 478. **κατὰ δῶμα** : ἐνὶ οἴκω αἱ κοινότεραι (Did.), "Vat. 10." 479. **Θήβῃσι** L. 480. **δ'** : **δς** D²HQ. || **ἐούσαν** : **έόντα** C. 481. **δύσμορον** J Harl. a (supr. c), Mosc. 2 : **δύσμορε** R. || **αἰνόμερος** U. (There seems from Did. to have been a variant **δύσμορον αἰνόμερος** : but the preceding readings merely exemplify the common tendency to assimilate neighbouring words) || **ὤφειλε** P. 482. **Νῦν** : **πῶς** H. || **μὲν** : **μὲν ῥ'** ACJQU Ven. B Harl. a, Mor. Mosc. 2. || **ὑποκέυθεο** T. 483. **ἐνὶ** : **ἐν** Vr. A.

some twisted stuff, which in Etruscan tomb-pictures is found in connexion with an obvious ἄμπυξ and κρήδεμνον, surrounding just such a high stiff cap as the κεκρύφαλος has been assumed to be. Studniczka (pp. 128-31) sees in the κεκρύφαλος a kerchief fastened on the head by a band round the hair, the ἀναδέσμη, identical with the μίτρα of the classical age. Of the two explanations Helbig's seems most consistent with a sudden pulling off; but we have no evidence that any Greek woman ever wore such a head-dress.

473. See Z 378.

474. **ἀτυζομένην ἀπολέσθαι**, distraught even unto death, to the point of perishing. The context evidently shews that the words imply no idea of self-destruction.

475. **ἄμπνυτο**, Ar. ἔμπνυτο, see on E 697.

476. **ἀμβλήδην**, lifting up her voice,

like ἀνεβάλλετο καλὸν αἰεῖν α 155, ὑποβλήδην, interrupting A 292 (Monro). But ἀμβολάδην of the boiling cauldron (Φ 364) suggests rather with a deep sob; cf. also ἀνεβέκατο T 314.

477. **γεινόμεσ'** for γενόμεθα with metrical lengthening (though γενόμεσθα is available); see note on K 71. **αἴσῃ** seems to be a locative use, like ἐν ἡμῇ τιμῇ I 319.

479. Cf. Z 396. This is the only case where this Θήβη has a plur. form, but it naturally follows the example of its better known namesakes.

481. **μῆ** : van L. writes **μή μ'**, perhaps rightly.

482. **ὑπὸ κεύθεσι γαίης**, a prepositional phrase used attributively with δόμους, cf. 324, and Σ 244. **ὑπὸ** with dat. does not seem ever to be used of motion to a point under; δ 297 **δέμνι' ὑπ'** αἰθούσῃ θέμεναι is clearly different.

χέρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἔκτορ, ὄνειρα, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολὺδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδ' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὄρφανικὸν παναφήλικά παιῖδα τίθῃσι· 490
 πάντα δ' ὑπερμήμυκε, δεδάκρυνται δὲ παρειαί,

484. δ' ἔτι: δέ τε RST: δέ τοι Q: δέ οἱ J. 485. κύ γ' J. || τούτου J: τοῦτο* D. 487-99 *ab. Ar.* 487. ἦν γὰρ δὴ A (γρ. ἦν περ γὰρ) H²: ἦν περ γὰρ δὴ Q. || πόλεμόν τε PU Vr. d: πολέμου D². || φύγοι Mor. Bar. 488. αἶε P: ἐν ἄλλοι ἄλλ' ἦτοι A. || τοι *om.* H Par. j: περ J: δὴ Harl. b, Par. d. 489. ἀπουρήσουσιν CJU Ven. B Harl. a, Mosc. 2: ἀπουρί(ς)ουσιν Ar. Ω. 491. ὑπερμήμυκε Harl. a, Mosc. 2: ὑπεμνήμυκε R (μνήμυκε R^m), γρ. P. || παρειά Ar. C Ven. B Harl. a (glossed *οὐδετέρως*) Mosc. 2, Par. h.

487. Ar. athetized 487-99 on the grounds that the destitution predicted is absurd for a son of the royal race while Priam and Hector's brothers are still alive; and that the whole passage is a commonplace on the sorrows of orphanage with no application to the case of Astyanax. Of the justice of this criticism there can be no doubt; but it is clear that the athetesis does not reach far enough. 500-4 are pointless, except as a contrast to the preceding picture of starvation; 506-7 are a very clumsy addition, and frigid in the extreme. On the other hand, it is not clear that 487-88 may not belong to the original passage; ἔσσαντ' (489) is a familiar touch of the interpolator, who is always anxious to supply a verb where it is not needed. 508 will follow 488 well enough. It will be noticed that the rejected passage contains ἀπαξ λεγόμενα of a sort quite unfamiliar in Epic poetry; ἀπουρήσουσιν, παναφήλικά, ὑπερμήμυκε, ὑπερῶν, ἀμφιθαλής.

489. ἀπουρήσουσιν, *shall take away*, for ἀπο-φρῖ-σουσιν, fut. of the verb-stem ἀπο-φρα-, of which we have the aor. (see A 430), and perhaps the strong form in ἀπόρσε etc., see Φ 283. If this view (that of Ahrens and others, see van L. *Ench.* p. 379) is right, it follows that we must regard the supposed verb ἀπαυρᾶν as a fiction and write ἀπεύραν (=ἀπ-έφρα-ν), -ας, -α for ἀπήρων, -ας, -α, and ἀπεύρασαν for ἀπήρων (pl.). If we do not accept this view, we must read ἀπουρίσσουσιν with Ar. (our mss. are hardly capable of distinguishing the

two)=Attic ἀφοριούνται, *strangers shall fix the landmarks of his fields*, i.e. shall encroach upon them, the idea of robbery being only suggested by ἄλλοι. The analogy of a few compounds of ἀπό, e.g. ἀποτιμᾶν to slight, is hardly enough to justify the translation *remove the landmarks of his fields*.—For the frequency of disputes as to the boundaries of lots in the 'common field' see note on M 421.

490. παναφήλικά, apparently *cut off from his equals in years*; a strange phrase. The simple ἀφήλις is used by Herod. in quite another sense, *advanced in years*.

491. The wonderful form ὑπεμνήμυκε is entirely inexplicable. The scholia may speak for themselves: πάντα αὐτῷ καταπέπτωκε καὶ κατακέκλιται, παρὰ τὸ ἡμῶν ἐμήμυκα καὶ περισσὸν τὸ ν, ἢ πάντα αὐτὸν εἰς ἀνάμνησιν ἀγεῖ τοῦ δυσφορεῖν (as if from μνήμη). (2) καταμέμυκε. κατεστύγνακε, κάτω βλέπει. ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ κατανένευκεν ἐκδέχεται. οἱ δὲ ἀντὶ τοῦ εἰς ἀνάμνησιν ἔρχεται τοῦ πατρὸς. The only reasonable sense is that given by ἡμῶν, of which the perf. with 'Attic' reduplication should be ἐμήμυκα. How the ν crept in it is beyond our power to say. Schulze (*Q. E.* p. 266) sees in it a metrical device to adapt the 'antispastic' word to the metre (cf. εἰλήλουθα etc., App. D, A 2); others would read ὑπ-ημ-ημυκε: then the first η must be due to the false analogy of words like ἡρ-ῆρεστο (temporal augment). The translation will be *in everything his head is bowed down*, he finds humiliation everywhere.

δενόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχε·
 χεῖλεα μὲν τ' ἐδίην, ὑπερώην δ' οὐκ ἐδίηνε. 495
 τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγῶς καὶ ὀνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυνται ἡμῖν.
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,

497. ἐνίσπων D²S Vr. b A: ἀμεινον ἐνίπτων Sch. T. 498. οὕτως :
 οὗτος CDH. 499. ἐς : πρὸς Vr. A. 500. γούνατα (A *supr.*) H.

492. The force of the preposition in ἄνεισι is not clear. Perhaps it may be used as in *ἀν' ἑμίλον*, *ἀνὰ δώματα*, *going through*, 'going the rounds,' as we might say; cf. *φάτις ἀνθρώπους ἀναβαίνει* § 29. Or it is possible that it may imply entering a house from the road; though for this there seems to be no analogy. In 499 it means simply *returns*. For ἐς used with a person cf. H 312 *εἰς Ἀγαμέμνονα δῖον ἄγον*, and Ψ 36.

494. ἔλεσάντων is of course to be kept apart from τῶν: *one of them, if they take pity*. Cf. note on Γ 138. ἐπέσχε, *holds to his lip*, as 83.

495. ὑπερώην, *palate*, used also by Hippocrates and Aristotle.

496. ἀμφιθαλής, one who has both parents alive; cf. Ar. *Aves* 1737, Plat. *Legg.* 927 D. The word was closely connected in early days with the all-important idea of *luck*. It was thought that an orphan was proved by his misfortune to be no favourite of the gods; hence, acc. to the Schol. on Pind. *O.* iii. 60, the boy who led the Daphnephoria had to be ἀμφιθαλής. In Roman ritual *patrimi et matrimi* had similar privileges (e.g. Livy, 37. 3. 6; Tac. *H.* iv. 53). In modern Albania, at the baking of the marriage-loaf, 'the first to touch the dough must be a virgin who has both parents living, as well as brothers, the more the better; for such a one is considered lucky, however poor she may be, and she wishes the married couple equal luck' (von Hahn, *Alb. Stud.* i. 144). 'The same thought underlies the following phrase,

which an orphan will say to one whose parents are both alive, "You are lucky, you may well talk, the black ox has not yet trodden on you"' (ibid. p. 196, n. 9).

498. οὕτως is generally explained in a local sense, the correlative of the local ὦδε, indicating that which, though regarded as within the speaker's sphere, is the farther from him, and nearer to the person addressed; οὗτος being related to σύ as ὅδε to ἐγώ. It may thus be rendered 'go *thy way*.' Similar passages are § 218 ἀμφίπολοι στήθ' οὕτω ἀπρόπρθεν, p 447 στήθ' οὕτως ἐς μέσσον. Ar., denying the local sense to ὦδε, doubtless did the same with οὕτως, and here with the additional reason that the adverb remained purely modal in later Greek. It is preferable so to take it here also, regarding it as virtually equivalent to αὕτως, sc. οὕτως ὡς ἔχεις, 'go as thou art,' without more ado. This is the sense in which it is used by Soph. *Ant.* 315 (where see Jebb's note) ἢ στραφεῖς οὕτως ἴω; *Phil.* 1067 ἀλλ' οὕτως ἄπει; and other instances from Attic writers which will be found in L. and S. It is however very tempting to adopt the variant οὗτος, the contemptuous vocative sense familiar in Attic, *Be off, fellow!* There is no instance of this in H., but in such a passage as the present this matters little. The passage seems to imply public *συσσίτια*, which were regarded as peculiarly Doric. This would be very strong evidence of lateness.

500. The awkwardness with which the name of Astyanax is introduced is outdone six lines later.

εὐδесκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλῆσιν καλέουσιν.
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῶν,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέωι,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."
 ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

503. Εὐδесκ' ἐν: εὐδесκε Q: εὐδескен Mosc. 2. 504. ἐνι: γρ. ἐν X.
 506. τρῶες: πάντες Mor. Bar. (γρ. τρῶες). 507. σφιν: μιν D. || πύλας:
 πόλιν Plato *Crat.* 392 E. 509. κορέσονται CPQRU Harl. a, Vr. d, Mosc. 2,
 Ven. B. 510. εἴματ' ἐνι: γρ. εἴματα ἐν X. || κέοντο H. 513. γ' om. D. ||
 ὄφελος: ὄφελος τ' Ven. B². || οὐ κεν κείσεται Q. || ἐγκείσεται J (*supr.* αι over τ).

504. θαλέων, *good cheer*; neut. plur., cf. δαῖτα θαλείαν. κῆρ seems to shew that it is used in the metaphorical sense, and does not refer to the marrow and fat. To judge from their views of a suitable diet for children, the authors of this passage and I 487-89 might be identical.
 505. ἀπὸ . . ἀμαρτῶν, like σεῦ ἀφάρτουσις Z 411.

506. Ἀστυάναξ, for the etymological introduction of the name cf. Z 402-3, with note there. The hyperbaton by which the name is put in the nom., as though it belonged to the principal clause, is curious; and is evidently not to be compared with the common idiom by which the subject of the rel. clause is made the object of the principal (*ἡδεε ἀδελφεόν, ὡς ἐπονείτο*, etc.). It is easy enough to conjecture Ἀστυάναχθ', but this is no better.

509. αἰόλαι, *wriggling* rather than *variegated*; see on M 167.

510. κέονται, a form recurring also in λ 341, π 232. The verb has passed into the thematic conjugation. (See Schulze, *Q. E.* p. 436.)

513. ὄφελος, an accus. 'in apposition with the sentence,' i.e. expressing the sum of the action; see *H. G.* § 136. 4. The idea seems to be that, as Hector is not to be burnt with the garments, they will not go with him to the other world; his soul will wander naked on the hither side of the river (see App. L, § 8). Still, the ceremony will be a funeral rite to do him honour, and will at least console the survivors. Lehrs (*Ar.* p. 436) thinks that 510-14 contain two recensions, the first consisting of 510-1-2-3, the second of 510-1-3-4. But the preceding explanation obviates the necessity of this very artificial supposition. αὐτοῖς is very weak; Nauck conj. αὐτῖς, but αὐτός (Hoogvliet) is incomparably better.

INTRODUCTION

SCHILLER says that the man who has read the twenty-third book of the *Iliad* cannot complain that he has lived in vain. The justification of this somewhat exaggerated praise is to be sought in the wide range of human feeling which the book covers, from the questions of immortality called up by the vision of the dead Patroklos to the delight in living strength and stress of combat which inspires the games.

The first portion, the funeral (1-257), maintains throughout a high level of beauty and pathos. There is, however, at times a want of clearness in the narrative, which has given rise to suspicions. For instance, after the preparations in 24-34, we hardly expect to find Achilles taken away to supper by the chiefs, and the feast to his men forgotten, in spite of the *δορπήσομεν ἐνθάδε πάντες* of 11. Evidently 35-54 may be a later expansion; the lines have a suspicious resemblance to parts of T (e.g. 303-8). But the two books differ in their general view of the scene (see note on 13), and there can be little doubt that T is the later.

Another weakness in narrative will be found in 140 ff. We hear how the solemn procession of Myrmidons brings the body of Patroklos, sets it down, and "heaps up the wood" (139); we presume that the host is to join in the last rites where they "sit awaiting" (128). It is a surprise to hear that Achilles sends them all away, and that only a few mourners remain, and again "heap up the wood" (163), which has already been done. There can be no doubt that the scene gains in dignity if we omit at least 144-63, and keep the whole host present to the end. Possibly 140-63 may form the addition, marked by the return of the catchword *νήεον ὕλην* (Erhardt). But it is hard to see what can have been the motive for sending the army away.

It has generally been recognised that 184-91 are a later addition, and are unsuitable to this place, where there is no question of the dragging of Hector's body (see note there). Erhardt would reject also 178-83. 178-81 are mere repetitions, and the solemn farewell to Patroklos (177) at least should not be used more than once. 182-83 evidently go with the following passage to prepare the way for the ransoming of Hector.

To the errand of Iris objection has been also taken. Iris elsewhere is messenger of the gods, and does not act, as here, on her own account. There

is a touch of comedy in the feast of the Winds in the house of Zephyros. The journey of the gods to Aithiopia (206) is used elsewhere (in A and α) to explain why for a length of time they take no notice of human affairs. Here it is a mere empty phrase. We might cut out 198 ὥκέα . . . to 212 ἀπεβήσεντο, reading οἱ for τοί, and so remove this difficulty. On the whole it must be said, however, that in this portion of the book there are no glaring flaws; and such difficulties as exist may if we prefer be put down to the poet's weakness in narration, rather than to expansion in the course of time. It is what we have learnt of the general character of the *Iliad* which makes the latter explanation more tenable.

The second part of the book, 257–897, opens in a way which seems to shew that it is added purely mechanically, and has no organic connexion with what precedes. It ends in the same way; the αὐτὰρ Ἀχιλλεύς of 257 is repeated in Ω 3, and may be a catchword marking the beginning and end of this most brilliant and famous episode. By far the largest part of it is devoted to the chariot-race, a piece of narrative as truthful in its characters as it is dramatic and masterly in description. The final scene between Menelaos and Antilochos may fairly rank among the most lifelike and delightful in the *Iliad*.

Here, however, we can again confidently point to later expansion. The most obvious of these additions is the long didactic speech of Nestor to Antilochos, 306 (or rather 303)–350. The unskilful manner in which this is thrust into the list of competitors is obvious. It is full of difficulties and obscurities of the most un-Epic sort; it bears no relation to the subsequent incidents of the race, and is quite of the stamp of the other didactic prosings put into Nestor's mouth—always with unfortunate results to the context.

Objection has been taken to the whole scene of the dispute between Idomeneus and Aias, 446–98, which can be cut out without injury to the context. It contains at least one very serious difficulty in 462–64 (see note), and the whole conception of the race-course is full of obscurity. At the same time it must be admitted that the scene is admirably conceived to vary the continuous description of the race by leading us to see it from the spectators' point of view as well as from the charioteer's.

Doubts have been thrown upon the presence of Meriones among the competitors. He alone of the five plays no individual part in the description, but merely starts fourth and arrives fourth. He, like Idomeneus who is honoured in 446–98, is one of the heroes who are evidently a somewhat late introduction into the *Iliad*, and plays a part in passages which seem composed for the Cretans' special benefit (e.g. in N); and in this book he is once before dragged in by head and shoulders in a passage where he could be well dispensed with (see 113, 124). If we attempt to cut him out entirely we are forced to make a change wherever five prizes are mentioned. One of these places, however, 614–15, can well be spared, as it introduces another Nestor-episode containing more than the usual share of unintelligible expressions. If 614–52 be omitted, then Meriones disappears with the athetesis of 351 and 528–31, and the expulsion of Μενέλαος . . . ἐλαυνόμεν (reading δουρικλυτός for δουρικλειτός) in 355–6—by which the disagreeable repetition of λάχ' ἐλαυνόμεν is avoided. The remaining

difficulty is the list of prizes in 269-70, and this may be got over by simply rejecting 270, for the ἀμφίθετος φιάλη reappears only in 616, which is already condemned.

Finally we may mention as worthy of consideration Erhardt's suggestion that the whole end of the race has been materially altered; that Eumelos was originally, as we expect after the praise of his skill in 289, the winner; and that he has been displaced by the rather awkward device of 382-400, in order to make room for Diomedes, who with Odysseus is the most favoured hero of one period of expansion—that to which we owe the existence of E.

With 798 we begin a long addition absolutely devoid of any poetical merit, and standing in the harshest contrast with its surroundings. The three contests contained in 798-883 rival each other in absurdity and obscurity, as is pointed out in the notes. The final scene, 884-97, has weaknesses of its own, but still does not incur so severe a sentence, and may stand with the original games.

After making these rather considerable deductions, the ἀθλα proper form a brilliant whole, the model for countless imitators, who have never succeeded in outdoing this source of all descriptions of sport. It remains to consider how the two parts of the book are related to each other and to the *Iliad* as a whole.

It has already been remarked that the Games are very loosely attached to the story both at beginning and end. The language is marked by the free use of the developed article, which would place the whole episode at quite as late a date as K (see 265, 267, 269, 275, 295, 303, 324-25, 336, 348, 376, 465, 525, 538, 656, 663, 702, 733, 842, 877). This conclusion is strengthened by the use of Odyssean words, ἀπόπροθι (832), ἀληθείη (361, and Ω 407), ἀτέμβω (445, 834, see note on Λ 705), ὕγρον ἔλαιον (281), ἡεροῖδέα πόντον (744), περιπλομένους ἐνιαυτούς (833). The digamma is neglected, but not so abundantly as to enable us to lay any great stress upon the fact.

We note too that the actors in many cases belong to the later strata—Epeios, Leonteus, Polypoites, Eumelos, Phoinix. On the other hand, the favour shewn to Odysseus, especially at the cost of the two Aiantes, is very marked, and may be a further link with the *Odyssey*. Erhardt remarks that the way in which the Salaminian Aias is defeated by the Lapith Polypoites (836 ff.) may well be a mark of influence exerted by the prominence of the Lapiths in Attic legend.

While the Games thus stand by themselves as very late, the Funeral coheres more closely in spirit and language with Ω. Both have Odyssean tendencies—observe the use of the formal Odyssean phrase ἐνθ' αὖτ' ἄλλ' ἐνόησε (140, 193), in a way which shews that it had already become no more than a stereotyped formula of transition, and see notes on 10 and 246. The general conclusion must be that the Funeral and Ω form a later conclusion to the *Iliad*, and that into this conclusion the still later Games have been somewhat mechanically incorporated; but that both came into existence long enough before the final redaction of the *Iliad* to leave time for a certain amount of further expansion under Attic influence. Here as elsewhere the process has been one of constant complicated growth. But what lends

especial interest to Ψ is the proof it gives that lateness is by no means evidence of badness. With two or three exceptions the whole of the book shews how the high inspiration of the Epos survived almost till the decline, and how in a somewhat different way "interpolators" might fairly claim to match their prototypes in originality and skill.

ΙΛΙΑΔΟΣ Ψ

ἄελα ἐπὶ Πατρόκλῳ.

ὥς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
 ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὲν ἐπὶ νῆα ἕκαστος,
 Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
 ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετῆύδα· 5
 “Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
 μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
 αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
 ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”
 ὥς ἔφαθ', οἱ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.

1. **ΣΤΕΝΑΧΟΝΤΟ** (). 7 *om.* H. || **ὑπ'**: **ἐπ'** Q. 9. **δ**: τὸ Q. 10.
ἐπεὶ τ' L.

2. **ἐπεὶ**, for the scansion see X 379.

7. **ὑπ' ὄχεσφι**, apparently in an ablative sense, *from under*; H. G. § 156. It is perhaps possible to take the prepositional phrase as attributive to ἵππους, *the horses in the chariots*; but this is less likely.

9. **δ** may be a rel. even with γάρ, *which is the due*; see note on K 127, and the similar phrases in M 344, ω 190. But the phrase occurs five times with τό, and it is difficult not to believe that δ was here meant to be identical with τό. The relative use of the article and the similarity in Greek between the two stems (rel.) γος (ὅς ἢ δ) and (dem.) sos (ὁ ἢ τό) must have made such a confusion easy—at least when the use of the

article as a rel. had become archaic. See Delbrück *Gr.* v. p. 311, Brugmann *Griech. Gramm.* § 203 Anm.

10. **τεταρπώμεσθα γόοιο**, one of the phrases peculiar to Ψ (also 98), Ω (513), and the *Od.* (six times). The same is the case with the similar *ἡμερος γόοιο*, and *γόνυ ἐξ ἔρον εἶην* Ω 227. The word no doubt expresses *satiety* (cf. *κορεσάμεθα κλαίοντε* X 427), but certainly has not lost the sense of *satisfaction*. (In ο 400 *μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ* the idea is different, as the reference is to past sorrow—*haec olim meminisse iuvabit*.) Schol. B quotes from Aeschylus *οἱ τοι στεναγμοὶ τῶν πόνων λάματα*. So *est quaedam flere voluptas*, Ovid *Trist.* iv. 3. 37.

οἱ δὲ τρεῖς περὶ νεκρὸν ἐντρίχας ἤλασαν ἵππους
 μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἵμερον ὤρσε.
 δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
 δάκρυσιν· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξήρχε γόοιο, *ritualistic*
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·
 "χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν' Αἴδαο δόμοισιν·
 πάντα γὰρ ἤδη τοι τελῶ τὰ πάροιθεν ὑπέστην, 20
 "Εκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθείς."
 ἦ ῥα καὶ "Εκτορα δῖον ἀεικέα μῆδετο ἔργα,
 πρηνέα παρ λεχέεσσι Μενoitιάδαο ταυύσας 25
 ἐν κονίῃσι. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύνον δ' ὑψηχέας ἵππους,
 καδ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο

14. γόου θέτις C. 18. ἐπ' : ἀπ' G. || ἀνδροφόνους Ar. Ω : ἀνδροφόνου
 ap. Did. 20. τοῖ : κοί G. || τελῶ H *supr.* 22. ἀποδειροτομήσω Vr. d.
 26. ἕκαστοι GJST Harl. a, Vr. A, γρ. A. 27. λύνοντο δὲ μώνυχας ἵππους GQST
 Vr. A, γρ. A.

13. Cf. Ω 16 and note on X 396 for the practice of driving round the dead man's tomb. In T 211 the body of Patroklos was in the hut, ἀνὰ πρὸθύρον τετραμμένος. Here it is evidently conceived as being out in the open, on the shore, where the Myrmidons and Achilles sleep round it.

14. Heyne suspects this line as a needless expansion; for Thetis is not among the Myrmidons. Cf. Σ 51.

15. *Spargitur et tellus lacrimis, sparguntur et arma*, Virg. *Aen.* xi. 191.

17-18 = Σ 316-17.

19. καί, *even* in Hades, where there is but little rejoicing indeed.

20. τελῶ, better taken as a present than as a future; *already I am fulfilling*, i.e. this is an earnest of the complete fulfilment of my word. ὑπέστην, see Σ 334 ff., Φ 27-32, X 354.

21. ὦμὰ, σ 87 μῆδεα τ' ἐξέρσας δώμῳ κυσὶν ὦμὰ δάσασθαι, where the neut. plur. is natural; cf. ὦμὸν βεβρώθεις Πρίαμον Δ 35. Here, where there is no subst. for it to agree with, it may either be due to the implied notion of κρέα (ὦμ' ἀποταμνόμενον κρέα, ἔδμεναι X 347) which might be omitted when ὦμὰ δάσασθαι had coalesced into a single phrase; or

more probably it is analogous to the ordinary adverbial use of the neut. plur. as in ὀξεὰ κεκληγώς, etc. The difference here evidently is that the adj. expresses a quality of the object of the verb, and does not qualify the meaning of the verb itself. But the logical inaccuracy though real is not unnatural. P. Knight and others regard 21-3 as an interpolation to explain what Achilles refers to, made up from Σ 336-37 with a reminiscence of σ 87. This is quite possible. Note the neglect of F in ἐρύσας (*Ferús* Schulze; see App. D, vol. i. p. 594).

24. The double acc. is evidently analogous to κακὸν ῥέξιν τινά (*H. G.* § 141), "Εκτορα being governed by the complex of the verb with its acc. of the 'Internal Object.' The ἀεικέα ἔργα seem to imply no more than leaving the body naked and neglected—which is somewhat of an anticlimax after what has preceded.

27. ὑψηχέας, see on E 772. Here we have our choice of the variant λύνοντο δὲ μώνυχας ἵππους. The mid. is used of unyoking horses only in 7 and 11 above. The act. is the regular voice, even where a driver unyokes his own horses (e.g. E 776).

μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθων ἀμφὶ σιδήρωι
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἰγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφήν,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα

30

35

29. μενοειδέα R^t. 30-31 ἀθ. τινές Sch. T. 30. ἀργοὶ· ἢ ἀργῶι σιδήρωι,
 τῶι πολὺν Sch. T. 34. ἔρρεεν : ῥέεν D. 35. αὐτὰρ : αὐταρ ο Pap. μ.

29. μυρίοι, *very many*, see A 2. The actual number of Myrmidons is 2500 from Π 168 ff. (a late passage however). τάφον δαίνυ (also γ 309) like γάμον δαινύναι T 299, δ 3. τάφος never means tomb in H., only funeral.

30. ἀργοὶ λευκοί· ἀλλ' οὐ θύεται λευκά τοῖς τεθνεῶσι· δῆλον γὰρ ἐκ τοῦ "ἐνθ' δὴν ἄρνεϊν ῥέειν θήλυν τε μέλαιναν" (κ 527) καὶ "δὴν ἱερευσέμεν οἷω παμμέλαινα" (κ 524) Sch. T, who suggests ὅτι οὐ τῶι Πατρόκλῳ ἀλλ' εἰς τὸ δαίπνον τῶν ζώντων τοὺς βόας ἔθνον. The remark has weight, especially as ἀργός is not a standing epithet of the ox as it is of the dog (obviously in another sense). The only other animal to which it is applied is the goose, ο 161, and there as well as here it may mean not so much *white* as *glistening*, 'sleek.' Cf. ταῦρον ἀργάντα Pind. O. xiii. 69. The variant ἀργῶι (σιδήρωι) is evidently a mere conj. ὀρέχθων, ἀπαξ εἰρημένον in H. and obscure in meaning. Three explanations are given by tradition: (a) κατὰ μίμησιν ἡχοῦ τραχέος πεποιήται τὸ ῥῆμα, ἀντὶ τοῦ ἔστανον ἀναιρούμενοι, Schol. T (so Hesych. Ap. Lex. etc.); *bellowed upon* (when pierced by) *the knife*; (b) ἀναιρούμενοι ὠρέγοντο, ἥτοι ἐξετείνοντο, Eust. ἐξετείνοντο ἀποθνήσκοντες, ὡς τὸ "κεῖτο μέγας μεγαλωστί," Schol. T; *stretched themselves out, plunged*. This is sometimes compared with τανύοντο (33); but that word evidently means *were extended* on spits (of wood); if the same sense be assumed here, we shall have to suppose that spits of iron large enough to roast an ox were known in Homeric days, which is not likely; (c) οἱ δὲ διεκόπτοντο, ἀπὸ τούτου καὶ ἐρεγμός, ὁ ἀποκεκομμένος κύαμος, Schol. B and Eust. who quotes ε 83 θυμὸν ἐρέχθων (cf. also Ψ 317), *rending his soul*. Of these (b) seems the most defensible etymologically, ὀ-ρεχ-θέ-ω being related to ὀ-ρεγ- to stretch as γη-θέ-ω to γαF (see Curtius, *Vb.* ii.

343). (a) is due to the similarity of ῥοχθέω to *roar*, and in this sense Theokritos took the verb, *θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν* xi. 43. Linguistically the connexion is at least improbable, as initial ρ in Greek implies a lost consonant (σρ or *Fr-*), while the δ- indicates an originally initial *r*. The connexion with ἐρείκω generally assumed for (c) is improbable on account of the root-vowel (*reik*, weak *rik*); and even if this were admitted it would require a purely passive sense for the active form. Schol. T has a curious note on the line, *τινές ἀθετοῦσιν, ὡς οὐκ ὄντος σιδήρου τότε*. Many atheteses would be needed to expel iron from the text in the later passages; cf. Δ 123. It may be noted that out of twenty-three places where iron is mentioned in the *Iliad* five are found in this book (see 177, 261, 834, 850). The present case is in harmony with the usual use, by which the metal is confined to tools of small size (see Helbig *H. E.* pp. 329-32). This and Σ 34 happen to be the only places where a *knife* of iron is mentioned.

32-3, see I 467-68.

34. ὅτι ψιλῶς προσηκτέον κοτυλήρυτον (i.e. κοτυλήρυτον, not κοτυλήρυτον), οὐ γὰρ ἀπὸ τῆς ῥύσεως ἀλλ' ἀπὸ τοῦ ἀρύσαι. Ἀρίσταρχος πολὺ, ὥστε κοτύλην ἀρύσασθαι (deep enough to be taken up in cups), An. This explanation is needlessly artificial. It is more natural to suppose that the blood of the victims was caught in cups and then poured out, so as to make it a direct gift from the mourner to the dead. Blood is given to the shades as a food to strengthen them in the curious ritual of Odysseus' journey to Hades, κ 535 ff., λ 89, 96, 153, etc. Cf. Eur. *Hec.* 534 ff. (Neoptolemos sacrificing Polyxena) ὦ παῖ Πηλεΐως, πατήρ δ' ἐμός, δέξαι χοῆς μοι τάσδε κηλητηρίους, νεκρῶν ἀγωγούς· ἐλθέ δ', ὡς πῆρις μέλαν κόρης ἀκραιφνές αἷμα. See App. L, § 8.

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἑταῖρον χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπιθοῖεν 40
 Πηλεΐδην λούσασθαι ἄπο βρότου αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσσεν·
 “οὐ μὰ Ζῆν', ὅς τίς τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῖαι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξετ' ἄχος κραδίην, ὅφρα ζωοῖσι μετείω.
 ἀλλ' ἦτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτὶ·
 ἧώθεν δ' ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρά τε σχεῖν ὅσος' ἐπιεικὲς 50

38. ἴξον D: ἴζον G. 39 *om.* Pap. μ¹. || κέλευσε(ν) DGHJPRU Par. b d f j
 (*supr.* α) and *ap.* Did. 40. ἀμφιπεριστῆσαι J. 42. ὃ γ': δ DQ Pap. μ, Vr. b d. ||
 στερεῶς: στυγερῶς PQR: στερρῶς Mor. 45. γ': τ Pap. μ¹. || χεῖσαι CGJPR.
 46. κείρεσθαι H. || οὐ μ' ἔτι: οὐδέ με H: ἐν ἄλλωι οὐ τί με A. 48. ἀλλ'
 ἦτοι: ἀλλά γε θὰ D. || νῦν μὲν: μὲν νῦν G Par. j: “μὲν” νῦν R. || πειθώμεθα
 Ar. Ω: τερπώμεθα Pap. μ² and *ap.* Did.: τερπώμεθα “Vat. 1.” 49. δ':
 δέ τ' R. 50. τ' *om.* PR. || ὅς(ς) CD (*p. ras.*), γρ. X: ὥς Ω.

36. εἰς Ἀγ., to the hut of A., as H 312.

37. σπουδῇ, hardly, as A 562, etc.

40-1. Compare Σ 344-45.

43. The use of ὅς τις with a definite particular antecedent is almost unique, and is rendered stranger by the addition of the generalising τε which is nowhere else joined to ὅς τις. Even in E 175 and ρ 53, the only other cases where ὅς τις refers to a particular antecedent, the use is intelligible, as there the actual person is unknown to the speaker, and may thus be thought of as one of an indefinite number. 'The line, however, is evidently an old formula. The meaning may be "Zeus, or by whatever name the highest of the gods is to be called"; cf. Aisch. Ag. 160 Ζεὺς, ὅστις ποτ' ἐστίν' (Monro); and so Eur. H. F. 1263 Ζεὺς, ὅστις ὁ Ζεὺς, Τρο. 885 ὅστις ποτ' εἰ σὺ δυστόπαστος εἰδέναι, Ζεὺς. Grashof has ingeniously conj. ὅς τ' ἐστί, the objection to which is, apart from the absence of authority, that in similar phrases ἐστίν is regularly omitted (e.g. N 313, II 271). See however *Hymn. Ven.* 37 ἡνὸς . . ὅς τε μέγιστός τ' ἐστί, κτλ.

46. For the shaving of the hair as a sign of mourning cf. note on 135. μ', i.e. με as A 362.

47. μετείω, see note on H 340, and App. D, c 3.

48. πειθώμεθα, cf. 645 γήραι λυγρῶι πείθεσθαι. The phrase is not very exact, as 'the feast' must mean 'the necessity of eating.' But this seems hardly ground enough for concluding that the line is a reminiscence of Θ 502 (= I 65) πειθώμεθα νυκτὶ μελαινῇ (cf. H 232 ἀγαθὸν καὶ νυκτὶ πείθεσθαι). There is a peculiar appropriateness when Achilles speaks of food as an inevitable power. The variant τερπώμεθα is quite out of place in his mouth. Compare η 216 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, σ 53 ἀλλά με γαστήρ ὀτρύνει κακοεργός, whence Peppmüller conj. γαστρί for δαιτὶ here.

49. ὄτρυνον: ὄτρυνε Bentley.

50. ἀξέμεναι, aor. as usual. For ὅςς' nearly all mss. give ὥς. This is probably merely a reminiscence of the phrase ὥς ἐπιεικὲς which so often ends a line, e.g. 537. If an independent reading it

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφου ἡρόευντα,
ὄφρ' ἦτοι τοῦτον μὲν ἐπιφλέγει ἀκάματον πῦρ
θάσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης. *αφραι*
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
οἱ μὲν κακκείμεντες ἔβαν κλισίηνδε ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κεῖτο βαρὺ στενάχων πολέσιν μετὰ Μυρμιδόνεσσιν 60
ἐν καθαρῶι, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον.
εὐτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
νῆδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
Ἑκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνεμόεσσαν·
ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65
πάντ' αὐτῶι μέγεθός τε καὶ ὄμματα κάλ' εἵκνυα
καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἶματα ἔστο·

52. ἐπιφλέγει TU Bar. 54. μάλα μὲν: μάλλον R: μὲν μάλα P: μάλα J.
55. ἐφοπλίσσαντο D. 58. γρ. οἱ μὲν δὴ κείμεντες, X. || κλισίηνδε: οἰκόνδε D:
κλισίησεν Q. 61. ὅθι: οἱ δὴ Syt.: ὅτι δὴ D. || ἐπ': ἀπ' Pap. μ, Vt. A. ||
ἡϊόνος Pap. μ², Vr. b d. || κλύζεσκον CJ Harl. a, King's Par. h (A sup.: διχῶς A^m):
ἐκλύζεσκον Lips.: τινὲς ἐπέκλυζον T (perhaps a gloss). 64. ποτὶ P. 66.
κάλ': μάλ' Q. || καλὰ οἰκῦα H.

would require the omission of the next line, which is needless enough; but even then *δοσσα* would be better. In favour of leaving out 51 is the use of *νέεσθαι* = *go* simply; see on Φ 48.

55. For *ἐφοπλίσσαντες* Bentley to save the *F* of *ἕκαστοι* would read *ἐφοπλίσσαντο* with D, omitting the next line, which may well have been interpolated from the other passages where it precedes 57 (A 468, etc.). Moreover the act. *ἐφοπλίσσαι* is used only of preparing for others, the mid. of preparing for one's self: see Θ 503, I 66 (van L.).

58. Cf. A 606.

62 = υ 56; cf. ψ 342 *στε οἱ γλυκὺς ὕπνος λυσίμελῆς ἐπύρουσε, λύων μελεδήματα θυμοῦ*. ὕπνος ἔμαρπτε, also Ω 679. The apodosis begins with 65.

63. *νῆδυμος ἀμφιχυθείς* as Ξ 253.

64. Ἑκτορ' = Ἑκτορι, as *ἐπαΐσσω* takes the dat., Κίρκηι κ 322, μοι ξ 281, and cf. O 579, P 725. *τείχος, μόθον ἐπαΐσαι* (M 308, H 240) seem rather different. *προτὶ* is used pregnantly with

the acc., *assailing Hector* (till he came) *even unto Ilios*.

65. *ἦλθε δ' ἐπὶ ψυχῇ*, a phrase occurring four times in the *Odyssean νέκνυα* (λ 84, 90, 387, 467). The *ἐπὶ* is more significant there, as the phrase is not used of the first ghost, but only of those which succeed, closely following upon one another. But *ἐπελθεῖν* is often used like our *come upon*, of unexpected approach (e.g. K 40, O 84, T 91, Ω 651), which is evidently expressed here. See also note on *ἐπιφαίνεσθαι* P 650.

66. This (apart from the spurious ε 337) is the only place where we cannot read *FeFικῦα* for *εἵκνυα*. The word here may represent *Feκῦα*, on the false analogy of *Feδῦα*, which mss. almost invariably turn into *εἰδῦα* (see note on A 365). Brandreth puts a colon after 65 and reads *εἰFεFικτο*, Fick *καλὰ FeFοῖκει*. αὐτῶι, the real (living) man. The thought here implied gives the reference to *τοῖα*, such as the living man wore.

67. *περὶ χροῖ εἶματα ἔστο*, another *Odyssean* phrase (four times).

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 “εὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὲν μιν ζώντος ἀκήδεις, ἀλλὰ θανόντος· 70
 θάπτε με ὅττι τάχιστα· πύλας Ἀΐδαο περήσω.
 τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν,
 ἀλλ' αὐτως ἀλάλῃμαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.
 καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75

68 om. H. 69. ἐμοῖο PQ Bar. Vr. b. 70. μευ: με C. || ἐκίθεις P¹.
 71. περήσαι G. 73. πω: πως G: προ J. || μίγεςσαι H. 75. καί: εἴ H. ||
 αὖτις CL.

69. λελασμένος ἔπλευ like λελασμένον ἐμμεναι N 269.

70. ἀκήδεις, i.e. ἀκήδες, imperf.; see on Ξ 427. The present is of course to be supplied with ἀλλὰ θανόντος.

71. For the construction of this line see X 129-30. περήσω added asyndetically = ὅπως περήσω, but the archaic parataxis can dispense with the subordinating relative adv. The subj. itself indicates will; 'I will pass the gates of Hades' means 'I bid you let me pass them.' 97-98, Z 340, X 418 are precisely similar in the addition of the subjunctive to the imper. Cobet, offended by the 'immanis hiatus,' would read θάπτε μ' ὅπως ὤκιστα (M. C. 370). This receives some, but by no means convincing, support from the line of Theognis, φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περήσαι: the hiatus is allowable at the end of the first foot. It would be much less harsh if, with van L., we put the stop after με, taking ὅττι τάχιστα with the following words, but with the exception of Δ 193 ὅττι τάχιστα always stands at the end of a clause.

72. The need of funeral rites to give access to the underworld (followed by Virg. *Aen.* vi. 327 ff.) differs from Elpenor's story in λ 51-83; for he, though unburied, is not separated from the shades by the river. So in ω 186 ff. the ghosts of the suitors come among the shades while their bodies are still uncared for (see App. L, § 9). On account of this discrepancy Nitzsch was inclined to atheize 72-74. But we have no right whatever so to manipulate the evidence. On this point, as on so many others, the Homeric poems represent differences of age and place. εἵργουσι,

read (μ') ἐέργουσι. καμόντων, see on Γ 278.

73. The river is presumably the Styx, as in Θ 369; though the crossing of the river, so prominent in the later Hades legends, is not elsewhere alluded to as necessary to the departed. (Acheron, Pyriphlegethon, and Kokytos in κ 513 are evidently later additions to the Styx.) It is possible, however, that ποταμός may be Okeanos, which Odysseus has to pass in λ 13-23, and the souls of the suitors in ω 11-14, in order to reach Hades. ἔωσιν, i.e. (ποταμοῖ) ἐάουσιν.

74. It is not easy to see how, if the soul has not passed the πύλας Ἀΐδαο, it can be said to wander ἀν' εὐρυπυλὲς Αἴδος δῶ (see App. L, § 9). The phrase recurs in λ 571, and may there, as here, be taken to mean only the threshold of the realm of Hades; for Odysseus does not penetrate farther than this. Döderlein took it closely with the preceding line, regarding ἀλλ' αὐτως ἀλάλῃμαι as a parenthesis. This avoids the difficulty, but is very harsh and artificial. The form εὐρυπυλὲς for εὐρύπυλον is irregular.

75. ὀλοφύρομαι was taken by Ar. as aor. subj., following the imper. as in 71; give me that hand, let me (= that I may) lament. It is more commonly taken as pres. indic. in pregnant sense, I wail (to thee)=I beseech thee. For this cf. B 290 ὀδύρονται οἰκόνδε νέεσθαι. τῇν, apparently deictic, like ἡ τε κόμη τό τε εἶδος Γ 55. If we take it to mean *thine*, as in Attic, it would be a very late use (see H. G. p. 231). It is of course easy to read either ἡν or σὴν—the former for choice, as more likely to be corrupted.

νίσσομαι ἐξ Ἀἴδαο, ἐπὴν με πυρὸς λελάχητε.
οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἣ περ λάχε γεινόμενόν περ.
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
τείχει ὑπο Τρώων ἐνηγενέων ἀπολέσθαι.
ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθηται.
μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὥς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,

76. νίσσομαι GH²PRS: νεῖσσομαι Syr.: νεῖσομαι Q: νῆϊομαι Pap. μ: νεῖομαι Mosc. 2, γρ. X: νεῖου² Harl. a: νίσσομαι Ω. || ἐπὴν: ἐπεὶ Vg. A. 77. μὲν γὰρ: γὰρ ἔτι Aischines *contra Tim.* § 149, γρ. A, and ἐν τισι τῶν πολιτικῶν Did. 79. ἀμφέλαχε T (ἀμφέχανε lemma). 81. τεῖχε² L: τεῖχη DU. || εὐηγενέων Aph. Rhianos. || After this Aischines adds μαρνάμενον θηῖοις ἐλένης ἕνεκ' ἡυκόμοιο. 82. καὶ κτλ.: cū δ' ἐνὶ φρεσὶ βάλλεο cHicIn Aisch. || αἶ: εἰ Mor. Bar. || πῖοιο Q. 83. τισέμεναι PR: τισέμεν Q: τισέμεν J: τισέμεν C. 84. ἐτράφημεν: ἐτράφην περ A (γρ. ἐτράφημεν) DHST Vg. A Harl. b d, γρ. X: ἐτράφη Q. || ὑμετέροισι Q. || ἀλλ', ἵνα πέρ σε καὶ αὐτὸν ὁμοῖν γαῖα κεκεύσθῃ, χρυσέωι ἐν ἀμφιφορεῖ τόν τοι πόρε πότνια μήτηρ, ὥς ὁμοῦ ἐτράφεμεν περ ἐν ὑμετέροισι δόμοισιν Aisch.

76. νίσσομαι, a pres., not necessarily with fut. sense; by translating *I come back no more* we see how closely the two are connected. The idea that νίσσομαι is pres., νίσσομαι fut., seems to have no foundation. Cf. N 186. The variant νεῖομαι will represent νεόμαι, with lengthening in first arsis. Observe the pathetic effect of the verb which, with its derivative νόστος, is regularly used of happy returning home, as though from banishment.

77-91 are quoted by Aischines with large variations (see App. Crit.), which give us a valuable glimpse into the popular texts of his day. For 84, which happens to be quoted as in our texts by Plato, Aischines has three lines which are in all respects worse; grammar and thought are alike confused, and ἀμφιφορεῖ is a non-Epic form for -ῆι. Generally speaking the quotation—the longest from H. in any classical writer—may console us for the loss of these corrupt texts, and warn us against setting ourselves too high an ideal in restoring fragments of new lines such as we find in the oldest papyri. The fortunate coincidence of the citation from Plato answers once for all the suggestion that our present vulgate was made up by Alexandrian critics from these 'prae-Aristarchean' texts.

79. ἀμφέχανε, κατέφαγε καὶ κατέπιε, Schol. B. γεινόμενόν περ, at my very birth, cf. K 71, T 128. Zenodotos of Mallos (see N 731) concluded from this line that Homer was a Chaldaean (i.e. astrologer)!

81. εὐηγενέων, read ἐνηγενέων; see on A 427. But the reading with γ is as old as Aischines. The line added by him seems to be a reminiscence of I 327, 339.

83. τισέμεναι, see note on K 34.

84. Both ms. variants, ἐτράφημεν and ἐτράφην περ, are apparently wrong. The shortening of the ε of the augment before τρ is quite without a parallel in H.; such a license is found only under different and well-marked conditions; H. G. § 370. Buttmann's conj. ὥς τράφομέν περ is therefore almost certainly right, the other two variants being designed to get rid of the intrans. aor. ἔτραφον, which must have become unfamiliar in very early times; a fact which has produced ms. variations, though less important ones, in B 661 (where see note), Φ 279. The conj. receives some support from the quotation in Aischines. Buttmann conj. ὥς δ' ὁμοῦ ἐτράφομέν περ, which is also possible, but less likely to have given rise to the ms. readings. ὥς of course corresponds to ὥς 91.

εὐτέ με τυτθὸν ἔοντα Μενόϊτιος ἐξ Ὀπóεντος 85
 ἦγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς· κνικκῆλυτος.
 ἔνθά με δεξάμενος ἐν δώμασιν ἵππότη Πηλεὺς
 ἔτρεφέ τ' ἐνδυκῶς καὶ σὸν θεράποντ' ὀνόμηνεν· 90
 ὥς δὲ καὶ ὀστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει
 χρύσεος ἀμφιφορεύς, τὸν τοι πόρε πότνια μήτηρ."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τίπτέ μοι, ἡβείη κεφαλῇ, δεῦρ' εἰλήλουθας
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι 95
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.

86. ὑμέτερόνδ' : ὑμέτερον Q : ὑμέτερον δῶ Vr. A : ἡμέτερόνδ' DJ (T¹ ?). ||
 ἀλεγεινῆς U (supr. ὑπὸ λυγρῆς, also U¹). 87. ἀμφιδάμαντα JQ : ἱφιδάμαντος
 Harl. a. 88. νήπιον DQR (supr. c) Vr. d. || ἀστραγάλοιο Par. a². || αἱ πλείους
 τῶν κατ' ἀνδρα ἀμφ' ἀστραγάλοισιν ἐρίσας Did. 89. δεξάμενον P¹. 90.
 ἔτρεφέ A¹⁰GJPQSU Aischines : ἔτρεφ' C (om. τ' ?) : ἔτραφέ Ω. 92 ἀθ. Ar. :
 ἐν πάσαις οὐκ ἦν ὁ στίχος, T'. 94. ἡεῖν : Χαμαιλέων γρ. ὦ θείη A. 95. τοι :
 κοί Q Vr. A. 96. ὥς cῦ : ὥς με PR, ἐν ἄλλω A.

87. This is an instance of exile for unpremeditated homicide in place of the commutation by fine, which seems to have been the usual practice in Homeric times (see I 632–36). That exile was also familiar, however, we know from Ω 480–81 (see also *J. H. S.* viii. pp. 124–25). We do not know enough to say how the two penalties were chosen in particular cases (here, for instance, we do not know whether Amphidamas was akin to Patroklos or no); but it is evident that of the two exile was the earlier. The idea seems to be introduced here in order to reconcile A 765 ff., where Patroklos is living in Peleus' house, with Σ 324 ff., where Achilles promises Menoitios to bring his son 'back to Opus,' from which we naturally suppose that he started.

88. The game of *knuckle-bones*, so popular in later Greece, is mentioned only here in H.

90. ἐνδυκῶς, kindly (cf. ἀδευκής, harsh), occurs elsewhere in *Il.* only in Ω; it is very common in *Od.* ἔτρεφε, not ἔτραφε, which is intrans. The only trans. aor. is ἔθρεψα.

92. ἀθετείται, ὅτι εἰ σορὸν δέδωκεν, ἦν ἐν ἄλλαις λάρνακα καλεῖ (Ω 795), πρὸς τι

καὶ ἀμφιφορῆα; μετενήνεκται οὖν ἐκ τῆς δευτέρας νεκυίας (ω 74) . . τὸ γὰρ οἴκοθεν ἐπάγεσθαι δυσσιωπιστον, An. ἐν πάσαις δὲ οὐκ ἦν ὁ στίχος, Schol. T. The decision that the line is interpolated from ω is unquestionably right. There the ἀμφιφορεύς for the funeral of Achilles is brought after his death by Thetis; here we must understand that she gave it him when leaving for the war—an act of incredible ill-omen. Besides, the σορός or λάρναξ can hardly have been identical with an ἀμφιφορεύς. It may be noticed that this last objection does not apply to the quotation from Aischines given above, though the interpolation of the ἀμφιφορεύς is as early as his day; it is doubtless due to the fame acquired by this vessel in later mythology. The scholia tell us, after Stesichoros, that it was a gift from Hephaistos to Dionysos, who passed it on to Thetis in return for her protection recorded in Z 136.

94. ἡεῖν, προσφώνησις νεωτέρου πρὸς πρεσβύτερον, Schol. A. Patroklos was older than Achilles, see A 787 and Plato, *Symp.* 180 A. Χαμαιλέον γράφει "ὦ θείη κεφαλῇ"· γελοῖον δὲ ἐπὶ νεκρῷ τὸ ὦ θείη· διὸ ἡ διπλῇ, An.

ἄλλα μοι ἄσسون στῆθι· μίνυνθά περ ἀμφιβαλόντε
ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.”

ὥς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς 100
ὠιχετο τετριγυῖα. ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
“ὦ πόποι, ἦ ρά τι ἔστι καὶ εἰν Ἀἴδαο δόμοισι
ψυχὴ καὶ εἰδῶλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·
παυνηχίη γάρ μοι Πατροκλήος δειλοῖο 105
ψυχὴ ἐφεστήκει γοοῶσά τε μυρομένη τε,
καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῶι.”

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὤρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110

97. ἀμφιβαλόντες CJPRSTU Harl. a, Mosc. 2, Vr. d : ἀμφιχουθέντες Harl. a. *suppr.*
98. ὀλοοῖο : ἐν ἄλλωι κρυεροῖο A. 102. συμπλατάγησεν S Lips. Mor. Vr. b A. ||
δ' : τ' Syr. D. || ὀλοφυδρὸν Lips. 103. τι PQR Vr. A : τις Ω. || εἶν : ἐν U¹.
104 ἀθ. Aph. ? || αὐτὰρ CJ. || πάμπαν : γρ. πᾶσαι T. 106. ἐφεστήκει Ar.
AQ T : ἐφ' ἵστηκε Syr. : ἐφείστηκε D : ἐφειστήκει J : ἐφειστήκει Ω. || γρ. γοοῦσα X.
107. ἔϊκτο H : ἔϊκτο Q. 108. ὑφ' : ἐφ' Aristotle *Rhet.* i. 11, Q. 109. φάνη
κτλ. : μέλας ἐπὶ ἔσπερος ἦλθε (= a 423) Plut. *Mor.* 114 E. 110. αὐτὰρ CJ.

97. In the sense *embracing* ἀμφιβαλεῖν elsewhere always has χείρας, which has to be supplied here. ἀλλήλους is best taken with it as governed by the preposition (like ἀμφιχυθεὶς πατέρ' ἐσθλόν, π 214), though the division of the line would *prima facie* refer it to τεταρπώμεσθα. But this mid. aor. is never elsewhere used transitively.

101. τετριγυῖα, the voice is as weak a copy of the living voice as is the εἰδῶλον of the αὐτός. The idea is carried out in ω 6-10 (of the souls of the slain suitors), ὥς δ' ὅτε νυκτερίδες μυχῶι ἄντρου θεσπεσίῳι πρίζουσαι ποτέονται . . . ὥς αὖ τετριγυῖα ἀμ' ἦσαν. Similarly in *Hamlet*, 'The sheeted dead Did squeak and gibber in the Roman streets.' For similar ideas among modern savages cf. Tylor, *Primitive Culture*, i. 452.

103. The interest of this line to students of historical psychology is obvious, especially to the school of anthropologists who find in dream-appearances of the dead—which often have a peculiar vividness—the origin of the belief in life after death. A full discussion of it will be found in App. L, §§ 12-14. τι

has very respectable authority, and must have been the reading Propertius had before him when he wrote *sunt aliquid manes*. The meaning required is not to be got from the vulg. *τις, there is some soul and wrath in Hades*; the right sense is that of the text, *the soul is something even in Hades*; it is not entirely annihilated. For hiatus after *τι* compare E 465, Ω. 593, θ 136, ι 339, κ 246, and the common *τί ἤ (τίη)*.

105. γάρ refers to the clause *ἦ ρά τι εἰδῶλον*, the intervening words being parenthetical.

107. Various emendations have been proposed to save the F of ἕκαστα : πάντ' Bentley, ἅπαντ' Brandreth. τὰ ἕκαστα Fick (cf. ταῦτα ἕκαστα 95), καὶ μ'(οι) ἐπέτελλε ἕκαστα Hoffmann. But we must beware of making the text more antique than it ever was. θέσκελον, Γ 130.

109. Here again we have a quotation with a large variation from Plutarch, who as a professed antiquarian seems to have cherished a preference for 'prae-Alexandrine' texts, though in his day the present vulgate was long established.

οὐρήας τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισίων· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρήες κίον αὐτῶν. 115
 -πολλὰ δ' ἄνानτα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
 ἄλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῶι
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
 πίπτον. τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ 120
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

111. τ' *om.* κατὰ πολλὰ τῶν ἀντιγράφων Schol. A. || **ἀξέμεν** : **ἐξέμεν** G.
 112. **κλισίων** DGHJQU : **κλισέων** AS. 117. **κνημοὺς** JU^m Harl. a, and *ap.*
 Eust. || **πολυπίδακος** DST Par. a² and *ap.* Did. 118. **ταναήκει** J. 120.
διαπλήσσοντες Syr. and *ap.* Did. : **διαπλήσσαντες** Par. b c : **ἐτεροὶ δὲ διαρρήσσοντες**
 Eust. : γρ. **διατμήγοντες**, X. 121. **ἡμιόνους** D. 122. **ἐλκόμεναι** D (κ *p. ras.*) Q.

112. ἐπὶ . . ὀρώρει, *watched*, as γ 471, ξ 104 ἐπὶ δ' ἀνέρες ἐσθλοὶ δροντο (-ται). The verb is to be conn. not with ὀρ- *to rise*, but with οἶρος, ἐπίουρος, τιμάορος, root ὀρ from *For* (ὀράω) which must have lost the *F* at a very early date—so early that the reduplicated perf. could be formed exactly as if the initial vowel were primitive. In fact the formation seems to shew that confusion with δρ-νυμι had already begun. Other traces of this use of the verb are to be found in Hesych. δρεῖ· φυλάσσει and ὠρεῖα· φυλακτήρια (also in a Cretan inscr., see Schulze *Q. E.* p. 17 note).—Fick rejects 112–13 and 123–24; the thrusting in of Meriones and Idomeneus is at least needless, and looks like a special attempt to give prominence to Cretan heroes as in N.

116. The three curious adverbs are ἀπαξ λεγόμενα in Greek—evidently ‘nonce-words’ formed for the sake of the jingle on the analogy of ἔσαντα and ἔναντα, and meaning no more than ἀνά, κατά, παρά. The first two have, however, the corresponding adjectives ἀνάντης and κατάντης in classical Greek. *Uphill*, *downhill*, *along-hill*, and *across* will give the sense—we need not inquire too closely into the difference between the last two. The line has attained a fame, perhaps beyond its merits, as an imitation of the sound of the stamping feet.

118. Gerlach suggests that the special mention of *oaks* may be significant, as

the ritual use of that wood is found both among Greeks and Germans. The latter acc. to Tacitus burnt their famous dead *certainis lignis*. It is safer to see no more than an allusion to the fact that, if we may judge from modern times, the forests of the Troas were almost exclusively of oaks. ‘The road from Bounarbashi to Alexandria Troas leads through an almost uninterrupted forest of these [valonea] oaks,’ Barker Webb in Schliemann *Ilios* p. 116, where three other species are mentioned.

120. **διαπλήσσοντες**, *splitting*; οὕτως Ἀρίσταρχος, ἄλλοι δὲ “διαπλίσσοντες” διὰ τοῦ ι, Did. This is evidently in allusion to ζ 318 ἐν δὲ πλίσσοντο πόδεςσιν of the ambling gait of mules; but it could hardly be used of men. (Heyne with Schol. T takes it to mean *setting their feet apart*, εὐ διαβάντες, for the effort.)

121. **δατεῦντο**, *tore up* in the violence of their efforts, as T 394. The explanation of the scholia ἐμέριζον βαδίζουσαι, *measured by their paces*, is gratuitously artificial and does not suit the Homeric use of the verb.

122. **ἐλδόμεναι** with gen., *eager for* (to reach) *the plain*, as Ξ 276, ε 210, ξ 42. Cf. ἐπειγόμενος Ἄρης etc., *H. G.* § 151 c. The variant ἐλκόμεναι πεδίοιο *dragging across the plain* would be worth consideration, were it not for the restricted use of the mid. ἔλκεσθαι, which is used only of *pulling out* with the hand (one’s own hair or sword).

πάντες δ' ὕλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 καδ' δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεὺς
 φράσσαστο Πατρόκλῳ μέγα ἥριον ἥδ' οἱ αὐτῶι. 126
 αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
 εἴατ' ἄρ' αὐθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
 χαλκὸν ζώννυσθαι, ζευξάι δ' ὑπ' ὄχεσφιν ἕκαστον 130
 ἵππους· οἱ δ' ὄρνυντο καὶ ἐν τεύχεσιν ἔδυνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἵπετο πεζῶν,
 μυριοί· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.
 θριξὶ δὲ πάντα νέκυν καταείνουν, ἃς ἐπέβαλλον 135
 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεὺς
 ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.
 οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφισι πέφραδ' Ἀχιλλεύς,

125. καδ' : καὶ P. 127. παρακάμβαλον GRSTU^t Syr. Harl. a, Mosc. 2 : περικάββαλον Q : περικάμβαλον Vr. A. 129. κέλευε CQ Mor. Bar. : μετηύδα Vr. b. 130. χαλκῶι Vr. A and ap. Eust. || δ' : ε' A (supr. δ') CHST Syr. 131. ὄρνυντο PR : ὄτρυνον Lips. 132. ἂν : ἐν L. || ἐν : ἂν D. || παραιβάται L Lips. Mosc. 2. 133. μετὰ : μέγα Q. 134. ἐταῖρον J. 135. καταείνυσαν Ar. "Vat. 1" : καταείλυσαν ἐν τισι (Did.), Vr. A Par. f. 136. ἔχε : χέεε ST. 137. γὰρ : δ' ἄρ J¹(?). || αἴδος δῶ HJ Syr. Vr. b, Par. e, and ἄλλοι Sch. A. 138. ἵκανον : ἵκοντο A (γρ. ἵκανον) H.

126. ἥριον, *barrow*, also in later prose and poetry. Der. unknown.

131. ἐν τεύχεσσιν ἔδυνον as K 254. The verb is used also with ἐς, χ 201, ω 498, and κατὰ τεύχεα Δ 222.

132. παραιβάται, here only; *παρβεβαώς* is used in a different sense in Δ 522 (see note there). It is used as here of the fighting man in the chariot by Eur. and Xen. (see Lex.).

135. καταείνουν, *clothed*, a hyperbolic expression. The variant *καταείλυνον* *wrapped up* comes to the same thing, cf. Φ 319 εἰλύνω ψαμάθοισιν. The form εἶνυ- for ἐννυ- (Fes-νυ) is late Ionic (ἐπεινύσθαι Herod.) and is not found again in H., though εἰμένος is very near. The long stem in fact occurs only in ἐννύσθαι, ἐννυντο, three times and twice respectively in *Od.* As between the thematic -είνουν and non-thematic -είνυσαν there seems to be little choice; but in the similar ὀμνυ- we have the non-thematic ἀπώμνυ once only (β 377)

against six instances of thematic forms (ὀμνυε, -ον); while ὀρνυμι takes thematic forms in the imperf. active non-thematic in the mid. For the custom of cutting off locks of hair and laying them on the corpse cf. 141 and δ 198. The women of Albania still cut off their hair at the death of a near relative—but not, it would seem, the men (von Hahn, *Alb. Stud.* i. 150). A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades. So when the witch got possession of a fresh-cut hair or nail-paring she had the victim in her power. For other instances of the custom see Tylor, *Prim. Culture* ii. 364; Rohde, *Psyche*, p. 16; Frazer, *Paus.* iv. p. 136.—In 135–39 and 166–70 we have two sequences of five purely dactylic lines, the longest in the *Iliad*. If any effect is consciously aimed at, it is that of the marching, not the galloping or dancing, rhythm. See on Z 511.

κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήσον ὕλην.
 ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσων·
 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οὔνοπα πόντον·
 "Σπερχεῖ, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν 145
 - σοὶ τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
 πευτήκοντα δ' ἔννορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὥς ἡρᾶθ' ὁ γέρων, σὺν δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν, 150
 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι."
 ὥς εἰπὼν ἐν χερσὶ κόμην ἐτάριοιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὤρσε γόοιο.
 καὶ νῦ κ' ὀδυρομένοισιν ἔδυ φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεύς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155

139. **ΝΗΝΕΟΝ** Mosc. 2, Eust. 143. **εἶπε πρὸς δὲν μεγαλήτορα θυμὸν** Q Vr. b.
 144. **ἡράσατο** Q. 147. **αὐτόφι** PRESTU Par. a c e g: αὐτίκα D, γρ. Par. a,
 ἐν ἄλλῳ A: αὔθει Vr. b. 148. **παρὰς** J. || **βουνός** P (βωμός Pm). 152 *om.*
 D^t Lips.^t 153. **ὑφ' : ἐφ'** H. 154 *om.* J.

140. This is a characteristically Odyssean phrase, recurring in *Il.* only in 193 below.

141. Compare Aisch. *Cho.* 6-7 **πλόκαμον Ἰνάχῳ θρεπτήριον, τὸν δεύτερον δὲ τόνδε πευθητήριον**, where the mourning lock and nurture lock are distinct. The **πλόκαμος θρεπτήριος** was usually cut off on 'coming of age.' Achilles still wears it because he left his home while quite young. Cf. Pausan. i. 37. 3 **ἀγάλματα δὲ ἐπὶ τῷ ποταμῷ, Μνησιμάχης, τὸ δὲ ἕτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐπὶ τῷ Κηφισῷ. καθεστάναι δὲ ἐκ παλαιῶν καὶ τοῖς πᾶσι τοῦτο** "Ἕλλησι τῇ Ὀμήρῳ **τις ἂν τεκμαίροιο ποιήσει, δὲ τὸν Πηλέα εὐξασθαι φησι τῷ Σπερχειῷ κερεῖν ἀνασωθέντος ἐκ Τροίας Ἀχιλλέως τὴν κόμην**. See also viii. 20. 3; 41. 3, and for further instances, ancient and modern, Frazer's note on the last passage. The scholia shew that the meaning of the act was quite obscure to the authorities on which they are based.

144. **ἄλλως** = **μάτην** as the scholia observe, quoting Eur. *Med.* 1030, Ar. *Equi.* 11; the usage is common in Attic prose as well as poetry. Fick refers the word in this sense to ***ἄλιος** = **ἡλεός**, Aeol.

ἄλλος, see note on O 128. It may here be referred to the ordinary use of **ἄλλος**, *in other wise* than what proves to be the reality; but it is equally likely that from passages like this a confusion between the two words was established.

147. **παρ' αὐτόσι**, see note on M 302. **ἐννορχα, τέλεια**, 'males without blemish' of the Jewish ritual. **ἱερεύσειν ἐς πηγὰς**, cf. λ 35 **τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα ἐς βόθρον**. The phrase may imply an actual dropping of the victims into the water, cf. Φ 132, but need not necessarily mean more than that the blood is allowed to run in.

148. **πηγὰς**, here *waters*, as often in later Greek (e.g. Aisch. *Pers.* 311), not *sources*; for Phthia lies only on the lower part of the Spercheios (W.-M. on Eur. *Herc.* 390). This of course does not apply to X 147. as **ἀνατίσσοι** proves.

151. **ὀπάσαιμι**, the opt. expresses a wish, representing a more deferential mood than **ὀπάσω**, 'I should like to give it,' 'may I be allowed to give it' (cf. *H. G.* § 299 d). **φέρεσθαι**, *to go its way*, a pleonastic use, see note on Φ 120.

154. For the use of the dat. with **ἔδυ** cf. B 413. The line recurs π 220, φ 226, cf. ψ 241.

“Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πέσσονται μύθοισι· γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ’ ἀπὸ πυρκαϊῆς σκέδασον καὶ δειπνον ἄνωχθι
 ὄπλῃσθαι· τάδε δ’ ἀμφὶ πονησόμεθ’ οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ’ οἱ τ’ ἀγοὶ ἄμμι μενόντων.” 160
 αὐτὰρ ἐπεὶ τό γ’ ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,
 κηδεμόνες δὲ παρ’ αὖθι μένον καὶ νῆεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165

156. γάρ: μέν CDHJPRU Harl. a, Vr. b, Mosc. 2. || τε: γε D. 159. τὰ δέ τ’ G. || ἀμφιπονησάμεσ’ U. 160 followed in Pap. λ by a line containing]εμονεσσκέδ[. 161. τό γ’: τόδ’ Vr. A. 162 followed in Pap. λ by a line containing]αντεκατα κλιας κ[(supr. ci over ia). 163. ἡγεμόνες Vr. A. || παρ’ αὖθι: καταυει Pap. λ. 164. ἐκατόμπεδον (H supr.) LRS (Lips. supr.): ἐκατόμπεδον P. 165. Pap. λ has] — — []εκρο[: the faint letters marked — — — are read αλυ by Grenfell-Hunt, πατ by van L. || The line is followed by another containing]αταχεραῖναμῃσα[.

156. σοὶ . . μύθοισι, cf. A 150 τοὶ ἐπέεσσιν, which differs, however, because the weak τοὶ may be regarded as virtually a possessive, *thy* words. This cannot be the case with σοί, which is in apposition with μύθοισι by a sort of ‘whole-and-part’ figure. λαὸς . . πέσσονται, as B 278, etc.

157. γόοιο . . ἄσαι, the connexion is ‘they may, for me (καί), take their fill of lament; but for the moment,’ etc.; i.e. I do not wish to cut their mourning short, but now is not the time for it. The idea is expanded in T 155 ff. (T 171 = 158; for ὄπλῃσθαι see on T 172).

159. ἀμφὶ πονησόμεσ’, not ἀμφιπονησόμεθ’ as La R. and others write, on account of the caesura. ἀμφί is adverbial, *all round* expressing carefulness, as in ἀμφὶ μάλα φράζεσθε Σ 254, just our ‘look at the question all round.’ Cf. υ 307, where ἀμφεπονείτο may equally well be ἀμφ’ ἐπονείτο.

160. κήδεος = κήδειος, *a family grief*; the notion of *grief*, which prevails in the subst. (see N 464), is in the adj. developing that of *family tie*, though always in connexion with mourning. So κηδεμόνες (163) = *kindred mourners*. For the double form of the adj. cf. χρύσειος by χρύσειος. But the dropping of the ι (after passing into a semi-vowel) is curious where it does not form part of an original diphthong; the primary form being κηδεσ-ιo-s. It is thus subject

to the same suspicion as ὠκέα, βαθέη (from ὠκεῖα, βαθεῖη). Some, acc. to Herodianus, regarded it as a gen., ‘is a matter of *grief*,’ but this predicative use of the gen. is Latin rather than Homeric (H. G. § 148). οἱ τ’ ἀρόι, sc. εἰσίν, οἱ being the rel. Ar. (καὶ σχεδὸν ἅπαντες, Did.) understood the letters to stand for οἱ ταγοί, but apart from the hardly Homeric use of the article the word ταγός does not occur in H., and where it is found in Attic it always has ᾱ. (We have τᾷγούχος however, Aisch. *Eum.* 296.) The fragment of an additional line in Pap. λ has been variously restored; ἡδ’ οἱ κηδεμόνες σκέδασον δ’ ἀπὸ λαὸν ἅπαντα, or van L.’s οἱ δ’ ἄρα κηδεμόνες σκεδασάντων λαὸν ἅπαντα will give something like the original, unless 160 ended differently.

162. The added line in Pap. λ is evidently κάπνισσάν τε κατὰ κλισίας καὶ δειπνον ἔλονται (= B 399).

164. ἐκατόμπεδον, not ἐκατόμπεδον as some editors read, in deference to the supposed demands of analogy. πεδ- is the original weak stem (G. Meyer *Gr.* § 10, n. 3), as we see from πεζός, ἀργυρό-πεζα, Lat. *ped-*, as well as from inscriptions and the best ms. tradition of Pindar and Herod. The temple at Athens which preceded the Parthenon was called the ἐκατόμπεδον.

165. The restoration of the added line in Pap. λ is not clear. κατὰ χερσίν

πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μεγαθύμος Ἀχιλλεύς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δραπετὰ σώματα νήει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλη στεναχίζων.
 ἐννέα τῷ γε ἄνακτι τραπέζῃς κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς 175
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὅφρα νέμοιτο·
 ὤμωξέν τ' ἄρ' ἔπειτα φίλον δ' ὀνόμηνεν ἐταῖρον·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀῖδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τετελεσμένα ὥσπερ ὑπέσττην. 180
 δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἐκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”
 ὥς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185

169. **δραπετὰ**: τὰ πολλὰ τῶν ὑπομνημάτων **δρετὰ**, Did. 172. **πυρὶ** CPSU
 Vr. b d. || **μεγάλως** P. || **στοναχίζων** CD (p. ras.) JL (P¹?). 173-74 **om.** D¹.
 174. **πυρὶ** CPU. 178. **ὤμωξεν** δ' R. || **φίλον** τ' CDQ. 180. **τετελεσμένα**
ὥσπερ ST Syr. Par. a² e f, ἐν ἄλλωι A: **τελέω** τὰ πάροιθεν Ω. 182. **τι**: τοι CR.
 184. **ἀμφεπένοντο** J.

ἀμυσάμενοι or -ήσαντο agrees with Ω 165 (κόπρος) τὴν βα κυλινδόμενος καταμήσατο χερσὶν ἐήσι. Van L. completes καὶ κονίην . . ἀμυσάμενοι κεφαλῇφι, but the καὶ joining the two participles is not satisfactory. Perhaps καὶ κονίην κατὰ χερσὶν ἀμύσαντ' αἰθαλόεσσαν (cf. Σ 23).

166=I 466, q. v.

168. See App. L, § 7.

171. **κλίνων** evidently implies the pointed amphora, meant to be stuck into the ground or leant against a wall. This practice survived in the Attic funeral *λήκυθοι*, small pointed jars ranged round the bier of the dead.

176. Compare Φ 19. It is not to be supposed that by the word **κακά** the poet means to pass any ethical criticism on his Achilles. Such a judgment would be quite against the Epic style (see note on T 463). The word means only that what he did was ill work for his victims; in H 478 κακὰ μῆδετο μητίετα Ζεὺς there

is certainly no moral condemnation of Zeus.

177. **σιδήρεον**, *relentless*, cf. P 424, T 372, X 357. **νέμοιτο**, *feed upon*, B 780.

179-80=19-20, but for the change to **τετελεσμένα ὥσπερ** from **τελέω** τὰ πάροιθεν, which circumstances seem to demand. The recurrence of most mss. to the former phrase may be due both to a reminiscence and to the desire to avoid the hiatus.

184-91 are rejected by Fäsi and Düntzer, chiefly because they anticipate the events of the next book—the dragging of Hector in 187 and the ransoming which is indicated by the *πρίν* of 190. Other difficulties are the appearance of Aphrodite, who nowhere else has any special regard for Hector, the effect apparently attributed to the oil of preventing the skin from being torn, and the curious idea that the spot on which

ἥματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίωι
 ἀμβροσίωι, ἵνα μὴ μιν ἀποδρῦφοι ἐλκυστάζων.
 τῶι δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπείχε νέκυς, μὴ πρὶν μένος ἡελίοιο
 σκῆλει' ἀμφὶ περι χροά ἵνεσιν ἡδὲ μέλεσσιν.

190

οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθυηῶτος·
 ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισι,
 Βορέηι καὶ Ζεφύρῳι, καὶ ὑπίσχετο ἱερὰ καλά·
 πολλὰ δὲ καὶ σπένδων χρυσέωι δέπαί λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,

195

186. χρῆϊσεν H. 191. σκῆλει' (σκῆλει) ADT Syr.: σκύλει J: σκῆλη(ι) Ω.
 192. καίετο CGJPRSTU Harl. a, Vr. A. || τεθυηῶτος JPQRSU (A supr.):
 τεθυηῶτος Ω. 195. ὑπίσχετο ACPRTU: ὑπέσχετο Ω. || This line is followed
 in Pap. λ by one ending [νεκαταρην (?). 196. χρυσῶ J. || ἐλ(λ)ιτάνευεν DH.
 197. ἐλαεῖν CJTU Harl. a, Mosc. 2, Vr. A, γρ. A. || πυρῇ J Mosc. 2, Harl. a. ||
 νεκρόν CGJPRT Syr. Harl. a.

Hector's body lies should be hidden, though no such miracle is noticed in Ω 15 ff. On the other hand, von Christ remarks that the emphatic Πατρόκλου in 192 implies that some one else has been the subject of the preceding lines. The appearance of Aphrodite does not imply any *special* regard; she acts with Apollo because these two are the leading patrons of Troy. The cloud in 188 is perhaps a way of saying that Phoibos, as sun-god, prevents the sun from shining on the body, and does not oblige us to suppose that the poet conceived a dense fog as filling the hut. The case then is not very strong except against 187, which is indefensible; but the lines, with their unexplained anticipations of Ω, rather interrupt than help the narrative, and would be better away.—ἀμφεπένοντο, see note on Φ 203.

186. ἥματα καὶ νύκτας, this order of words is found only here and κ 142; elsewhere night always comes first. ῥοδόεντι may mean only *fragrant*; or there may be an allusion to the ancient idea that oil of roses was an antiseptic; see Pausan. ix. 41. 7 τὸ δὲ ἐκ τῶν ῥόδων ποιούμενον (μύρον), εἰ καὶ ἀγάλματα εἰργασμένα ξύλου χρίους, ῥύεται καὶ ταῦτα σηπεδόνος. As with λειριδαίς H. uses the adj., though the substantive from

which it is derived is not mentioned in the poems, but makes its first appearance in Greek literature in the *Hymn to Demeter*.

187. ἀποδρῦφοι seems to be an aorist, δρῦπτω being the only known form of the pres. It does not recur in Greek. The pres. would, however, suit the sense better, as the dragging is a continuous action.

191. Fick remarks that for σκῆλει' we should read σκείλει', the regular form from σκέλλω, as there is no trace of a pres. σκάλλω. The mistake may have arisen from misunderstanding a primitive ΣΚΕΛΕΙ. ἀμφὶ περί, adverbial, ἵνεσιν being a loc. dative to be taken with χροά, *the flesh upon the sinews*.

195. Βορέηι, see on I 5. For the new line in Pap. λ Ludwig conjectures πολλὰ μὲν εὐχόμενος μάλα τοὺς ἄνθρωποις κατ' ἄρην. But the state of the fragment is such that to judge from the facsimile (in Grenfell and Hunt, *Greek Papyri* II. Pl. iii.) Menrad's ἀνῶν πρωτογόνων ῥέξεν κλειτὴν ἐκατόμβην is by no means impossible.

197. If there were any authority for the trans. use of φλεγεθόιατο, the variant νεκρόν would be preferable to νεκροί, as it would be natural that the body of Patroklos alone should be noticed.

ὕλη τε σεύαιτο καήμεναι. ὦκέα δ' Ἴρις
 ἀράων αἴουσα μετάγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύριοιο δυσσαέος ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶι ἐπι λιθέωι. τοῖ δ' ὥς ἴδον ὀφθαλμοῖσι,
 πάντες ἀνῆλξαν κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 ἡ δ' αὖθ' ἔξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
 "οὐχ ἔδος· εἰμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα, 205
 Αἰθιοπῶν ἐς γαῖαν, ὅθι ῥέζονσ' ἐκατόμβας
 ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἡδὲ Ζέφυρον κελαδεῖνόν
 ἐλθεῖν ἀράται, καὶ ὑπίσχεται ἱερὰ καλὰ,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἥι ἔνι κείται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί."

198. **ΤΕ** **ΣΕΥΑΙΤΟ** (Ar.?) Syr., ἐν ἄλλωι A: **ΤΕΣΣΕΥΑΙΤΟ** P: **Τ' ἔσσεύαιτο** AGQ
 (supr. ε) RST (Par. b g supr.): **Τ' ἔσσεύετο** D²L Par. g¹: **Τ' ἐς(ε)εύατο** CHJU
 Harl. a, Mosc. 2 (supr. οἱ over α) Par. b¹ h: **Τ' ἔσσεύοντο** D¹. || **ὕλην** **Τ' ἔσσεύοντο**
 (τε **σεύαιτο** Heyne) ap. Did. || **ὦκέα δ'**: **ὠκα** δε Pap. λ. 200-02 sm. Vr. b.
 201. **ὑπέστη** HQS. 202. **τοῖ δ'**: **οἳ δ'** Q. 204. **αὖθ'**: **αυ** Syr. || **εἰπέ τε**
 PRST Syr. Vr. A. 205. **αὖθις** CGQ: **αὖθι** A (γρ. αὖτις) H. || **ἐπ'**: **ἀπ'** G. ||
ῥόων C. 206. **ἐς γαῖαν**: γρ. **ἐς θάμιν**, ὡς αἱ ἀπὸ τῶν πόλεων, Did. || **ῥέζουσ'**
 Mosc. 2. 209. **ὑπῆρχετο** Lips.

198. The variants **τ' ἔσσεύαιτο** and **τ' ἔσσεύατο** are relics of an original **τε σεύαιτο**. This verb is always treated metrically as if it began with a double consonant, and this was expressed graphically. **ἔσσεύατο** is evidently the correction of a grammarian who was offended that an aor. opt. should have what he thought was an augment. If Heyne is right in conjecturing that there was a variant **ὕλην τε σεύαιτο**, it would mean *start the wood a-burning*; the aor. is both trans. and intrans. This would naturally go with **νεκρὸν** in 197. For **ὦκέα δ' Ἴρις** Bentley conj. **ὠκα δὲ Ἴρις**, which is strikingly confirmed by the reading of Pap. λ. But it is clear that the name, though it probably had the *F*, lost it at a very early period. The only passage which requires it is Θ 409 (=Ω 77, 159); in all other cases where a hiatus precedes, it is in the diaeresis after the first or fourth foot. The very common **ὦκέα** **Ἴρις** at the end of a line is rather an argument against the *F*; for **ὦκέα** is a most suspicious form for **ὠκέα** (**ὠκέφια**), and practically without analogy. It would seem that we should rather read **ὠκέε'** **Ἴρις**. (It would, however,

then follow that the wrong form **ὠκέα** had crept in early enough to enable it to be introduced here.) In E 353, 365, the *F* is inadmissible; cf. also A 27. This is the only case where *Iris* goes on an errand without being sent by a god.

200. **Ζεφύριοιο ἔνδον**, like **Διὸς ἐνδον** T 13. Zephyros is invariably spoken of as a stormy and dangerous wind in H., except in δ 567, where its coolness is alluded to. It must be admitted that this scene falls below the dignity of its surroundings; there is an unmistakable touch of humour in the party of the winds and their behaviour to the goddess. This may be an intentional relief to the gloom of the funeral, or may possibly betray the hand of an interpolator.

205. **οὐχ ἔδος**, cf. A 648. For **ῥέεθρα** C has **ῥόων**, a possible reading, see Γ' 5.

206. For the feasts of the gods in Aithiopia cf. A 423. We must suppose that *Iris* heard *Achilles* from Aithiopia, and has come thence.

207. **μεταδαίσομαι ἱρῶν**, *share the sacrificial feast*. Properly **μεταδαιννμαι** = *dine among* (X 498), and **ἱρῶν** is a sort of abl. gen., *on the sacrifices*, the constr. being that of **μεταλαμβάνειν** etc.

ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπεβήσετο, τοὶ δ' ὀρέοντο
 ἡγήνι θεσπεσίην, νέφεα κλονέοντε πάροιθεν.
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κύμα
 πνοιῇ ὑπο λιγυρήν· Τροίην δ' ἐρίβωλον ἰκέσθην, 215
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πύρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὤκυσ Ἀχιλλεύς
 χρυσεύου ἐκ κρητήρος, ἔχων δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαίαν, 220
 ψυχὴν κυκλήσκων Πατροκλῆος δειλοῖο.
 ὥς δὲ πατήρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὥς Ἀχιλλεύς ἐτάριοιο ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊὴν ἀδινὰ στεναχίζων. 225

212. ἀπεβήσατο DJR Bar. Harl. a Lips.¹ Vr. b: ἀνεβήσατο S. 213
 πνοιῇ ὑπὸ λιγυρῇ νέφεα κλονέοντες ὅπισθεν Pseudo-Plut. 129. 18. 216
 πυρὶ CD¹PQSU Syr. Vr. A. 219. χρύσειον R. || κρατῆρος J. || ἔχων JPRSTU
 ἐν ἄλλω A: ἐλών Ω. 220. ἀφυσσόμενος (A *supr.*) DG: ἀφυσσάμενος Ω.
 || χεῦε G. 222. ὀδύρετο Q. 223. ὥς τε D. 224. This is preceded in
 Pap. λ by χιρῶσενδ[ε γυναικα μυχῶι θαλάμοιο νέοι] αρη[τὸ]νδετ[οκεῖσι γόν]
 καὶ πένος ἔθενκεν]; cf. P 36-7. The second line is quoted in this place by Plut.
Cons. ad Ap. 30, p. 117 c, adding also μούνος τηλύνετος, πολλοῖσιν ἐπὶ κτεάτεσσιν
 (see I 482). 225. παρὰ: περὶ Q. || στοναχίζων CP.

213. κλονέοντε, as T 492.

214. The use of the infin. ἀήμεναι is far from clear. The sense seems to require ἀήμενοι, which is actually found in *Ap. Lex.* The infin. can hardly be defended by phrases like βῆ ἵεναι, ὦρτο πέτεσθαι, etc., where the infin. represents the beginning of an action (*stepped to go, started to fly, etc.*); cf. γ 176 ὦρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι. We can only understand *they came to the sea so as to blow upon it.*

216. A comparison of M 177, 441, O 597, T 490 shews that θεσπιδαῆς has no peculiar significance here as indicating the divine power which has raised the flames. It is a standing epithet of πύρ, evidently based on the habit which fire has of overcoming all human efforts.

217. ἄμυδις may either mean *in concert*, or, with ἔβαλλον, *beat the flame together* by blowing from different sides. If the former is preferred, φλόγ' ἔβαλλον seems rather bare—'beat upon, lit. throw at, as though the blasts were missiles,' *Monro*.

220. The pres. ἀφυσσόμενος, indicating a series of acts, is preferable to ἀφυσσά-

μενος. Cf. Γ 295, K 579. For the same reason ἔχων (219) is better than ἔλawn.

221. ὅτι δωδεκασύλλαβος καὶ ἐκ σπονδείων, *An.* It is not legitimate to conclude that any particularly solemn effect is aimed at; for in the first place the original forms were certainly ΠατροκλέFeos and possibly δFeeloio; and in the second there is no lack of solemnity in dactylic lines—see note on 135.

223. νυμφίου, cf. η 65 ἄκουρον . . νυμφίον ἐν μεγάρῳ, μίαν οἶον παῖδα λιπόντα. We may conclude from this that a man was called νύμφιος, *bridegroom*, after his marriage until he had a son; until he had thus provided for the continuance of his house he retained the name which indicated that his marriage had not yet attained its fulness. That a father should thus be deprived of male descendants at the moment when he might reasonably expect them would naturally add to the poignancy of his grief.

225. ἐρπύζων evidently expresses the weary movement of a broken-hearted man. The verb is used again only of Odysseus (ν 220) and Laertes (α 193) with the same connotation.

ἥμος δ' ἑωσφόρος εἰσι φώς ἐρέων ἐπὶ γαίαν,
 ὃν τε μέτα κροκόπεπλος ὑπείρ ἄλα κίδναται ἥως,
 τῆμος πυρκαϊὴ ἐμαραίνεται, παύσατο δὲ φλόξ.
 οἱ δ' ἀνεμοὶ πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες ἡγερέθοντο·
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν,
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν. 235
 "Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσας αἴθοπι οἴνῳ
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν

227. ὑπέρ R. 229. αὖτις CQ. || ἕκαστος (*supr.* νέεσθαι) Mor. Bar. 230.
 κατὰ: μετὰ A *supr.* || οὐίων AT: οείων P^mR. 232. κεκμηκώς P Harl. a,
 Mor. Vr. A. 234. ἔγειρεν Vr. A (γρ. ἔγειρεν): ὄρωρεν C. 235. σφας R.
 236. ἀτρεΐδα Harl. a, Mosc. 2. 237. αἴθοπα οἶνον D.

226. *ἑωσφόρος* is not an Epic but an Attic form; and if correct is a proof of the lateness of this passage. The only Epic form for *ἥως* is *ἡώς* (*ἡφώς*), and the synizesis is very violent (Pindar *I.* iv. 24 has *Ἀωσφόρος* as a dactyl however). Hence Menrad (p. 170) conj. *εἴτ' ἡσφόρος* εἰσι, and is followed by Fick (*αἰόσφορος*), and others. (Similarly in Hes. *Theog.* 381 Rzach corrects *τίκτ' ἡσφόρον* for *τίκτεν ἑωσφόρον* of mss.) The change is less arbitrary than it appears, for we find the sequence *εἴτε . . . τῆμος* with asyndeton also in ν 93 *εἴτ' ἀστήρ ὑπέρεσχε φαάντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φῶς ἡὺς ἡριγενείης, τῆμος δῆ, κτλ.* Brandreth conj. *ἥμος δ' ἀστήρ* εἰσι, supposing that *ἑωσφόρος* is a gloss which has crept into the text; this has been again conjectured by Peppmüller, van L., and finally Agar. *εἰσι*, cf. X 27; *φῶς ἐρέων*, B 49.

227. Much speculation as to the place of origin of the Homeric poems has been based upon this line and Ω 13, which seem always to be taken to mean that to the poet the sun rises out of the sea; so that he must have lived on an eastward coast. But there is nothing of the sort in the words; the dawn *spreads over* the sea to any observer on the shore, whether he looks N., E., S., or W. The

addition of *ἡῶνας* in Ω 13 is enough to prove this; evidently the dawn cannot *rise out* of sea and land at once. To a dweller by the sea the glinting of the early light on the waves is naturally the most prominent phenomenon of dawn. Θ 1 = Ω 695 *Ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν* would of course on the same system prove that the poet did not live on the sea at all. Compare T 1, where Dawn 'arises from the streams of Ocean,' a very different matter from rising from the sea.

230. *Θρηϊκίον κατὰ πόντον*, on their way to their home in Thrace; I 5 (see note). *οἴδματι εὐών*, Φ 234.

232. *ἐπὶ . . . ὄρουσεν*, *capt upon him*, a strong metaphor to express the overmastering power of sleep on the worn-out man. So also ψ 343 (see note on 62). 233. A new day begins. *οἱ ἄμφ' Ἀτρεΐωνα*, see on Γ 146.

237. The practice of quenching the pyre with wine was common in Rome as in Greece; the provision *NE-SVMPTVOSA-RESPERSIO* is mentioned by Cicero (*Legg.* ii. 24) among those which were borrowed by the XII. Tables from the laws of Solon. See also Virgil, *Aen.* vi. 226. It was an innovation on the primitive use of milk for ritual purposes. The law of Numa was (Plin. xiv. 88) *VINO-ROGVM-NE-RESPARGITO*.

εὖ διαγινώσκοντες· ἀριφραδέα δὲ τέτυκται· 240
 ἐν μέσσηι γὰρ ἔκειτο πυρῇι, τοῖ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇι καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσέῃι φιάλῃ καὶ δίπλακι δημῶι
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε."
 ὥς ἔφαθ', οἱ δ' ἐπίθοντο ποδῶκεϊ Πηλεΐωνι.
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνωι, 250
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεία δὲ κάππεσε τέφρῃ·

240. διαγινώσκοντες AL Syr. 243 om. U^t. 244 om. R^t, || ἐγὼ CJP
 Vr. A Par. d j: ἐν ἄλλωι ἰὼν A. || αἴδος Mosc. 2. || κλεύωμαι Ar. A (τινὲς δὲ
 κεύωμαι, οὐκ εἶν, Sch. T). 247. ε' om. Q. || ὑψηλά T. || ἐμοῖο GPQ Vr. d.
 248. δεῦτερον D. 250. κατὰ: γὰρ P. || πυρκαϊᾶν Q. 251. δὲ: τε (A
 syr.) D. || ἐν ἄλλωι κάππεσεν ὕλη A.

243. The **φιάλη** seems to be the same as the *ἀμφιφορεὺς* of (the spurious) 92; for *ἀμφίθετος* in 270, 616 in all probability means *two-handed* (see Helbig, *H. E.* p. 365 note). In any case it can have borne no resemblance to the shallow saucer-like *φιάλη* of classical art, for such a vessel is quite unsuitable for keeping bones in, nor could it be used on the fire as the Homeric could—see *ἀπύρωτος*, 270. The practice of keeping the ashes of the dead in jars is common in several classes of ancient tombs in Italy (Helbig, l.c.). **δίπλακι δημῶι**, a double layer of fat to keep out air and moisture.

244. Ἄϊδι κεύωμαι, cf. *μητρὸς δ' ἐν Ἄιδον καὶ πατρὸς κεκευθότων* Soph. *Ant.* [911], *παρ' Ἀιδαι κεύθων* Aj. 635, ὃ δὲ θανὼν κεύθει κάτωθεν γῆς O. T. 968. Were not the act, in H. always used transitively, it would be tempting on the analogy of these passages to read *κεκύθωμι*: Bentley's *κεκύθωμαι* may be right. The local use of Ἄϊδι seems to indicate a later origin; see on A 3. A has the curious variant *κλεύθωμαι*, which acc. to An. was supported by Ar. and explained *ἀντὶ τοῦ κελεύθωμαι, ὅλον πορεύομαι*. This may perhaps have been to avoid the purely local use, as with it Ἄϊδι might be personal. But except in Hesych. there is no other trace of such a verb. A further mentions a variant *ἰών* for *ἐγὼ*, perhaps with the same object.

246. **τοῖον** qualifying an adj. or adverb is found elsewhere only in *Od.* (*θάμα τοῖον* α 209; *σιγῇ τοῖον* δ 776, η 30; *θάνατος* . . *ἀβληχρὸς μάλα τοῖος* λ 135, ψ 282; *πέλαγος μέγα τοῖον* γ 321; *κερδαλέον* δὴ τοῖον ο 451; *σαρδάνιον μάλα τοῖον* υ 302). In all these cases the general intention seems to be to leave the qualification to the hearer, as in our colloquial 'as much as you like,' or 'ever so'—either because the speaker does not care, or because he wants to hint that he cannot find a word strong enough. Here the sense is 'as *seemly* as you will—but not extravagant.' The same seems to be the case with *σιγῇ*, but the other passages clearly imply that the adjective is to be vaguely intensified. Compare the use of *τόσον* Δ 130 (with note). **ἔπειτα**, after my death.

247. **τιθήμεναι**, infin. for imper. of 2nd person, as is shown by *λίπησθε*. For the form see 83. Ἀχαιοί may be taken as a voc., or better as a nom. in apposition with the subject of the imper. (*ὕμεῖς*). **ἐμεῖο δεῦτεροι**, *behind me*. The constr. with gen. is found also in Herod. i. 23 *κιθαριῶδων τῶν τότε ὄντων οὐδενὸς δευτέρου*, and occasionally in later Greek, always in the metaphorical sense, *inferior*.

251. **βαθεία** is best taken as part of the predicate, *where the ash had fallen deep*.

κλαίοντες δ' ἐτάροιο ἐνθέος ὅστέα λευκά
 ἄλλεγον ἐς χρυσήν φιάλην καὶ δίπλακα δημόν,
 ἐν κλισίῃ δ' ἐνθέντες ἑαυῶι λιτὶ κάλυψαν.
 τορνῶσαντο δὲ σῆμα θεμελίῳ τε προβάλοντο . 255
 ἀμφὶ πυρὴν· εἶθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχευαν.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα,
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
 ἵππους θ' ἡμίονους τε βοῶν τ' ἴφθιμα κάρηνα 260
 ἧδὲ γυναῖκας ἐυζώνους πολλίον τε σίδηρον.
 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργ' εἰδυῖαν
 καὶ τρίποδ' ὠτῶεντα δυοκαιεικοσίμετρον

253. κύλλεγον Mon.: ἔλλεγον Vr. A. 254. ἐς κλισίην Vr. A. || κλισίη(i)
 HPR: κλισίηι Ω. || δ' ἐνθέντες PR: δὲ ἐνθέντες Ω. 255. θεμέλια Q. || τε:
 δὲ A (supr. τ) R. 256. ἔχευαν Lips.¹ 259-61 ἀθ. Ar. Aph. 260. θ' om. T.
 262. ἵππεῦσιν: τινὲς ἵπποισι Sch. T. || ἀγλαὰ δῶρα T.

254. The mound is evidently only a cenotaph; the bones are not to be laid in it, like those of Hector who is in his own land, but are kept in the hut to be taken with those of Achilles to Thessaly. The reading **ἐν κλισίῃ δ' ἐνθέντες** is on the whole preferable to the vulg. **ἐν κλισίῃ δὲ θέντες**. The corruption is a very easy one (cf. **ἐφθέγγαστο** for **ἐκφθέγγαστο** Φ 213); and though the generalizing plur. is quite possible where only one hut is meant, yet it gives an unsuitable colour of indifference (almost 'some hut or other').

255. **τορνῶσαντο**, *made round* (ε 249), i.e. drew the circle of the mound. **θεμελίῳ**, a circle of upright stones forming a facing to the foot of the mound (hence **προβάλοντο**). We have an excellent specimen of this construction in the circle of upright stones surrounding the site of the graves at Mykene, and evidently intended as the revetment of a tumulus which has since disappeared (Tsountas-Manatt, pp. 108 ff.). Compare also Herodotos' description of the tomb of Alyattes, i. 93 ἡ κρητὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς.

257. **κίον** looks like an imperf., they were going when Achilles stopped them. In Ω 801 it is, in the same connexion, an aor., and so all the forms found in H. may be (κίων, κτείν are the traditional accents, and no pres. indic. κίω, etc., is

ever found before Aisch. *Cho.* 680). It is not unlikely that before the addition of the funeral games this line was continued by Ω 3, αὐτὰρ Ἀχιλλεὺς being the catchword just as in A 664-762. Then **κίον** gains its usual force.

258. **ἀγῶνα**, *assembly*, see O 428.

259-61 were athetized by Ar. and Aph., but the scholia give no explanation. Probably they were considered tautological, as the objects are all mentioned again in the following lines, while other prizes subsequently given are omitted here. Only one horse (265), one mule (268), and one ox (750) subsequently appear. And no doubt the application of **ἐκφέρει** to the larger animals in 260-61 was objected to, just as Schol. A on 263 objects to the application of **ἀγεσθαι** to a tripod.

260. **ἵφθιμα**, A 3. **κάρηνα**, I 407 *boum . . capita*, Virg. *Aen.* v. 61.

262. With **ἵππευσιν** the first part of the compound **ποδώκεσιν** must be taken to have lost its significance. The variant **ἵπποισιν** avoids this difficulty, but makes the next line rather absurd.

263. Cf. I 128. **γυναῖκα ἄγεσθαι**, *hiatus illicitus*. Either Bentley's conj. **γυναῖκ' ἀγαγέσθαι** or Heyne's **γυναῖκά τ'** is probably right.

264. **ὠτῶεντα**, *with handles*, see Σ 378. The correct form is doubtless **ὠατῶεντα**, as Heyne conjectured. This adj. is

τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξετέ' ἀδμήτην, βρέφος ἡμίονον κεύουσιν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτῷς·
 τῷ δὲ τετάρτῳ θῆκε δῶα χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε. 270
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ἀτρεΐδῃ τε καὶ ἄλλοι ἐκνήμεδες Ἀχαιοί,
 ἱππῆας τὰδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίῃνδε φεροίμην· 275
 ἵστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτὸς
 πατρὶ ἐμῷ Πηληϊΐ, ὃ δ' αὐτ' ἐμοὶ ἐγγνάμειν.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίου γὰρ κλέος' ἐσθλὸν ἀπάλεσαν ἡνίοχοιο, 280
 ἡπίου, ὃ σφῶϊν μάλα πολλάκις ὕγρον ἔλαιον

265. ἀτὰρ αὖ: αὐτὰρ CR: αὐτὰρ αὖ HP. 271. ἔθηκεν P (ἔειπεν Pm).
 272. ἀτρεΐδῃ PQR Syr.: ἀτρεΐδα Lips. || ἀριστῆες παναχαιῶν DT Harl. a, Cant.
 Mosc. 2, Vr. b, γρ. A. 273 om. Syr. || ἱππῆας: τινὲς ἱππεῖσι A. || τὰ τ' H. |
 δεδεγμένα καὶ δεδεχμένα Ar. διχῶς. 277. αὐτὸς R Vr. A: αὐτοὺς Ω. 280.
 κλέος: κλέος DGJPRSTU Syr. Harl. a, γρ. A. 281. ὃ: ὅς A (D supr.)
 GJPRU Syr. Harl. a, and αρ. Did.

quoted from Kallimachos, and is found also in Simonides, *fr.* 245. In **δωκαίει-κοσίμετρον** the μέτρον is evidently a definite fluid measure, cf. 268, 741. Hultsch identifies it with the Phoenician standard, the *satón*.

266. **ἀδμήτην** seems to imply that an unbroken spirit was a recommendation to the heroic cavalier. Naber and C. Nauck have pointed out that we may equally well read **ἐξετέα δμητήν**, and it would be supposed that a six-year-old would no longer be susceptible of breaking. In 655 we have the same phrase with the addition of **ἦ τ' ἀγλίστη δαμάσασθαι**, which is most naturally taken as exegetic of **ἀδμήτην**, and meaning that this is the hardest age for breaking. If we read **δμητήν** there, the line must mean that the mule is the hardest of animals to tame; this is possible, but less Homeric.

267. **ἄπυρον** = ἀπύρωτον 270, see on I 122.

268. **κεχανδότα**, an anomalous form for **κεχονδότα**, for which see note on Ω

192. **αὐτῷς**, as it was, i.e. in its natural brightness.

269. For the small value of the Homeric talent see App. I, § 28.

273. Whether we read **δεδεγμένα** or **δεδεχμένα**, the use of the verb *awaiting* is unusual as applied to inanimate things. Schol. T mentions a variant **ἱππεύσι**, with which **δεδεγμένα** was taken as from **δέκνυμι**, on the analogy of the Herodotean (not Epic) forms **ἔδεξα**, **ἐδέχθην** (but see X 435).

274. **ἐπὶ ἄλλῳ**, *hiatus illicitus*. Fick follows Bothe in reading **ἄλλῳ ἔπ'**.

277. **αὐτός** is evidently superior to **αὐτοῦς**, and was conj. by Döderlein (cf. Ω 499). This is the only passage in H. where Poseidon is brought into any special relation with the horse; see on Θ 433, Ψ 307, 584.

280. **κλέος ἡνίοχοιο**, *glory of (consisting in) a charioteer*. The well-supported variant **σθένος** will be another form of the familiar periphrasis with **βίη**.

281. Cf. Θ 185 ff.

χαιτάων κατέχευε, λοέσσας ὕδατι λευκῶι.
 τὸν τῷ γ' ἑσταότες πενθείετον, οὐδεὶ δέ σφι
 χαῖται ἐρρηδέσθαι, τὸ δ' ἑστατον ἀχρυσμένῳ κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
 ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."
 ὥς φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἔγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμήλος,
 Ἀδμήτου φίλος υἱός, ὃς ἱπποσύνην ἐκέκαστο·
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης, 290
 ἵππους δὲ Τρωιοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἴθην τὴν Ἀγαμεμνονέην τὸν ἑὸν τε Πόδαργον· 295
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρπειτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ναίειν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·

283-84 *om.* Syg.^t 284. ἐρρηδέσθαι PR: ἐρειρέδασθαι Q: ἐρρηδάσθαι Harl. a.
 285. ἄλλοι δὲ: ἄλλ' ἄγε δὴ PQR. 287. ἔγερθεν Ar. GJPR Harl. a b d,
 Par. b²: ἄγερθεν Ω. 288. πρότερος C. 289. εὐδαίμου Q: ἀδρήστου D. ||
 ἱπποσύνην R. 290. δ' *om.* PR. 291. δὲ: τὲ P. 293. ἐπ': ὑπ' Vr. A.
 299. ἄφενος P.

283. ΠΕΝΘΕΙΕΤΟΝ, formed from the noun-stem πενθεσ- (πενθεσ-ίω), cf. τελείω, νεκείω. For the rest of the couplet compare P 436-40. ἐρρηδέσθαι, rest on the ground, cf. οὐδεὶ ἐρείσθη H 145 etc.

285. κατὰ στρατόν goes with ἄλλοι, the rest of you throughout the host take place. Nikanor preferred to join it with the following words, which is more natural in sense, but against the order. The variant ἄλλ' ἄγε δὴ perhaps deserves preference over the vulg. ἄλλοι δέ.

287. As usual tradition confuses ἔγερθεν bestirred themselves and ἔγερθεν gathered. Here there is little to choose between the two, but the text is supported by ὦρτο 288 and ἀνέστησαν 886. Ar. took ταχέες as predicative, = ταχέως, but it may be an epithet like ποδώκεσιν 262.

288. Cf. H 162. Eumelos is named elsewhere only in the Catalogue, B 714 f., 763 ff. For πρῶτος μὲν Bentley conj. πρώτιστα (Fánaξ).

291. See E 323 ff., Θ 108. The severe wound received by Diomedes in A is henceforth forgotten.

297. δῶρα, the use of the plur. is harsh; cf. T 268. For payment in lieu of personal service see note on N 669. Schol. A drily remarks, after Plutarch, χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευστον ἄνδρα λαβεῖν.

299. The city of Sikyon or Sekyon (see B 572) lay in a fertile plain between the Peloponnesian mountains and the Corinthian gulf; it was only in the time of Demetrios Poliorketes (303 B.C.) that it was removed to the slopes of the hills (see Frazer, *Paus.* iii. 43 ff.). The great wealth of Echebolos is due to the richness of his soil. Hence εὐρυχόρῳ, with spacious dancing places, properly the epithet of a town. But it seems early to have been confused with εὐρύχωρος, or at least to have dropped the significance of its second element; when applied to Ἑλλάς (I 478) or Elis (δ 635) it can hardly mean more than spacious, and in this sense it is used by Pindar (P. viii. 55) and Euripides (*Bacch.* 87) in the phrase εὐρυχόρους ἀγυῖας: see also Pindar O. vii. 18 Ἀστὰς εὐρυχόρου, P. iv. 43 Λαβύδας εὐρ.

τὴν τόθ' ὑπὸ ζυγὸν ἤγε μέγα δρόμου ἰχανόωσαν. 300
 Ἀντίλοχος δὲ τέταρτος ἑύτριχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἄνακτος
 τοῦ Νηληιάδαο· Πυλαιογενέες δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα. πατὴρ δέ οἱ ἄγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῶι. 305
 "Ἀντίλοχ', ἦτοι μὲν σε νέον περ ἑόντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·
 οἴσθα γὰρ εὖ περὶ τέρμαθ' ἑλισσόμεν· ἀλλὰ τοι ἵπποι
 βάρδιστοι θέλειν· τῷ τ' οἶω λοίγι' ἔσσεσθαι. 310
 τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῶι
 παντοίην, ἵνα μὴ σε παρεκπροφύγησις αἶθλα.
 μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίηφι. 315
 μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

300. τόθ' (, ἐν ἄλλῳ A: ποθ' G: ὅ γ' Ω. || μέγα: μετὰ H. || ἰχανόωσαν
 AD Syr. (ἢ ἀνευ τοῦ σ, U^m): ἰχανόωσαν Ω. 303. πυλαιογενέες AHJU Syr.:
 πυλαιογενέες Ω: τινὲς παλαιγενέες Sch. T. 306. ἑόντα φίλησαν D. || ἐφίλησε H^Q.
 307. καὶ ἀσάνατοι θεοὶ ἄλλοι Harl. b¹. || ἐδίδασκε(ν) Ar. AU Par. e. 308. καί:
 κέ(ν) GHJQRS. || χρὴ J: χρέων Q Cant. Vr. A. 309. τέρμαθ' DJU:
 τέρματα R: τέρμ' P: τέρματ' Ω (reading ἑλισσόμεν). 310. τ': κ' P Harl. a,
 Mosc. 2: γ' Syr. 311. ἀφάρτεροι Vr. b. || οὔτε μὲν PT Vr. b: οὐδὲ κεν Q:
 οὐ γε μιν R. 316. ἐνὶ: ἐπὶ Vr. A.

300. ἰχανόωσαν, see note on P 572. It should be read also in θ 288 for ἰσχ-, and may possibly have survived in the *ιχανασθ* of Herondas vii. 26. It is fully recognized by Hesych., Suidas, and *Et. Mag.* τόθ' is evidently preferable to ὅ γ', which has probably slipped in from the preceding line.

303. Πυλαιογενέες as B 54. The variant *παλαιγενέες* is evidently suggested by ἀτρεμβονται νεότητος 445.

304. ὠκύποδες· ὅτι κουνότερον κατακέρχεται τῷ ἐπιθέτῳ· ἐπιφέρει γοῦν "βάρδιστοι θέλειν" (310), An. The use of the *epitheton ornans*, though very harsh, hardly justifies Bentley's conj. *λευκόποδες*.

305. εἰς ἀγασά is best taken with *μυθεῖτο* as in I 102, leaving *φρονέων* to point the antithesis with *νοέοντι*.

307. ἐδίδασκεν, Ar. preferred *ἐδίδαξε*, on the ground that Poseidon alone had to do with horsemanship. This is obviously untenable here, the fact being

that Poseidon has no special connexion with the horse in H. (see on 277), and teaches the Neleid race useful arts only because he is their ancestor. Zeus is probably joined with him as having a general interest in *διογενεῖς βασιλῆες* (cf. T 192) and being the ultimate source of all divine gifts.

309. τέρματα, the *meta*, 333, 358. Bentley conj. *τέρμα* (*ἑλισσόμεν*).

310. λοίγια, A 518. οἶω for ὅω is rare; hence Ahrens would read τῷ ὅω, Menrad τό γ' (*therefore*) ὅω (Syr. has τῷ ὅω). But see Φ 533. τ' may be for τοι.

311. ἀφάρτεροι, the adjectival form occurs only here. Compare τῶν ἀφάρτοι πόδες Theogn. 716. The origin of the word is still obscure; it hardly seems likely that the meaning *fleet* should have developed from the adverbial *straightway*.

314. παρεκπροφύγησις, *slip past*, as though accompanying the successful competitors in the race.

νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·
 μήτι δ' ἡνίοχος περιγίνεται ἡνιόχοιο.
 ἄλλος μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὃς δέ κε κέρδεα εἰδῆι ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὁρώων στρέφει ἐγγύθεν, οὐδὲ ἐ λήθει
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἰμάσιν,

320

317. ἐριχθομένην Apio Par. c g: σπερχομένην Orion Anth. i. 23: ἐεργομένην
 μ. Schol. A (Did. ?). 318. περιγίνεται LQ Syr. 319. πέποιθε(ν) JU Par. b¹,
 and κατά τινας Eust. 323. ἐγγύει S. 324. τὸν πρῶτον AC Bar.: τοι πρῶτον
 Mosc. 2. || τανύσει Q.

317. ἐρεχθομένην, else only in the metaphorical sense, θυμὸν ἐρέχθων ε 83, ὀδύνησιν ἐρεχθομένην Hyg. Ar. 358. The der. is unknown, cf. on ὀρέχθεον 30.

319. ἄλλος μὲν, like A 636 ἄλλος μὲν μογέων ἀποκινήσασκε . . Νέστωρ δέ, κτλ.; virtually = 'an ordinary man.' It emphasizes by anticipation the contrast with the crafty driver. The mss. generally have ἀλλ' ὃς: but that is a difference of interpretation, not really one of reading: the two forms were a matter of discussion among the ancient critics. With the rel. it is impossible to get a good sense; 321 cannot be taken as apodosis, as it is evidently a mere expansion of 320. We are driven either to suppose that the apodosis is suppressed altogether as sufficiently implied in the whole rel. sentence 319-21; or to adopt πέποιθε for πεποιθὼς (which has the appearance of a conj.); or to take ὃς μὲν demonstratively with Ar., for which there is no Homeric parallel. With all these there is the further difficulty that ἀλλά, instead of marking a contrast, as it should, has to introduce a mere development of the previous thought.

320. Carelessly wheels wide to right and left, i.e. in making the turn he pulls his horses first one way and then the other, thus covering a great deal of needless ground (ἐπὶ πολλόν). This is the proper sense of ἔνθα καὶ ἔνθα: as the race appears to take place only out and in (see on 373) the phrase can hardly mean at both ends of the course (Agar in J. P. xxv. 316 ff.). It is clear from 309, 466 that ἐλίσσειν implies the actual turn; there is no use of the word which would justify the translation *swerve* (in the straight). It is opposed

to στρέφει ἐγγύθεν (323). For πολλόν Bentley conj. πολλά, van Herwerden πολὺ.

321. ἀνὰ δρόμον, *all over the course*; the words may include the turn as well as the straight.

323-24. This couplet contains several difficulties. The sense of τανύσει is clear from II 375 τανύοντο δὲ μῶνυχες ἵπποι, 475 ἐν ρυτῆρσι τάνυσθεν: we see that, as horses at full speed stretch themselves, so the driver who causes them to do so is said to stretch them, just as in modern racing speech. But the relation of ὅππως is far from clear. Monro takes οὐδὲ ἐ λήσει as parenthetical, forming a clause by itself as in A 561, K 279 (Ω 563?). Then we must take ὅππως as = ὥς, 'just as he has pulled them straight.' To this there are serious objections. In the first place ἀλλά (325) is in opposition to the negative in οὐδέ, which therefore covers the intervening clause; 325 becomes meaningless when οὐδέ ἐ λήθει is taken out of the sentence. Again, the instances of ὅπως with subj., not in the indirect constr., are very rare; the only instances seem to be ὅπως ἐθέλησι (of Zeus) howsoever he will, α 349, ζ 189 (cf. ὅπως κεν ἐθέλησιν T 243). This would require us to translate 'however he has stretched them at first'—i.e. 'however badly he starts, he drives well afterwards,' which is hardly the sense required. If ὅππως is to be joined in this way to στρέφει, we should at least read τάνυσεν, cf. ἔρξον ὅπως ἐθέλεις. But in any case this use of ὅππως is very rare, and the gain from assuming it is not enough to induce us to give up the ordinary explanation, according to which it introduces as usual an indirect question after οὐδέ ἐ λήθει (which virtually = φράζεται):

ἀλλ' ἔχει ἀσφαλῆως καὶ τὸν προύχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ἔστηκε ξύλον αὖτον ὅσον τ' ὄργυι ὑπὲρ αἴης,
 ἣ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 λαε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ
 ἐν ξυνοχῆσιν ὁδοῦ, λείος δ' ἵππόδρομος ἀμφίς· 330
 ἣ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἣ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.
 τῶι σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,

326 *om.* Vr. b. || ἀριζήλες R: ἀριδηλες P. || λήσει (l). 327. ἐν τισιν ὄργυι
 ἐνὶ γαίῃ Did. || γαίης DQ. 329. τοῦ: τοῦδ' L. 330. ΞΥΝΟΧΗCΙΝ:
 ἣ ΞΥΛΟΧΗCΙΝ U^m. || ἀμφὶ PR. 331. ΚΑΤΑΤΕΘΝΗΩΤΟC (A *supr.*) JPQRU Cant.
 Mor. Vr. A: ΚΑΤΑΤΕΘΝΗΩΤΟC Ω. 333. ΠΟΔΩΚΗΣ S. || 'Ἀριστάρχος γρ. ἢ κείρος
 ἔην, ΝΥΝ Αὐ ΘΕΤΟ ΤΕΡΜΑΤ' Ἀχιλλεύς Did. (v. Ludw. *ad loc.*): acc. to Eust. this
 line took the place of 332-33. 334. ἐγχρίψας DJS Harl. a, Mor. Mose. 2, Vr. A.
 ἐγχρίψας Q: ἐχρίψεῖς PR.

he is not forgetful how to stretch his horses at the first; i.e. he does not leave it to them to 'make their own pace,' but from the very start controls them (ἔχει ἀσφαλῆως). οὐδέ σε λήσω thus takes up and continues the sentence in 649, and perhaps Ω 563. For λήσω followed by a rel. clause cf. P 626, and ν 92 λελασμένους ὅσσα πεπόνθει.—Heyne would reject 324 as a gloss to give a complement to λήθει.

325. Τὸν προύχοντα, apparently 'the leading competitor,' as it can hardly be meant to apply to either horse of the pair. The use of the article with the part. is in any case late (Γ 138).

326. *σημα*, sign; but it seems to refer rather to a mental note which Antilochos is to make than to the actual *τέρμα* itself. The regular Homeric word would be ἄλλο. The line seems to be taken without thought from λ 126, where Teiresias tells Odysseus of a 'sign,' in the proper sense, which he is to encounter. In any case *σημα*, monument, in 331 is quite different. The whole passage is hopelessly obscure, and can only be explained by the violent assumptions (1) that Nestor has private information of the course which Achilles means to fix (in 358); and (2) that he happens to know that the ground near the *τέρματα* is smooth, so that Antilochos may drive boldly; the other competitors being ignorant of the course will have to approach the turn more cautiously.

328. An irrelevant line, and totally unlike Homer. It appears from Aristotle (*Poet.* xxv., *Soph. El.* iv. 8) that the critics of his day held it to be unnatural that a stump of wood should not rot, and 'solved the difficulty' by reading οὐ for οὐ, 'part of it decays.' This must mark the low water of Homeric criticism.

329. ἐρηρέδαται, lean against it, to support it.

330. ἐν ΞΥΝΟΧΗCΙΝ ὁδοῦ at the joinings of the road, whatever that may mean; whether a place where two roads meet (then why not ὁδῶν?), or where the two 'laps' of the *διανλος* join (why not δρόμου?). ἵππόδρομος, ground fit for horses; a strange use. It evidently cannot mean a regular racecourse, as the doubt expressed in the following line shews.

331. Heyne observes—and the remark seems still to hold good—that there is no evidence whatever in antiquity for wooden posts having been used for sepulchral monuments.

333. 'Ἀριστάρχος γράφει "ἢ κείρος ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς." σκίρον δὲ τὴν βίαν διὰ τὸ ἐστιάσθαι, Schol. T; a quite incredible statement.

334. ἐγχρίμψας, trans. as in the other famous *locus classicus* on the chariot race, *Soph. El.* 721 ἐχρίμπτ' αἰὲ σὺριγγα. The verb implies only *bringing near*, and does not involve, though of course it is consistent with, the idea of actual contact.

αὐτὸς δὲ κλιυθῆναι ἐνπλέκτωι ἐνὶ δίφρῳ 335
 ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷξαι τέ οἱ ἡνία χερσίν.
 ἐν νύσσηι δέ τοι ἵππος ἀριστερὸς ἐγχιρμψήτω,
 ὥς ἄν τοι πλήμνη γε δοῦσσεται ἄκρον ἰκέσθαι
 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατὰ θ' ἄρματα ἄξης·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσσηι γε παρεξέλασθαισθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλθισι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνῃ,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἦ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί.”

335. κλιυθῆναι δὲ καὶ αὐτὸς Plato *Ion* 537 A. || ἐνέεστωι D Plato *l. l.* || ἐνέεστος ἐπὶ δίφρου Xen. *Symp.* iv. 6. 338. ἐγχιρμψήτω DJPQRU Vr. b A. 339. ἄν : μί Plato *Ion* 537 B. || πλήμνη L *Lips.* (P¹ ?). 342. ἐλεγχείη : αἰκίη Ap. *Lex.* 10. 30. 343. ἔσσεται : τινὲς δίχα τοῦ τ (ἔσσει) Sch. T. 345. παρέλθ(η) R : παρέλθῃ Ω. 346. ἀρίονα AHPR (ἐν τισι τῶν ἀντιγράφων Eust.) : ἀρείονα Ω (οἱ πλείους καὶ ἀκριβέστεροι, Eust.). || δῖον : γρ. πῶλον U. 348. γ' ἔτραφεν : τέτραφεν DGJSU Harl. a b, Par. a b d f h j : τράφεν QT : τρέφεν H : γ' ἔτρεφεν U (*supr.* α) : (ἐνεάδ') ἔτραφεν Vr. A.

335. ἐνπλέκτωι, only here of the chariot (and so ἐνπλεκέας 436) in place of the common ἐνέεστος. The word may refer to a woven floor to the car, see on E 727. ἐνέεστος shews that the body of the chariot itself was of wood, not of basket-work like the Egyptian chariots.

336. τοῖν, the horses. But Heyne's conj. τοῖον (to be taken with ἦκα) can hardly be wrong. See on 246. Again compare Soph. *El.* 721 δεξιὸν τ' ἀνεῖς σείραϊον ἵππον εἶργε τὸν προσκείμενον.

339. ἄκρον must be taken substantively, the extreme surface of the νύσσα, see on T 229. κύκλου is gen. after πλήμνη. The order of the words is hardly Homeric.

340. This line is well illustrated by the catastrophe of the race in the *Electra*. 343. πεφυλαγμένος, on the watch.

345. παρέλθῃ has practically no ms. authority, but considering what our mss. are we may regard -οι and -ηι as interchangeable. The text is undoubtedly the natural construction. If we read παρέλθῃ we can no longer take the two verbs together, as, though οὐκ ἔσθ' ὅς is followed by the opt. in X 348, the

change of mood would be intolerably harsh. We must therefore make οὐδὲ παρέλθῃ the beginning of a fresh sentence; there is no man that shall catch thee; neither (i.e. much less) could he pass thee, even if, etc. The omission of κε with παρέλθῃ is exactly paralleled by T 321 οὐ μὲν γάρ τι . . πάθοιμι, οὐδ' εἴ κεν . . πυθοίμην.

346. This horse, *Adrasti vocalis Arion* (Prop. ii. 34. 37), was a favourite character in the Theban cycle, but is quite outside the Homeric myth-world. He was endowed with reason and speech, and was connected with the Arkadian worship of Poseidon and Demeter under equine forms; Paus. viii. 25. 5, where quotations from the *Thebais* and *Antimachos* are given. He was also woven into the Herakles-myths, *Scut. Herc.* 120, etc. mss. vary between Ἀρίονα and Ἀρείονα: the local form at Thelpusa was Ἐρίων (Head, *Hist. Numorum*, p. 382).

348. See T 221. The line has all the appearance of an interpolation. Notice the developed article with the gen. The last half seems to be modelled on Φ 279.

ὥς εἰπὼν Νέστωρ Νηληϊῆος ἄψ' ἐνὶ χώρῃ
 ἔζετ', ἐπεὶ ὦι παιδὶ ἐκάστου πείρατ' ἔειπε. 350
 Μηριόνης δ' ἄρα πέμπτος ἐντρίχας ὠπλίσασθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο·
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Εὐμήλος,
 τῶι δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 355
 τῶι δ' ἐπὶ Μηριόνης λάχ' ἐλαυνόμεν· ὕστατος αὖτε
 Τυδείδης, ὃχ' ἄριστος ἐὼν, λάχ' ἐλαυνόμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοῖνικα, ὅπῃονα πατρὸς ἐοῖο, 360
 ὥς μεμνώιτο δρόμου καὶ ἀληθείην ἀποεῖποι.

352. ἄν : ἐς P. 352-57 *om.* Vr. b. 355. δουρικλειτὸς H : δουρικλυτὸς (δουρί κλυτὸς) Ω (δουρικλειτὸς appears to be a conjecture of Barnes, but may possibly come from S Cant.). 356. ὕστατον C. 358. μεταστοιχί A : μετὰ στοιχί U : μεταστοιχὸν D : μεταστοιχεί Ω. || σύμφωνα T Vr. b A : σύμφωνα S. 361. μεμνώωτο Harl. a, Mosc. 2 : μεμνοῖτο H *supr.* || δρόμους Ar. *Et. Mag.* 578. 54.

The **re** is even more out of place here than there. Here also D and others have *τέτραφεν* (for *τέτραφον*? It can hardly be meant to come from *τετράφην*). Buttmann's conj. *ἐτραφον* is doubtless the right form.

350. *πείρατα*, *the sum*, like *μύθου τέλος* II 83.

352. *ἐν*, into a helmet; see H 176, 182. Cf. Soph. *El.* 709 *στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβής | κλήρους ἐπῆλαν καὶ κατέστησαν δίφρους*.

358. *μεταστοιχί*, *in line*; Antilochos naturally takes the inside (left-hand) place. Ar. and the other ancient critics took it to mean *in file*; *ὅτι ἀντὶ τοῦ ἐπὶ στίχων· οὐ γὰρ ἀπὸ ταύτου τέρματος ὥσπερ ἐπὶ τῶν δρομέων ἢ ἄφεσις γίνεται· διὸ καὶ κληροῦνται περὶ τῆς στάσεως. οὐ δέοντος οὖν ἐπὶ τῶν δρομέων μετάκειται ὁ στίχος ἐντεῦθεν* (757), An. Such an arrangement seems so absurd as to be incredible, especially as the race is run on the open plain (*ἐν λείῳ πεδίῳ*), with a narrow place at one point only (419), so that there is no excuse in want of room.

360. The appearance of Phoinix, late comer though he is in the *Iliad*, might be excused in so late an episode, if he were more than a dumb person and appeared again in the sequel. As it is, various critics have rejected the line,

not without reason. Others, with more justification, have extended their condemnation to 359-61. The appointment of the *σκοπός*, Phoinix or not, is useless. If we read *δρόμου* in 361 with mss., and understand merely that he is to 'keep the running in mind' and see fair play, he evidently ought to appear in the sequel when a question of fairness is actually raised (566 ff.), but is referred, not to a *σκοπός*, but to the ordeal of an oath. If with Ar. we read *δρόμους*, and understand that he is merely to count the laps, we have the difficulty that there seems to be only one lap (see 373). Either way the lines seem indefensible. Possibly they were added by some one who concluded that there were several laps, with *δρόμους*, which was then altered to *δρόμου* by those who held this interpretation of 373 wrong.

361. *μεμνώωτο*, a 'ghastly' form acc. to Fick, but perhaps defensible in a late passage, as derived from *μεμνήοιτο* with metathesis of quantity; cf. *μεμνώω*, *μεμνώτο* in Xen. (-ωι = -ηοι-). *μεμνήμην* Ω 745 points to Bekker's *μεμνήτο* here (found also in Ar. *Plut.* 991). Krates (*Et. Mag.* 579. 1) read *μεμνοῖτο* (or *μμένοντο*), which agrees with the variant *μεμνοίμην* in Ω 745, and leads to a form *μμένομαι*, otherwise unknown (*H. G.* § 27). The difference of case is not decisive as

οἱ δ' ἄμα πάντες ἐφ' ἵπποιον μάστιγας ἄειραν,
 πέπληγόν θ' ἱμάσιν ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὦκα διέπρησσαν πεδίοιο
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη
 ἴστατ' ἀειρομένη ὥς τε νέφος ἢ θύελλα,
 χαῖται δ' ἐρρώνοντο μετὰ πνοιῇς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,
 ἄλλοτε δ' αἴξασκε μετήορα· τοὶ δ' ἐλατῆρες
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονιόντες πεδίοιο.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἀψ' ἐφ' ἄλός πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστω

362. ἄμα GJPRQTU, γρ. A: ἄρα Ω. || ἵπποις(ι) PRS Vr. A Harl. b, Par. a d f j.
 364 om. U^t. 368. πολυβοτείρῃ DJT Vr. A¹. 369. τοῖ: τῇ Cant. 370.
 ἔσταν S. 373. τέλεον δρόμον: δρόμον ἔτρεχον C. 374. ἐφ' Ar. Ω: ἀφ'
 (A syr.) TU Harl. a, Mosc. 2, Par. b and αἱ πλείους, καὶ μήποτε λόγον ἔχει Did. ||
 γε: τε T Vr. b.

between δρόμου and δρόμους (see last note); though the gen. is far commoner in H., there are a few instances of the acc.; see Z 222, I 527, ξ 168, ω 122, and compare note on E 818.

362. ἄμα, vulg. ἄρα, a much weaker reading. See *Bl.* 711 οἱ δ' ἄμα | ἵπποις ὁμόκλησαντες ἡρίας χερσὶν | ἔσεισαν, where the dual χερσὶν 'each with his two hands' is parallel to ἵπποιον here, *each on his pair of horses*.

363. ἰωάειν, undantia lora Concussere iugis Virg. *Aen.* v. 146. The i- is long in thesis, as K 475, φ 46, ψ 201 (in arsis Θ 544); see Schulze *Q. E.* 181, 466.

364. ὦκα, without delay, is here to be distinguished from ταχέως, *fleetly*.

366. εὐελλα, cf. ἀελλαι, of dust, N 334, and κονίσταλος ἀελλῆς Γ' 13.

367. μετὰ πνοιῇς, among (upon) the blasts of the wind; not identical with the more usual ἄμα πν., for that would imply that the manes were blown away. In β 148 τῷ (αλετῷ) δ' ἐπέτοντο μετὰ πν. ἀν. (the only other instance of the phrase) ἄμα would be better. . . ἐρρώνοντο, A 529.

368. Iamque humiles, iamque elati sublimē videntur Aera per vacuum ferri atque adsurgere in aurās, Virg. *G.* iii. 108-9.

373. πύματον δρόμον, the last part of the course, i.e. that after the turn. The total silence as to any previous laps prevents our translating 'the last lap,' and the race must have been a simple δίαυλος. The course stretched straight inland over the plain (ἐν λείῳ πεδίῳ 359), so that ἐφ' ἄλός means *towards the sea*, see Γ 5. The variant ἀφ' ἄλός is probably a conjecture to suit the theory that the course was entirely inside the fortification, from the wall to the sea and back again. This theory is attributed to Ar. by Eust. If this is right Ar. must have taken ἐφ' ἄλός (as he read) to mean *by the side of the sea*, i.e. just at the turn. But the supposition is inconsistent with the whole tenor of the description; even if the wall were conceived far enough from the sea to admit of an open course—estimated by Ar., on grounds which we cannot guess, at five stadia in length—the words ἐν λείῳ πεδίῳ and νόσφι νεῶν give sufficient refutation. The fact is that in the whole description the existence of the wall is completely ignored.—It will be noticed that no mention is made of the actual turn, in spite of the stress laid on it by Nestor. It is barely alluded to in 462.

φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρώιοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλᾶς καταθέντε πετέσθην.
 καὶ νύ κεν ἦ παρέλασσε ἡ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδέος νῦν κοτέσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
 τοιοῦ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμόνοιο, 385
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολλὸν μᾶλλον ἰούσας,
 οἱ δ' ἐοὶ ἐβλάφθησαν ἄνευ κέντροιο θέοντες.

375. (ἄφαρ) δ' : δέ οἱ Τ. 376. ποδώκεος Ρ. 378. οὐδ' ἔτι RT Vr. b.
 379. δίφρῳ A *supr.* 382. παρέλας(ε)εν HPR Vr. A.

375. Here, as elsewhere, there is difficulty in translating ἄφαρ *straightway* (see note on A 418), for there is no definite point of time for it to refer to; at best we must suppose that *πύματον δρόμον* implies the turn, and that ἄφαρ means 'directly they had turned.' It seems better to recognize once more a vaguely intensifying sense, 'the pace was forced *indeed*.' For *τάθη δρόμος* in this sense see 758.

376. Φηρητιάδαο, Eumelos, B 763. ἔκφερον intrans., *shot out of 'the ruck.'* So 759, and γ 496 *ὑπέκφερον ὠκέες ἵπποι*.
 378. Τρώιοι, see E 222.

379. ἐπιβησομένοισιν, see on E 46. The form must be future here, as in λ 608 *αἰεὶ βαλέοντι ἐοικώς* (a very late passage), though the use without a verb of motion is against the Homeric rule. The translation 'seemed to have mounted' is hardly compatible with *αἰεὶ*.

381. θέρμετο agrees only with the more distant subject; see on Φ 611. *κατεέντε*, *leaning their heads upon his very body*, a strong hyperbole. *ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις | ἤφιζον, εἰσεβαλλὼν ἱππικαὶ πνοαὶ El.* 718-19; *utrescunt spumis flatuque sequentum Virg. G. iii. 111.*

382. ἀμφήριστον is best taken as neut., 'made it a dead heat'; the object being a vague notion, 'the state of things' (*H. G.* § 161). It is possible but less natural to make it masc. (sc. *made him*, Eumelos, *disputed* in his

victory). Cf. *Virg. Aen. v. 325 transeat elapsus prior ambiguumve relinquat*.

383. The partiality of Apollo for the horses of Eumelos is explained by the fact that he himself had bred them; B 766. Thus the horse is at least as closely connected with Apollo as with Poseidon.

387. οἱ δ' ἐοί, so Ptol. of Askalon; vulg. οἱ δέ οἱ, which is taken in the same sense, *those of his*. But though the dat. οἱ is constantly to be translated by *his*, it could hardly be used to represent the emphatic pronoun, *his own* opposed to those of another. In 500 οἱ δέ οἱ is quite possible, for the emphasis is on ἵπποι, not οἱ. The κέντρον is evidently identical with the μάστιξ of 384. This most likely indicates a whip, or perhaps rather a goad, like that represented on the Burgon amphora, where the driver holds in his hand a long rod, evidently meant to be represented as pliant, bearing at the end two little points of the shape and size of arrow-heads. Such an implement would doubtless prove an efficient means of exhortation, combining the advantages of the whip and the spur. The significance of the word *μαστιέται* used in T 171 of the lion's tail with the sharp bone at the end is thus greatly enhanced. The ancient Oriental type of whip is more like the modern, a short handle with an actual lash; see for instance the Assyrian chariot in Helbig, *H. E.* p. 134, and the Phoenician, p. 136.

οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390
 ἢ δέ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκει·
 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμός δ' ἐπὶ γαίαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυνλίσθη,
 ἀγκωνάς τε περιδρῦφθη στόμα τε ῥινάς τε, 395
 θρυλίχθη δέ μέτωπον ἐπ' ὀφρύσι· τὼ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.

390 *om.* H. 391. *μετ'*: *κατ'* Mor. || *κοτέουσα βεβήκει* (A^m) DHJQSTU
 Harl. a, Mosc. 2, Vr. b A: *κοτέουσ' ἐβεβήκει* Ω. 392. *ἦξε*: *ῥῆξε* Vr. A. 393.
ἐλύθη CP¹ Vr. b. 396. *μέτωπον*: *πρόσωπον* Ap. *Lex.* 88. 21. 400. *ἔθηκε*:
ἔδωκε CPR. 401. *δ' ἄρ'*: *γὰρ* J.

It is from the combination of whip and goad that the use of *μάστιξ* in the Tragedians must be explained; e.g. the two points make clear the *διπλὴ μάστιξ* *διλογχὸς ἄτη* of *Agam.* 642 (see particularly for other cases Verrall's note on *Sepi.* 595). The word is presumably der. from *mas* root of *μαίωμαι*, *to touch*, the regular Homeric word of *touching* *up* horses (see E 748, P 430). The only difficulty in the way of explaining the *μάστιξ* as a rod rather than a lash proper is the use of *ῥαδισθλή* (*ῥαδινὴ* Ψ 582) in the same sense. This might appear to imply a thong of leather; cf. also *ἵμασεν ἵππους μάστιγι λιγυρή* A 531. The weight of this argument is removed by the epithet *χρυσείῃ* in Θ 43, N 25. The explanation doubtless is that the Oriental form of whip with a lash was also known to the Greeks, and that a word properly referring to it only was also generically extended to their own type. The words *κλίνε μάστιγα ποτὶ ζυγόν* in 510 well suit the long rod, but could not be used of the Assyrian whip with a handle not two feet long.

388. *ἐλεφηράμενος*, *cheating*, a word which recurs in H. only in τ 565, of the deceitful dreams which come through the gate of ivory (*ἐλέφας*). The only other instance of the word in Greek

appears to be Hesiod *Theog.* 330 *ἐνθ' ἄρ' δ' γ' οἰκείων ἐλεφαίρετο φύλ' ἀνθρώπων* (of the Nemean lion), evidently in the sense *ravaged*. The origin of the word is unknown. *Τυδεΐδης* is of course governed by *ἐλεφ.*, *Ἀθηναίην* by *λάθε*.

392. *ἦξε* (also in τ 539), a late form for *ἔφαξε*, but possibly original in so late a book; we may read either *ἵππειόν Φοι ἔφαξε* with Heyne, or better *ἵππειον δέ F(oi) ἔφαξε* with van L.

393. The horses are harnessed only by the yoke, without traces. *ἀμφὶς ὁδοῦ*, 'sideways from the road,' Buttm. But Grashof objects that there was no definite path for them to swerve from, and takes *ἀμφὶς* adverbially, 'ran apart (separately) on their way'; the gen. *ὁδοῦ* being the same as in *θέεν πεδίοιο, πρήσσειν ὁδοῖο* (Ω 264). So also Helbig, *H. E.* 146, n. 4. *ἐλύσθη*, see Ω 510 *ἐλυσθείς*, and ι 433 *λασίην ὑπὸ γαστέρ' ἐλυσθείς*. It must be referred to *ἐλύω*, *εἰλύω* = *vol-v-o* (Curtius, *Et.* no. 527), though all three passages 'violate' the F. This, however, is the case with almost all forms of the root (Knös, *Dig.* p. 72). The meaning must be *swung* to the ground, though this is rather different from the ordinary sense.

397 = P 696, where see note.

Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς εἰοί·
 “ἔμβητον καὶ σφῶϊ· τιταίνεται ὅττι τάχιστα.
 ἦτοι μὲν κείνοισιν ἐρίζεμεν οὐ τι κελεύω,
 Τυδείδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη
 νῦν ὤρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ' Ἀτρεΐδαο κιχάνετε, μὴ δὲ λίπησθον,
 καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύη
 Αἶθη θήλυς εἰούσα· τί ἦ λείπεσθε, φέριστοι;
 ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ἔμμε κατακτενεῖ ὀξεί χαλκῶι,
 αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται ὅττι τάχιστα·
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἥδὲ νοήσω,
 στενωπῶι ἐν ὁδῶι παραδύμεναι, οὐδέ με λήσει.”
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα

402. ἔαοc D¹. 404. μὲν: γὰρ (*supr.* μὲν) PR: μὲν γὰρ L Vr. A.
 405-06 ἀθ. Ar. 406. ἔωκεν CL: ἔ**κεν P (Θη *in ras.*). 407. κιχάνετον H
 Vr. A. || λίπησε P¹ (?) R Pap. μ. 408. καταεῖν Q Harl. a. 410. μῆν:
 μῆ οὐ Q. 411. ἐν τισι βιοτή Did. 412. κατακτανεῖ Vr. A. 414. ἐφαιαρ-
 τεῖτον Par. j (*supr.* ο): Ar. διχῶς. 417. ὁμοκλήσαντες ἀπείλην C. || ὑποδείσαντες
 Ar. GS Lips. 418. ἐπεδραμέτην DR.

403. ἔμβητον, a word which recalls our familiar 'go in and win,' though the latter is no doubt pugilistic, 'close with your man.' The origin of the expression here is not so clear; the meaning evidently is *spurt*. This, for one who is behind his competitors, is expressed by ἐμβῆναι, as by ἐξάλλεσθαι (399) for one who is level with (among) them. Cf. ἔμβα=*hasten*, Eur. *El.* 113, Ar. *Ran.* 377, *Eccl.* 478.

405-6. ἀθετοῦνται οἱ δύο· πῶς γὰρ τὸ ἐκ τῆς Ἀθηνᾶς γενόμενον ὀδεν ὁ Ἀντίλοχος; καὶ τὸ “Τυδείδew ἵπποισι” <περισσόν. καὶ γὰρ ἄνευ τούτου> δῆλον ὅτι περὶ <τῶν ἵππων> τοῦ Διομήδους ἐστὶν ὁ λόγος, An. (completed by Friedländer). These grounds are insufficient; the poet is not troubled by such trifles as Antilochos' knowledge of the author of the accident he had seen, and the notorious friendship of Athens for Diomedes might in any case suggest the words.

412. κατακτενεῖ, again a late form for -έει, but not one which we can alter with confidence in a passage of this character. Von Christ's αὐτίκα δὲ κτενέει

ἔμμ' is evidently bad. Agar with reason condemns the whole line, as added in order to supply the verb ἔσεται to 411, remarking that the threat of killing the horses if they do not win is absurd—as no doubt it is (*C. R.* xiv. 4).

413. The meaning of the line is 'If you two lose heart and so we fail to win.' The expression is not exact, as the dual applying to the horses only is grammatically in concord with the three parties who form the subject of the verb; but the phrase is most natural, and has a familiar and colloquial turn. It is hardly correct to say that Antilochos thus associates himself with his team (Monro); he associates himself only in the success, but expressly dissociates himself from the failure—as others since his time have been known to do. An.'s ὅτι ἔδει ἀποκηδήσαντων ὑμῶν is substantially correct, but the alternative ἢ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς, which makes Antilochos speak as though he were one unit and his team another, is too far-fetched.

414. See Θ 191, and M 412 with note.

στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.

ῥωγμός ἐην γαίης, ἥι χειμέριον ἄλὲν ὕδωρ 420

ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·

τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους

ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

Ἀτρεΐδης δ' ἔδδεισε καὶ Ἀντιλόχῳ ἐγεγώνει· 425

“Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·

στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσαι·

μή πως ἀμφοτέρους δηλήσσαι ἄρματι κύρσας.”

ὥς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαννε

κέντρῳ ἐπισπέρχων, ὥς οὐκ αἶοντι ἑοικώς. 430

ὅσσα δὲ δίσκου οὔρα κατωμαδίῳ πέλονται,

419. **στεῖνον** U. 420. **ῥωγμός** Ap. *Lex.* 139. 27, Herod. 421. **ἅπαντα** :
ἐπέρρει Aph. 422. **τῇ** : **ἥι** Ar. || **εἶχεν** : ἄρχεν T (ρ partly erased ?) : **ἔχε**
Et. Mag. 145. 17. 423. **παρατρέψας** Q (Par. a *supr.*). 424. **παρακλίνας** P
Par. f : ἐν ἄλλῳ **παρακλινεῖς** A. 427. **γὰρ** : περ Mor. || **παραλάσσαι** Pap. μ
and ap. Sch. T : **παραλάσσαις** P Par. h : **παραλάσσει(ι)ς** Mor. Par. g : **παραλάσσει**
Par. d : **πελάσσει** T : **περ ἐλάσσει** A : **παραλάσσει** Ω.

420. The way back to the starting-point leads through a ravine, the dried bed of a stream, one of the *ἐναυλοι* of II 71. It is common enough in primitive countries for such gullies to serve in turn as roads and watercourses according to the weather. The road *is* the stream-bed, and does not lie beside it. Antilochos proposes to spurt up level with Menelaos at this point, where there is room for only one chariot, and thus force him either to give way or to face the certainty of a collision. **ῥωγμός**, a *break* or sudden dip in the ground, which had been cut through by a flood. The form *ῥωγμός* is, perhaps, linguistically preferable, though the text can be supported by the analogy of forms like *πλοχμός*, *λωχμός*.

421. **ὁδοῖο**, partitive or ablative gen., *had carried away some of the road*. **βάθυνη**, *lowered*, again refers to the depth of the whole ravine.

422. **τῇ ῥ' εἶχεν**, *that way was M. steering*, that point he was approaching; he keeps to the middle of the road to prevent Antilochos coming alongside (**ἀματροχιάς ἀλεείνων**), except by turning off the track altogether.

424. The variant *παραεκλίνας* may probably be right.

427. **εὐρυτέρῃ παρελάσσαι**, though

poorly supported, must be right. *παρελάσσεις* (with dat. *εὐρυτέρῃ*) is not a Homeric form, the fut. elsewhere being *ἐλάω* (*ἐλώω*), nor does *εὐρυτέρῃ παρελάσσεις* suit the sense; Menelaos does not mean to promise Antilochos that he 'shall drive past in a wider place,' but only that the road will be wider for driving past. The opt. *παραλάσσαις might drive past* is better, but less natural and idiomatic than the text. *εὐρυτέρῃ* and *εὐρυτέρῃ* are practically identical for our mss.; even Pap. μ has *εὐρυτέρῃ παρελάσσαι*, which must be wrong.

428. **ἄρματι** either with *κύρσας*, *catching my car* (for which cf. Ω 530 *κακῶι κύρεται*, Γ 23 *ἐπὶ σώματι κύρσας*, Ψ 821 *ἐπ' αὐχένι κύρε*); or instrumental, *catching (me) with your car*. The first seems best. The above with *ἐνέκυρσε* N 145 and *συγκύρσειαν* below (435) are the only instances of the verb in H. The longer form *κυρήσας* first occurs in Hes. *Opp.* 755.

430. **ὥς . . ἑοικώς** seems to be a mixture of the two forms *ὥς οὐκ αἶων* and *οὐκ αἶοντι ἑοικώς*.

431. **οὔρα**, see K 351 with note. **κατωμαδίῳ**, *swung from the shoulder*, see on O 352 *κατωμαδὸν ἦλασεν ἵππους*, and for the next line O 359, Π 590.

ὄν τ' αἰζήδς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
 τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μή πως συγκύρσειαν ὁδῶι ἐνι μώνυχες ἵπποι, 435
 δῖφρους τ' ἀνστρέψειαν ἐνπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ’, οὐ τις σεῖο βροτῶν ὀλοώτερος ἄλλος.
 ἔρρ’, ἐπεὶ οὐ σ’ ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
 ἀλλ’ οὐ μὰν οὐδ’ ὥς ἄτερ ὄρκου οἴσηι ἄεθλον.”
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “μή μοι ἐρύκεσθον μῆδ’ ἔστατον ἀχυνμένω κῆρ·
 φθήσονται τούτοισι πόδες καὶ γούνα καμόντα
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.” 445
 ὥς ἔφαθ’, οἱ δὲ ἀνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δὲ σφισιν ἄγχι γέγοντο.
 Ἀργεῖοι δ’ ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δ’ ἐπέτοντο κονίοντες πεδίοιο.
 πρῶτος δ’ Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ’ ἵππους· 450
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ·
 τοῖο δ’ ἀνευθεν ἑόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω, φράσσατο δ’ ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ

433. αἱ δ’ : τοὶ δ’ Sch. T. 434. ἐλαύνων Pap. μ (supr. ei). 435. συγκέρσειαν G. 436. ἀνατρέψειαν J Vr. A : ἀναστρέψειαν T (U¹ supr.). 439 om. Vr. b. || σοῖο P. 441. μὰν : μὲν P. || ὄρκου γ’ Vr. b. || οἴσει PR. 444. φείσονται DHJPQRSU Vr. b : φείσσονται Vr. A. || καμόντε Pap. μ. 446. ὑποδείσαντες G. 447. σφιν PRS. || ἄγχι ἐγένοντο D. 449. τοὶ : οἱ (οἶ, οἶ) DHQT Pap. μ, Bar. Vr. b A. 452. ἰόντος D Pap. μ. || ἀκούων Pap. μ. 454. τόσον : ὅσον T¹ : θέμας Ap. Lex. 164. 29.

439. ὀλοώτερος, *more malicious*, as Γ 365, X 15, v 201.

440. ἔρρε, *go thy mad way*, Θ 239. φάμεν, imperf. as the accent shews.

441. ὄρκου, rather ὄρκοι(ο) or ὄρκοο : App. N, § 20. The oath is actually claimed in the sequel, 581-85. οἴσηι = οἴσε(αι).

445. ἀτέμβονται, an Odyssean word recurring only in 834 and the equally late A 705 in *Il*.

451. We have to suppose that the further part of the course is entirely hidden from the spectators by irregu-

larities in the surface of the plain, though it is described as *λείον* in 359. When last the competitors were seen on their way to the turn Eumelos was in front. Idomeneus from a place of outlook can see further than the rest, but not so far as the turn.

452. See M 273. τοῖο anticipates ὁμοκλητῆρος, *hearing him while yet afar, the shouter to wit*. In sense this of course comes to the same thing as if we had ὁμοκλήσαντος.

454. τόσον, see Σ 378, X 322. We use ‘so far’ colloquially in a very similar, though inexact, manner.

λευκὸν σῆμα τέτυκτο περίτροχον ἥτε μήνη. 455
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους ἀνγάζομαι ἥε καὶ ὑμεῖς;
 ἄλλοι μοι δοκεῖουσιν παροῖτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ 460
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεροι ἦσαν.
 ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πη δύναμαι ἰδέειν· πάντῃ δέ μοι ὅσσε
 Τρωϊκὸν ἄμ πεδίον παπταίνετον εἰσορόωντι.
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη 465
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἐνθά μιν ἐκπεσέειν ὅτω σύν θ' ἄρματα ἄξει,

455. **σῆμα τέτυκτο** Ar. J¹RU Harl. a, Mosc. 2, Vr. A: **σῆμ' ἐτέτυκτο** Ω. |
μῆνης Vr. d. 460. **ἡνίοχῳ** Q. || **αἱ** . . **αὐταῖ** Mosc. 2: **οἱ** . . **αὐτοῖ** Vr. A.
 461. **κεῖσε**: **κεῖθι** Zen. Aph.: **ἐκεῖσε** Vr. A. || **γε** om. CR: **τε** Pap. μ¹. || **φέρτεροι**
 T Syr. 462. **τὰς**: **τὰς** P: **τὰ** G. || **πρῶτα** δ' Lips.: **πρώτας** (sic) T: **πρώτας**
 HPR: **πρώτων** LQS Vr. A. || **μολούσας** Vr. A. 463. **δ'** om. Lips. || **πη(ι)** Aph.
 (A supr.) JLQRT (U¹?) Pap. μ, Harl. a, Mosc. 2, Lips.: **πω** Ω. 464. **ἄμ**:
ἄν Q Syr. || **παπταίνεται** Ar. Q: **παπταίνετο** J Par. b. || **εἰσορόωντε** Vr. A².
 465. **φύγεν** A Bar. Vr. d. 467. **κύνη**: **κατά** JQST Harl. a, Mosc. 2, γρ. A. ||
ἄρματι P.

455. **περίτροχον**, *circular*, so that *μήνη*, which recurs in H. only T 374, must be the *full moon*; it seems more natural to us to associate the moon-shape with the crescent (like Horace, C. iv. 2. 57 *Pronte curvatos imitatus ignes Tertium lunae referentis ortum, Quia notam ducit niveus videri, Cetera fulvus*. Compare also Moschos *Id.* 2. 84 τοῦ δ' ἦτοι τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκεν, κύκλος δ' ἀργύφειος μέσσωι μάρμαρε μετώπωι).

458. **αὐγάζομαι**, *discern*, not again in H.; but Hes. *Opp.* 478 and in Attic (also *αὐγάζω*). H. does not use *αὐγή* in the sense of *eye*, but the ideas of *light* and *sight* are almost interchangeable, see note on Ξ 345.

459. **παροῖτεροι** (also 480), formed directly from a locative adv. **πάροι* (cf. *πάροιθε*), as *μυχοῖτατος* (φ 146) from **μύχοι*, *ἀφάρτεροι* from *ἄφαρ*. It is not used again before Ap. Rhod.

460. **ινδάλλεται**, *comes in sight*, see on P 214.

461. **κεῖσε**, *up to that point* (referring to αὐτοῦ, *there*). Here, as in A 528, M 368, Zen. read *κεῖθι*.

462-64 are rejected by Kurtz and many others. They contradict the

whole scene, which assumes that the distant turn was invisible to the spectators, as indeed is distinctly implied in 466. Perhaps they were added by a rhapsodist who thought that several laps were run, and was anxious to introduce an allusion to the nearer turn; in that case the *τέρμα* of 462 will be different from that of 466, which must mean the distant end. **τὰς** is best taken as demonstrative, *those* (of which I speak). It can hardly be relative with *δέ* in apodosis, as this is found only when the relative clause is hypothetical. **βαλούσας**, intrans.; as in 639 (?) and A 722 of a river. This particular use seems to be unique in Greek, and doubtless exemplifies the tendency which exists in sport of all kinds, to create a special vocabulary or 'slang' by a perversion of the ordinary use of words. Other instances may perhaps be found in *ἐμβηγον* 403, *ἀνασχομένῳ* 660, etc.

465. **δυνάσθην**, only here and ε 319 in H.; the regular form is *ἐδυνήσασθην*, while *ἐδυνήθην* is not found at all.

466. **εὐχέεσθην** (*drive*) looks here like an aor.; see on N 163. **οὐκ ἐτύχησεν**, *failed*.

αἶ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγινώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδεὸς ἵπποδάμου υἱός, κρατερὸς Διομήδης."
 τὸν δ' αἰσχροῦς ἐνέειπεν Ὀϊλῆος ταχὺς Αἴας·
 "Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἶ δ' ἔτ' ἀνευθεν 475
 ἵπποι ἀερσίποδες πολέος πεδίοιο διένται.
 οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτέ τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 λαβραγόρην ἔμμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.

468 om. H: precedes 467 in Vr. d. 470. διαγινώσκω L: διαγινώσκω Pap. μ¹. 471 ἀθ. Ar. || ἀνάσσειν RU. 472. ἵππομάχου Vr. A. || ἵπποδάμιο πάτις PR. 473. ἐνέειπεν(ν) CJPQRSU Syr.: ἐνέειπεν Cant.: ἐνέειπεν T Vr. A. 474. ὁ ἔτ' Monro: δέ τ' Ω. 475. πολέος Vr. d. || διώνται (A *supr.*) QR (*supr.* ε) S Harl. b: διέντε Par. c g. 477. τοι: τι HR. || τινὲς ὀξύτερον Sch. T. || ἐκδέρκετον PR: καταδέρκεται Bachmann An. ii. 314. 478. μύθοισι D. 479 ἀθ. Ar. || τ' ἔμμεναι T. || ἀμύμονες Harl. a.

471 ἀθετεῖται, ὅτι τὸ ἐπεξηγεῖσθαι ποιητικόν, οὐχ ἡρωϊκὸν προσώπου, An.; i.e. the description should be given by the poet himself, not put into the mouth of one of his characters. The line certainly seems out of place here. For ἀνὴρ . . υἱός, an unusual expression which may have caused the interpolation, cf. φῶτ' Ἀσκληπίου υἱόν Δ 194 and other passages quoted there.

473. αἰσχροῦς, *insultingly*, see note on Γ 38.

474. τί πάρος λαβρεύεαι, lit. *why dost thou brag of old?* i.e. why hast thou been always a braggart? This use of πάρος alone with the pres. recurs only θ 36 ὅσοι πάρος εἰσὶν ἄριστοι (cf. Δ 264), but with τὸ πάρος, πάρος γε and πάρος περ it is of course common enough, to express a state of things lasting to the present time. This gives a perfectly good sense; it is hard to see why commentators take it in the artificial and un-Homeric meaning 'why dost thou boast *before the time*,' i.e. hastily (Dōd. compares Soph. *Trach.* 724 τὴν δ' ἐλπιδ' οὐ χρὴ τῆς τύχης κρῖναι πάρος).—λάβρος (rather λαβρός from λαβ-ερός, W.-M. *Herc.* ii. 65) is used in H. of *rushing* wind or water (Ζέφυρος

B 148, κύμα O 625, ποταμός . . λάβρος ὑπαιθα ῥέων Φ 271, οὖρον ο 293, and λαβρότατον χέει ὕδωρ II 385 are the only other passages). It seems therefore to imply a 'torrential flow' of words here ('reden wie ein Wasserfall' W.-M. *ut supra*, showing at the same time that the later use had also another sense, *greedy, grasping*); λάβρος στρατός *the chattering herd*, Pindar, *P.* ii. 87; *O.* ii. 86. Schol. A remarks the irony by which Aias accuses Idomeneus of that very fault of boastfulness which was in the end his own ruin, δ 499-510.

475. διένται, *are racing*: the verb is elsewhere trans. See on Σ 584.

476. Idomeneus is μεσαιπῆλιος, N 361. 479 ἀθετεῖται, ὅτι οὐκ ἀναγκαῖος· πρόκειται γὰρ τὸ "ἀλλ' αἰεὶ μύθοισι λαβρεύεαι." καὶ τὸ "πάρα γὰρ καὶ ἀμείνονες ἄλλοι" οὐ δέοντως ἐπιλέγεται· οὐ γὰρ ἀμεινόνων ἔργον τὸ λαβρεύεσθαι, An. The last argument is evidently wrong; the words simply mean 'do not let your tongue run in the presence of your betters.' The line can certainly be dispensed with, but there is nothing to condemn it more than this. The expansion of λαβρεύεαι is in the Epic style.

ἵπποι δ' αὐταὶ ἔασι παροίτεραι αἰ τὸ πάρος περ,
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὖληρα βέβηκε." 480

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦνδα·

“Αἶαν νεῖκος ἄριστε, κακοφραδές, ἄλλὰ τε πάντα
δεύει Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

δεῦρό νυν, ἣ τρίποδος περιδόμεθα ἡὲ λέβητος, 485

ἴστορα δ' Ἀτρείδην Ἀγαμέμνονα θέλομεν ἄμφω,
ὀπότεραι πρόσθ' ἵπποι, ἵνα γνώηις ἀποτίνων.”

ὥς ἔφατ', ὠρνυτο δ' αὐτίκ' Οἰλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι.

καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν, 490

480. αὐταί: αὐτε CDJQS. || παροίτεροι APQRS. || αἰ: οἱ S. 481. βεβήκει
Vr. b A. 483. νεῖκος Ar. PR Syr. Bar. Mor. Vr. A Par. h: νεῖκν (U supr.)
Harl. a, Mosc. 2: νεῖκει Ω. 485. NUN ἦ: γε NUN Schol. Aristoph. Equ. 788,
Ach. 771, Nub. 744. || περιδόμεθα PT Harl. a d, Par. c¹ e, Bar. Schol. Aristoph.
ibid.: περιδόμεσθον Ω. 487. ὀπότεροι (P?) QR Vr. d. || γνώηις H Bar. (γνώηις):
γνώης Pap. μ (supr. i): γνώηις Ω. 490. κε δὴ: κ ἐτι Pap. μ: κ' ἐτι Sch. T
on I 192.

480. αὐταί the same, without the article as M 225 (q.v.), θ 107, κ 263, π 138, φ 366; see also E 396. The rarity of the use no doubt led to the variant αὔτε, with illicit hiatus, perhaps through an intermediate αὐ ταί, which may have led to the eccentric accents of mss. (αὔται A, αὔται, αὔται, αὔται others). See Platt in J. P. xix. 50.

481. εὖληρα, *veins*, a word which reappears in Greek only in two passages of Quintus; but αὔληρα is quoted as a Doric form from Epicharmos. Cp. Lat. *lora*.

483. νεῖκος, like εἶδος ἄριστε: it is more idiomatic than the vulg. νεῖκει. ἄλλὰ τε: the τε may be explained in two ways: either it connects ἄλλα with what precedes, a verbal construction being substituted for the vocative, as though ἄριστε were ἄριστος ἐσσί (so Monro); or it may look forward, as though καὶ νῦν were to follow ἀπηνής with a special enforcing of the general accusation. But for καὶ νῦν δεῦρό NUN is substituted with a change of thought. If this be too violent, we can read with Nauck καὶ for ὅτι. Idomeneus' natural resentment cools down even while he is speaking, and he contents himself with a mere challenge instead of returning the insult with interest.

485. περιδόμεθα, vulg. περιδόμεθον. The only other instances in classical Greek of the 1st pers. dual in -θον

are Soph. El. 950 μόνα λελείμεθον, Phil. 1079 νῶ μὲν οὖν ὀρμώμεθον (where see Jebb), in both cases with ms. authority for -μεθα, which can be substituted without damage to the metre; Elmsley first pronounced in favour of the change, and is followed by Nauck. Though in Skt. the 1st dual is distinct from the 2nd, the two coalesce in Greek, and the form in -θον has no etymological support; it can only be explained as due to analogy of the 2nd pers., -μεθον: -μεθα: : -σθον: -σθε. The usual desire to avoid the hiatus will have been the motive here for introducing a form which looks like a figment of the grammarians. Moreover we ought perhaps to read περιδόμεθ' with van L. For περιδόμεθαι = to wager cf. ψ 78 ἐγὼν ἐμέθεν περιδόμεσμαι αὐτῆς, I will wager my life. Several instances from Aristophanes will be found in Lexx. The use is evidently conn. with that of ἐπιδόσθαι X 254, but the origin of it is obscure. For the gen. see H. G. § 153. The shortened NUN recurs in H. only in K 105: νν Brandreth.

486. ἴστορα, *unpire*, see Σ 501 (App. I, § 26).

487. γνώηις is poorly supported but necessary; the vulg. γνώης is a corruption which to our mss. is inevitable.

490. προτέρω γένητ', *proceeded further*, as 526.

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·

“μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,

Αἴαν Ἴδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.

καὶ δ' ἄλλωι νεμεσᾶτον, ὅτις τοιαυτὰ γε ῥέζοι.

ἄλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράσθε 495

ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης

ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος

ἵππους Ἀργείων, οἱ δὲυτεροὶ οἳ τε πάροιθεν.”

ὥς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων·

μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι 500

ὑψόσ' ἀειρέσθην ρίμφα πρήσσοντε κέλευθον.

αἰεὶ δ' ἠνίοχον κονίης ῥαθάμυγες ἔβαλλον,

ἄρματα δὲ χρυσῶι πεπυκασμένα κασσιτέρωι τε

ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή

491. καὶ φάτο μῦθον: ἐν ἄλλωι καὶ κατέρυκε Α. 492. ἀμείψασθαι D: ἀμείβεσε J: ἀμείβεσε Harl. a: ἀμείβεσθαι Pap. μ (supr. on over ai). 493. κακῶς Vr. A: ἀμεινον γράφειν ἕναε Sch. T. 494. ἄλλον Q. || ὅστις CDQT. || γε om. P: τε Q. || ῥέζει Q: ῥέζει H: ῥέζει S. 495. εἰσοράσθων PR. 497. ἕκαστος Vr. A. 498. δεύτατοι Q. | τε: το G Pap. μ. 500. μάστιγι JPQRSTU Vr. A: μάστιγα C. || οἱ δέ: αἱ δέ Vr. A. 501. κέλευσα Vr. A. 503. δέ: τε Vr. b: δ' αὖ Plut. Mor. 747 B. || χαλκῶι Plut. *ibid.* 504. ἐπέτρεχεν ap. Did. || τι: τε G.

493 was rejected by Heyne, and is painfully weak. The position of κακοῖς is unexampled, and κακῶς is hardly better. The ἀναξ of Sch. T is not put forward as more than a conjecture to meet the difficulty. (Agar would adopt it however, reading ἀναξ'(ι) as dat. pl., for princes it is not seemly: J. P. xxv. 319. This is perhaps possible, though we have ἀνάκτες, ο 557.) The metre halts too, the first foot being a trochee instead of a spondee; the arguments in favour of such lengthening being permissible here are wholly insufficient (App. D, c 2). There are no traces of F in Ἴδομενεὺς: Knös (*Dig.* 111) says 'loci Homerici consonam initialem obstinatissime respuunt,' and there can of course be no doubt that the last syll. of Αἴαν is short. The simplest remedy would be to read Αἴαν τ', with Barnes; Αἴας Ἴδομενεὺς τε Wackernagel.

494. So ζ 286 καὶ δ' ἄλλωι νεμεσῶ, ἥ τις τοιαυτὰ γε ῥέζοι, and cf. α 47. The use of the opt. after the pres. is rare; it 'avoids assuming that the case will ever

occur,' H. G. § 305 c; and compare note on P 631.

500. μάστι from the stem μαστί-, of which μαστιγ- = μαστί-γ- is a derivative. It recurs in Greek only ο 182 μάστιν. The verbs μαστίω (P 622, T 171) and μαστίζω answer to the two stems. Cf. ὀρνῖς beside ὀρνῖς = ὀρνι-ιθ-: and for the form of the dat. κνήστι Α 640, Σ 407. κατωμαδόν as O 352.

501. ἀειρέσθην, bounded under the strokes of the lash; so also ν 83.

502. ῥασάμυγες, sprinklings, cf. Α 536, where the word is used more naturally of blood.

503. πεπυκασμένα, covered up; this is the only sense in which the word occurs in H., and must be a hyperbolic expression; see B 777. For the use of metal facings for the wood-work of cars see K 438 and Δ 226; Helbig, H.E. p. 143. In *Hymn.* ix. 4 this was further developed into a παγχρύσειον ἄρμα. κασσιτέρωι, Α 24.

504. ἐπέτρεχον, ran on their heels, as if overtaking them.

γίνετ' ἐπισσώτρων ἄρματροχὴ κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρῶς
 ἵππων ἔκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. οὐδὲ μᾶτησεν 510
 ἵφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα
 καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους,
 κέρδεσιν, οὗ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὡς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἄνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφι·
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι· ὁ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χώρῃ μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἦν

505 *om.* Q. || γίγνετ' L. || ὀπισσώτρων D. 506. ΠΕΤΕΣΘΗΝ: ἐν ἄλλωι
 πέτεσθον A. 509. παμφανόντος P. 511. ΛΑΒ': ΒΑΛ' QT¹ (?). 515. ΓΕ
om. Q: ΤΕ H. 515-16 *om.* Vr. b. 517. ὅσσον TE H. || Τ' *om.* Eust. 519.
 ὀπισσώτρου A. 521. μεσσηγύ H Vr. b. 522. ΔΗ: ΔΕ Ambr. 523. δίσκου
 οὔρα QS Par. b, and *ap.* Did.

505. This line again is hyperbolic, like T 227; the cars go so fast as hardly to leave any rut (ἄρματροχὴ) in the fine dust.

510. οὐδὲ μᾶτησεν, see II 474.

512. ἄγειν, the act. because it is for another; in 263 the mid. is used because the winner is himself subject of the verb.

513. ὠτώεντα, see on 264. ἔλυνεν, read *ἔλυσεν* with Barnes and Brandreth; non-sigmatic tenses have ὕ (App. D, p. 594).

514. Νηληϊός, from his grandfather, as Achilles is Αἰακίδης. The adj. is elsewhere used only of Nestor.

515. ΤΙ ΤΑΧΕΙ: τάχει Menrad.

517. The front of the wheel of the Greek chariot is represented as either in line with the front of the car or a little in advance of it; see the illustrations in Helbig, *H. E.* ch. ix. He concludes

from this passage, in connexion with B 390, X 22, that one-horse chariots were known to H. (*H. E.* p. 128); but the words do not require this inference.

518. Cf. the similar passage X 23. The order of the words here confirms the belief that ΠΕΔΙΟΙΟ and ΤΙΤΑΙΝΟΜΕΝΟΣ need not be taken together.

521. So πολέος πεδίοιο θέουσαι Δ 244. ΠΟΛΕΟΣ adds the idea of an open unhindered course in which the highest possible speed may be obtained.

523. ΔΙΣΚΟΥΡΑ, see 431. The compound occurs here only, and appears to have offended some of the ancient critics, who read δίσκου οὔρα with synizesis or δίσκ' οὔρα with elision. The form of composition is unusual but not unparalleled; cf. δημογέρων = δήμου γέρων. ἔς = as much as, analogous to the common temporal use as long as to, *until*.

ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων ἐὺς Ἴδομενῆος
 λείπετ' ἀγακλήος Μενελάου δουρὸς ἐρωήν.
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἦλυθεν ἄλλων
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ὤικτειρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535
 “λοισθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπαικῆς,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνηνεον ὥς ἐκέλευε.
 καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνηνησαν γὰρ Ἀχαιοί, 540

527. ΚΕΝ: καὶ HPR Bar.: κέ D. || οὐδ': ἢ Zen.: ὃ δ' Par. g. 530.
 Βάρδιστοι Syr. Vr. A. 533. πρόσσοθεν Ar. Ω: πρόσωθεν PR: πρόσσωθ' Lips.:
 πρόσθεν Vr. A, Par. g: ὠκέας Zen. 535. στὰς: τοὺς J. || ἄρ' om. CGT. ||
 ἀργείοισιν GQ Syr. || πτερόεντα προσκῦδα DHJTU Vr. b. 538. ἐν τισιν ὑποτάσσονται
 τούτοις τὰ τρίτα δ' Ἀντίλοχος, τέτρατα ζανθεὸς Μενέλαος, πέμπτα δὲ
 Μηριόνης, θεράπων ἐὺς Ἴδομενῆος An. 539. ἐπήνηνεον P. || ἡδ' ἐκέλευον H
 Syr. Vr. A Par. e, ἐν ἄλλωι A: ὥς ἐκέλευον Vr. d. 540. οἱ: θεῖ Vr. A. ||
 ἐπά(ι)νεσαν DJQ Lips. . ἐπήνηνεον Vr. A. || ἀχαιοί: ἐν ἄλλωι οἱ ἄλλοι A.

525. For the use of the article see *H. G.* § 260 (f).

526. εἵ κε with indic. occurs only here in H.; but Monro (*H. G.* § 324) compares the oracle in Herod. i. 174 Ζεὺς γὰρ κ' ἔθηκε νῆσον εἰ κ' ἐβούλετο (εἰ γ' Steger), Aristoph. *Lys.* 1099 αἶ κ' εἶδον ἀμέ (Spartan), and Erinna iv. 4 (where, however, we should read αἶ καὶ δάν, not αἶ κ' αὐδάν). These are perhaps the only instances in Greek, till we come to the late Hellenistic use of εἶν with indic., and are inadequate to defend such an exceptional use here. We can read εἰ δὲ κ' (αἶ), but the elision is doubtful (see note on Z 260) and the καὶ has no special significance. The couplet looks like a poor interpolation made up of 490 and 382.

530. Βάρδιστοι, an honour assigned to Antilochos' team in 310.

531. ἥκιστος from ἥκα, the opposite of ἀφάρτερος as ἄφαρ is of ἥκα. It is the same word as Att. ἥκιστος, as indeed some read here, rightly perhaps, for we have ἥσσονας in 322. Cf. σ 92 ἥκ' ἐλάσειε.

532. πανύστατος ἄλλων, cf. ὠκυμοράτατος ἄλλων, A 505.

533. πρόσσοθεν, ἄπ. λεγόμενον, apparently before him, though the sense is not easily reconciled with the form of the word, which should moreover be πρὸ(σ)σωθεν. Ar. explained 'leading the horses by the reins and whipping them from the front' (hardly a likely way to make them come). Van Herwerden conj. πρὸ ἔθεν, with πρὸ lengthened before (σF)έθεν as in ἀπὸ ἔθεν Z 62 etc. Brandreth reads καὶ ἵππους πρόσθεν ἐλαύνων, van L. πρόσθε Fέ(ο). Bentley, Heyne, and Nauck regard the line as spurious. Zen. read ὠκέας ἵππους. The chariot could easily be dragged, for it can even be carried, by a single man; K 505.

536. Bentley's ingenious conj. ἐλαύνειν for ἐλαύνει has been adopted by Nauck and von Christ.

537. The apposition of ἀέθλιον . . δεύτερά is harsh, but not impossible. Bothe's conj. ἀέθλια is, however, very probable.

εἰ μὴ ἄρ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
 Πηλεΐδην Ἀχιλλῆα δίκηι ἡμείψατ' ἀναστὰς·
 "ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ' κε τελέσσης
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω 545
 αὐτός τ' ἐσθλὸς ἑών. ἀλλ' ὥφελεν ἀθανάτοισιν
 εὐχέσθαι· τῷ κ' οὐ τι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
 ἦε καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω
 ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι."
 ὥς φάτο, μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεὺς 555
 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλω
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.

543. **ταλάσσης** Vr. d. 547. **τῷ κ'**: τῷ(ι) **κεν** C (*supr.* ο) PQS Mosc. 2: **τό κεν** Ω. || **ἔλυσεν ἄλλων** D (cf. 532). 548. **φίλος** AGJT Harl. α Syr. and *pāσαι* Did.: **φίλονς** (*sic*) C: **φίλον** Ω. 550. **τοι** om. H: **οἱ** D Pap. μ (*supr.* τ).
 553. **πειραθῶν** J. 557. **πτερόεντ' ἀγόρευεν** Mosc. 2. 558. **καὶ οἴκοθεν** J Harl. α.

542. **δίκηι**, perhaps in modern phrase 'made a formal appeal,' lit. 'answered by the custom,' i.e. in accordance with the 'rule' which is the intermediate step between the senses of 'custom' and 'legal judgment.' As Antilochos, though in his right as against Eumelos, is yet in the wrong towards Menelaos, the word can hardly mean 'with justice,' though this is the later sense of *δίκη* (Trag., etc.).

546. **αὐτός** is added by an after-thought, the preceding *οἱ* being forgotten; *his chariot was overthrown and his horses—and himself for all his skill.* The difficulties which have been found in the words are imaginary. Nägelsbach on Γ 211 would read *αὐτός γ'*, taking the nom. as absolute; but there is no instance of nom. absolute in H. which cannot be explained by an anacoluthon, see on Γ 211. Döderlein appears to take a similar view, though he includes

ταχέ' ἵππω in the absolute constr.; *nam equi Eumeli non sunt laesi.* But **βλάβεν** only implies 'stopped in their course,' as 571, Z 39. The efficacy of a combatant's prayer is proved by Odysseus (770) and Meriones (872); and by Pandaros (Δ 101).

547. **τῷ κ'**, so Bentley, most mss. having *τό κεν*. This gives the wrong sense, *therefore*, while *τῷ*=*in that case*, B 250 and often (σ 402-3 is precisely similar).

551. **ἔπειτα** *hereafter*, opposed to *αὐτίκα* νῦν, as v 63.

553. For the absolute use of **πειρηθήτω**, 'try conclusions,' cf. Φ 225 "Ἐκτορι *πειρηθῆναι ἀντιβῆναι*.

558. **οἴκοθεν**, *from my store*; so 592, H 864, 391. *οἶκος* in this sense is elsewhere peculiar to the *Od.*, e.g. ρ 455 οὐ σύ γ' ἂν ἐξ οἴκου σῶι ἐπιστάτηι οὐδ' ἄλλα δόλῃς.

δώσω οἱ θώρακα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
 χάλκεον, ὧι περί χεῦμα φαεινοῦ κασσιτέριον
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἔσται.”
 ἦ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ
 οἰσέμεναι κλισίῃθεν· ὁ δ' ὦιχετο καὶ οἱ ἔνεικεν.
 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.] 565
 τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχέων,
 Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
 Ἀργείους· ὁ δ' ἔπειτα μετῆυδα ἰσόθεος φῶς·
 “Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας ; 570
 ἦισχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χείρονες ἦσαν.
 ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μῆδ' ἐπ' ἀρωγῇ,

560. ἀπηύρων GQ Cant.: ἀπαύρων J (*supr.* ἢ over αὐ). 561. περίχυμα Vr. A.
 562. οἱ: τοι C Mosc. 2. || ἄξιον ACDJSTU Mor. Vr. d. 563. ἐκάλεσεν J.
 565 om. ACHQT Pap. μ, Syr. Vr. b A. || εὐμήλου S. || χειρὶ PR. 567. ἐν :
 ἂν Q. 568. χειρὶ ACHP Bar. Mor. Ven. B: χερσὶ Ω, γρ. A. || τ' ἐκέλευεν
 LR Lips. Bar. . δ' ἐκέλευεν P. 570. τοῖον P. 572. ἦσαν: εἰσιν Syr.
 574. ἀμφοτέρων S. || δικάσσετε D Vr. A. || μῆδ': μὴ P.

560. For the taking of Asteropaios' armour see Φ 183. Nothing was said there, however, as to his wearing a breastplate, though if he had one he must have been wounded through it with a sword (180). The whole episode of the *Games* seems therefore to belong to the period when the corslet had come to be an essential part of the panoply (App. B, iii.).

561. χεῦμα· ἐδήλωσε τὸν ἐκκεχυμένον τε καὶ πεπηγμένον τῷ θώρακι κασσίτερον, Schol. T. The word χεῦμα must imply a knowledge of some process of covering a metal surface with tin; see App. I, § 9, and compare the use of κασσίτερος to adorn the breastplate of Agamemnon, Λ 24. ἀμφιδεδίνηται is obscure. It might perhaps mean *is set around*, implying that the glaze of tin entirely covered the surface of the plate. But we may equally well translate *surrounds in circles*, i.e. in strips running round; the οἰμοὶ of Λ 24. See note on δινωτοῖσι Γ 391. The whole line 562 recurs in θ 405, where it is used of the scabbard of a sword, κολεὺν δὲ νεοπρίστου ἐλέφαντος ἀμφιδ. κτλ. This may perfectly well

mean that the sheath was adorned with ivory rings.

562. ἄξιον: the reading ἄξιον may have come from θ 405, where it agrees with ἀορ, but it is defensible here in the sense it *will be a precious thing for him*.

565. Interpolated from 624 as ms. evidence shews.

568. For the significance of the σκῆπτρον see on Α 234. χειρὶ, not χερσὶ, is the natural form in this connexion, see β 37, σ 103, but we have χερσὶ in K 328, and the plur. is used when gifts or prizes are in question, e.g. [565], 624, 797, Α 441, θ 406, ο 130. But when a cup is offered Ar. preferred the singular; see Α 585 compared with 596 (La R. H. T. p. 378).

571. ἀρετῇ, evidently *skill*; but Τ 411 ποδῶν ἀρετῇ and Ψ 276, 374 in the different sense of *speed*, while in 578 it must be taken as in I 498 of *dignity, rank*.

572. βαλὼν, cf. 462.

574. ἐς μέσον *impartially* between us; ἐπ' ἀρωγῇ, *by way of partisanship*, acting as ἀρωγοί in a public trial. See on Σ 502.

μή ποτέ τις εἴπησις Ἀχαιῶν χαλκοχιτώνων· 575
 ‘Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
 οἴχεται ἵππου ἀγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
 εἰ δ’ ἄγ’ ἐγὼν αὐτὸς δικάσω, καὶ μ’ οὐ τινά φημι 580
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται.
 ‘Ἀντίλοχ’, εἰ δ’ ἄγε δεῦρο, διοτρεφές, ἣ θέμις ἐστί,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
 χερσὶν ἔχε ραδινὴν, ἥι περ τὸ πρόσθεν ἔλαννες,
 ἵππων ἀψάμενος γαίροχον ἐννοσίγαιον
 ὀμνυθὶ μὴ μὲν ἐκὼν τὸ ἐμὸν δόλωι ἄρμα πεδῆσαι.” 585

578. αὐτός τε T. 581 ἀθ. Ar. || αἱ δ’ CDPR: αἱ δ’ T. 583. ἔχων Q
 Eust.: ἔχον T (supr. ε): ἔχεν Vr. d. 584. ἵππων δ’ Vr. A. 585. μὴ μὲν:
 μὴδὲν P Paus. vii. 21. 8. || ἄρμα δόλω DP: δόλωι om. C.

577. ὅτι οἱ, κτλ., a good instance of primitive parataxis, two clauses being merely set side by side, the hearer having to supply the connexion of thought. Here the meaning is ‘Menelaos takes the prize because, *though* his horses were beaten, *yet* he himself had the advantage in rank and power.’

579. It is indifferent whether we take δικάσω as fut. indic. or aor. subj. *I myself will decide* by bringing the matter to the test of an oath. (The translation *I myself will plead my cause* gives a less vigorous sense, and does not suit the use of the verb.) μ’=μοι, see M 211 ἀεὶ μὲν πῶς μοι ἐπιπλήσεις ἀγορήσιν.

580. ἰεῖα, sc. δίκη implied in δικάσω. See App. I, § 29.

581 ἀθετεῖται, ὅτι ἀκαίρως λέγει “διοτρεφές,” ὀργιζόμενος αὐτῷ, Ariston. If this was Ar.’s only ground of athetesis, it is a singularly inadequate one. Such formal epithets of honour are used even by mortal foes, e.g. δῖος of Paris by Menelaos Γ 352, of Achilles by Andromache X 455. ἡ θέμις ἐστί, as is the custom at races, i.e. with all the formalities of the next line. This recalls the oath taken by each competitor in the races at Olympia.

583. ἔχε MSS.; edd. generally read ἔχων from Eust., but that is not likely to have been corrupted, and it is more in the Homeric style to revert from the participial to the direct constr. The peculiarity here is that στὰς is co-ordinate with ἀψάμενος and belongs to ὀμνυθὶ, not to the preceding ἄγε δεῦρο. This

makes αὐτὰρ . . ἔλαννες a parenthesis grammatically, but it does not follow that the poet felt it as such; to him στὰς though subordinate in form was in feeling an imper. The dislike of the primitive linguistic instinct to a long-continued subordination of clauses is expressed by the interpolation of a single independent term in the series. (It might be suggested that στὰς is an imper. like δός, θές, lengthened by ictus; but the difficulties of such a supposition are obvious, as there is nothing to prevent the use of στήθι.) Though Eust. reads ἔχων (in the lemma only, not in the text), his explanation evidently refers to ἔχε. ἐν δὲ τῷ “αὐτὰρ ἰμάσθλην χερσὶν ἔχων” δοκεῖ περιττὸς εἶναι ὁ σύνδεσμος τεθεὶς ἀντὶ τοῦ δή. This is intelligible only if we read ἔχε and put a colon after ἔλαννες, as his text has.

584. γαίροχον ἐννοσίγαιον, I 183. This passage has frequently been quoted as shewing that Poseidon was to Homer, as to later Greece, god of horses, Ἴππιος (see Pausan. vii. 21. 8). But other indications of this function are so doubtful that no stress can be laid on it (see also on 277, 307). Poseidon is the natural god for Antilochos to swear by, as being the god of his race, and father of his grandfather Neleus.

585. The neglected F of Φεκῶν has given rise to sundry conjectures, of which the most plausible is suggested by Heyne μὴ μὲν ἐμὸν σὺ (γε Brandreth) Φεκῶν. This also avoids the hiatus τὸ ἐμὸν (for τοῦμόν? or ἀμόν? see Θ 360). Other

τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἦῤα·
 “ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
 σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἶσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μήτις· 590
 τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην· εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
 μεῖζον ἐπαιτήσῃας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἡματα πάντα
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595
 ἦ ῥα καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη ὥς εἴτε περὶ σταχύεσσιν ἔέρση
 λήϊον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·

586. αὐτ' : αὐ P. 587. ἄνσχεο King's: ἀνάσχεο Q: αἴσχεο Par. e: ἐν ἄλλωι ἴσχεο A: ἄσχεο Dem. Sid. 588. σοῖο P. 589. οἴου D. || τελέουσι Q. 592. ἀράμην H. 593. ἀπαιτήσας AJQRTU Pap. μ, Harl. a, Par. a b c d f g (La R. gives no MS. evidence for this reading, not even A—presumably through carelessness). 594. διοτρεφές: διαμπερές R Bar. Mor. 599. φρίσσουσιν T Pap. μ, Vr. b.

alterations (μή τι, μή με, *Ἰεκὼν*) are highly improbable, as they lose the characteristic μέν of the oath. But in the *Games* we must not seek anxiously to restore ancient forms.

590. Λεπτή δέ τε μήτις, K 226, where see note. For the general sense compare Γ 108.

591. ἐπιτλήτω κραδίη as T 220. φιλοτίμως τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ ἀθλίου ἐξίσταται ἐκὼν· ὁ γὰρ λέγων “αὐτὸς δώσω” κατασκευάζει ὅτι ἐμὴν οὖσαν λήψῃ. τοῦτωι δὲ συνάδει καὶ τὸ “εἰ καὶ νῦν κεν οἴκοθεν ἄλλο,” Schol. T.

593. ἄφαρ . . αὐτίκα, like πάλιν αὖτις, ἄψ πάλιν, etc. βουλοίμην ἦ, see A 117.

595. ἐκ θυμοῦ πεσέειν, another form of the phrase ἀπὸ θυμοῦ εἶναι, A 562. ἀλιτρός, a confession that he cannot take the oath demanded of him.

598. *His heart was gladdened as (the heart) of growing corn (is gladdened) with the dew upon the ears.* Most edd. read *ἔέρση*: MSS. are no authority on such a point, though T at least has *ἔέρση*, which Heyne suggested and Lange has defended at length. The nom. gives no good sense; it is absurd to say that Menelaos' heart 'was comforted like the dew'; it is obviously the dew which

comforts the corn, not vice versa. Various attempts have been made to explain the nom.; e.g. Fäsi would supply *γίγνεται* τὸ *ἔέρση* and understand the clause καὶ οὕτω τὸ λήϊον *λαμβάνεται*. Heyne thinks *λάνθη* means 'became warm' or 'melted,' 'as the dew on the corn becomes warm or melts.' This will not do, because though the heart of Menelaos may be said to become warm, and perhaps even the dew to melt (evaporate), yet Menelaos' heart does not evaporate nor the dew become warm; so that the comparison fails. Besides *λαμβάνω* does not mean *melt*, but only *warm*; melting is only implied, not expressed, in μ 175 *λαμβάνω* κηρός. Ap. Rhod., however, seems to have read *ἔέρση*, and imitates the simile, while avoiding this difficulty by applying it to a case where the heart does melt (iii. 1019); *λαμβάνω* δὲ φρένας εἰσω, τηκομένη οἶον τε περὶ ῥοδέμισιν ἔέρση τήκεται ἡνώοισιν λαυομένη φαέεσσιν. Aeschylus gives the idea of the passage almost exactly in *Ag.* 1391-92 *χαίρουσαν οὐδὲν ἦσαν ἢ διοσδοῦναι γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.*

599. φρίσσουσιν, *spicea ium campis cum messis inhorruit* Virg. *G.* i. 314. The variant φρίσσουσιν is equally good, but not necessary.

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605
οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας
σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμείο·
τῷ τοι λισσομένῳ ἐπιτείσομαι, ἥδὲ καὶ ἵππου
δώσω ἐμήν περ ἐοῦσαν, ἵνα γνῶωσι καὶ οἶδε 610
ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”
ἦ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ
ἵππου ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανόωντα.
Μηριόνης δ’ ἀνάειρε δύω χρυσοῖο τάλαντα
τέτρατος, ὥς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς
Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
“ τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνήμ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν
ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον 620
αὕτως· οὐ γὰρ πύξ γε μαχήσεται οὐδὲ παλαίσεις,

600. σοί: τοι (A *supr.*) T Pap. μ. 602. τοι: σοι L: κεν Pap. μ. || ἀποεί-
ξομαι J. 604. νεοίη: οἱ περὶ Ἀντίμαχον νόημα γράφουσι, Did. 605.
δεύτερον: βέλτερον GPRS Par. j: βέλτιον Par. b: γρ. ὕστερον A. || ἀμείνονας
Q: ἀμύμονας Vr. b: αμειμονας Pap. μ. 608. ἐμοῖο PQ. 609. ἐπιπείσομαι
T Vr. b. 611. ἐμὸς: ἐμοὶ Cant. 615. ὑπολείπετ’ U. 616. τὴν: τὸν Q.
617. ἄν’: ἰν Pap. μ (*supr.* α). 619. αὐτὸν: αὐτοὶ Q: αὐ T (τὸν *add. man. rec.*).
620. ὄψῃ AD Pap. μ: ὄψει Ω. 621. οὕτως H.

603. *χωόμενος*, the participle is like that after *παύεσθαι*, etc. *παρήγορος*, *flighty*, see note on H 156 and compare Γ 108 ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται. So also Archil. fr. 94 τίς σὰς παρήγειρε φρένας; and fr. 56. 5 νόον παρήγορος, Theokr. xv. 8 πάραρος. *ἀεσίφρων*, T 183.
604. οἱ περὶ Ἀντίμαχον “νόημα” γρά-
φουσι, Did., i.e. probably νέον νίκησε
νόημα, though the sense of the words is
far from clear. *νεοίη* itself is a strange
form which does not reappear in Greek.
Can it represent *νεF-ιη*, with *i* lengthened
by ictus in the last foot? As Monro
points out, the alliteration suggests that
the phrase is a proverbial one.

610. ἄκρως ἐλέγχει Ὅμηρος τὰς φύσεις
τῶν ἀνθρώπων, ὅτι καὶ νέοις καὶ πρεσβυτέ-
ροις ἐνέστακται τὸ φιλότιμον. ὅρα γὰρ
μεθ’ ὅσους λόγους ἀντιποιεῖται τῆς νίκης,
καὶ παραχωρεῖν τοῦ ἰδίου ἄεθλου φησὶν
ἐκῶν, Schol. T.

611, cf. O 94.

618. τῇ, see on Ξ 219.

620. Both ὄψῃ and ὄψει = ὄψε(αι).

621. αὕτως, ‘as it is,’ without a con-
test. The following enumeration seems
to indicate that the Epic pentathlon con-
sisted of the chariot-race, foot-race, box-
ing, wrestling, and javelin-casting; and
this list appears again in 634–38. In
the Phaiakian games (θ 103) leaping is

οὐδ' ἔτ' ἀκοντιστὺν ἐσδύσσαι οὐδὲ πόδεσσιν
θεύσαι· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει·”

ὥς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

625

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες
ὤμων ἀμφοτέρωθεν ἀπαΐσσονται ἐλαφραί.

εἶθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
ὥς ὅποτε κρέοντ' Ἀμαρυγκέα θάπτουν Ἐπειοὶ

630

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·

ἔνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένετ', οὐτ' ἄρ' Ἐπειῶν

622. ἀκοντιστὴν HP. || ἐσδύσσαι Ar. Ω: ἐνδύσσαι AGHQT Par. c g j: ὑπο-
δύς(ς)σαι D Par. e. 623. θεύσαι: ψεύσαι J. || ἐπείγει: ἰκάνει CGPR: ἔπειαι
JSU Harl. a b, King's Par. a¹ b d f h j, Mosc. 2, Vr. A: ὀπάζει T Vr. b: γρ. καὶ
ὀπάζει καὶ ἰκάνει καὶ ἔπειαι A. 625. πτερόεντ' ἀγόρευε Bar. Mor. 626 om.
Pap. μ¹. || ἔειπας Q (α altered to ε?). 627. φίλοι C Vr. d. || τι: τε J: τοι U.
628. ἀπαΐσσονται PR Harl. d and ap. Eust.: ἐπαΐσσονται Ω. 629. μοι: τοι Q.
632. οὐτ' ἄρ': οὐ γὰρ DH (U?).

substituted for the last, and the chariot-
race does not appear. In historical times
its place was of course taken by the
diskos, and even here it is evidently put
on a different and higher level from the
contests of bodily strength.

622. οὕτως ἐσδύσσαι (not ἐνδύσσαι)
σχεδὸν ἀπασαι· οὐδέποτε γὰρ “Ὀμηρος τῇ
ἐν ἀντὶ τῆς εἰς κέχρηται, Did. H. does,
however, use ἐνδύω with acc., but only
of putting on clothes. The sense is
exactly given by our colloquial ‘go in,
enter, for the javelin-throwing.’

626. This line was probably omitted
by Ar. (as by the first hand of the pap.)
as interpolated from A 286, thus avoid-
ing the awkward repetition τέκος . .
φίλος. The scholia do not say this
explicitly, nor is the line marked, as
we should expect, with ‘asterisk and
obelos.’ But it is clearly implied, as
Cobet has shewn (*M. C.* 318), by the
words of Aristonikos on 327 (ἡ διπλῇ) ὅτι
ἀπὸ τοῦ γάρ ἤρκει, τὸ αἰτιατικὸν (the
causal particle) προτάζας. The γάρ does
not, however, as usual anticipate a reason
to be given, but rather continues Achilles’
speech, *yes, as thou sayest.*

627. The constr. of this line is harsh.
πόδες seems to be added in apposition
to γυῖα as though with the intention of
continuing by the usual phrase π. καὶ
χεῖρες ὑπερθεῖν, as in the formal line
772=E 122, N 61. But the last part

of this is expanded and made into a
principal sentence, the negative being
repeated (οὐδέ). Düntzer's emendation
ποδῶν, φίλος (cf. γυῖα ποδῶν N 512) for
φίλος, πόδες makes all simple, but it has
no authority and is not likely to have
been corrupted; the text is as old at
least as Nikanor (ἐπεξηγείται τὰ γυῖα,
ὅτι πόδες καὶ χεῖρες), and probably as Ar.
Franke would omit 628, thus improving
the construction; and to this the words
of Nikanor may point. The line is
perhaps modelled on Hes. *Theog.* 150
τῶν ἐκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο.
χεῖρες=arms, as A 252, etc.

628. ἀπαΐσσονται, *dart out from my
shoulders*, in allusion to boxing and
javelin-throwing; see Hes. *Theog.* 150
in last note. The vulg. ἐπαΐσσονται
implies an object darted upon, which
is less vivid here; it is of course quite
possible, but leaves the gen. ὤμων
rather bare.

629. This is Nestor's regular introduc-
tion to his autobiographical sketches;
H 157, A 670.

630. The local legends about Amaryn-
keus will be found in Paus. v. 1. 8: 3.
4. His son Diores is mentioned in B
622, Δ 517. Ἐπειοί, B 615, ν 275.

631. Βουπρασίῳ, Δ 756. βασιλῆος:
gen. after ἄεθλα, as Hes. *Opp.* 654 ἄεθλα
δαίφρονος Ἀμφιδάμαντος, and compare X
164 ἄεθλον . . ἀνδρὸς κατατεθνηῶτος.

οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.
 πύξ μὲν ἐνίκησα Κλυτομήδεα Ἕνοπος υἱόν,
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη·
 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἔοντα,
 δοῦρι δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.
 οἰοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντε, ἀγασσαμένω περὶ νίκης,
 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπετ' ἄεθλα.
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,

635

640

634. **νίκησα** RT. || **οἷνοπος** CPQRT Mor. Bar. Plut. Mor. 639 c: **φαινοπος** Aristeid. ii. p. 374. 635. **ἀγκαῖον** P: **ἀλκαῖον** Aristeid. *ibid.* || **πάλῃ** Ar. Vr. d: **πάλῃ** H: **πάλιν** King's. 637. **ὑπερέβαλον** DGHJPQ. 639. **βαλόντε** T¹ (?) Schol. A on E 856: **βαλόντες** Ω. || **ἀγασσαμένω** ἐν τισι, Did.: **ἀγασσάμενοι** Ω. 640. **αὐτόθι** CPR Pap. μ, Mor. Bar. Mosc. 2, Harl. d: **αὐτόφι** Ar. Ω.

635. **πάλῃ** most MSS., **πάλῃ** Ar. Both dat. and acc. are used in later Greek, though the latter is more usual; in H. the dat. only is found, except πάντα **ἐνικά** Δ 389, E 807, where the acc. is adverbial. **ἀνέστη** with dat., *stood up to me* as we say, as 677, σ 334 μή τις τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστή, Soph. Tr. 441 Ἐρωτι μὲν νυν ὅστις ἀντανίσταται πύκτης ὅπως εἰς χεῖρας. The phrase is evidently technical.

637. This Phyleus is no doubt the son of Augeias; see B 628.

638. For the **Ἀκτορίωνε** see note on Λ 709. As Monro remarks, **οἷοισιν** implies that the list of five contests here given is complete (see on 621).

639-40. This couplet defies interpretation. The following explanations of **πλήθει πρόσθε βαλόντε** are given by Schol. A (Aristonikos?). (1) The Aktoriones entered more than one chariot, and thereby impeded those of their competitors. (2) The majority (of starters) conspired to give the two an unfair advantage at the start. (3) Ἀρίσταρχος δὲ δίδυμοις ἀκούει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ συνηθείᾳ νοοῦμεν, οἳ ἦσαν καὶ οἱ Διδόκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἡσιόδωι μάρτυρι χρώμενος (see fr. 32, Rzsch), καὶ τοὺς συμπεφυκώτας ἀλλήλους. οὕτως γὰρ καὶ τὸ λεγόμενον ἐπ' αὐτῶν σαφηνίζεσθαι ἄριστα· ἀναστάντος γὰρ δὴ τοῦ Νέστορος ἐπὶ τὸν ἀγῶνα καὶ αὐτοὺς ἀναστήναι· εἶτα τὸν μὲν Νέστορα λέγειν ὡς οὐ δίκαιοι εἶεν ἀγωνίζεσθαι παρηλλαγμένον τῇ φύσει ὄντες· ὁ δὲ δῆμος συναγωνίζοντο αὐτοῖς, καὶ λέγειν ὡς εἶεν εἰς ἀμφοτέροι καὶ διὰ τοῦτο ὀφείλοιν ἐνὸς

ἐπιβαίνειν ἄρματος ἅτε δὴ συμπεφυκότες, καὶ κρατοῦν γε οἱ πολλοί, καὶ τοῦτο εἶναι τὸ πλήθει πρόσθε βαλόντες. I.e. by the unfair partisanship of the spectators they were allowed to take advantage of their superiority in number of limbs, which enabled them to perform the work of driving more effectually. The rest of the couplet is equally obscure, but seems to mean *jealous of* (this) victory because the chief prize still remained on the spot; i.e. they use every means, fair or foul, to win the chariot race, the last chance left to them, because this, as the most important, would compensate them for the humiliation of seeing all the other prizes carried off by a stranger. Lehrs thinks that the couplet is the work of an imitator who had τοὺς σοὺς πρόσθε βαλὼν (572) before him. Even so he must have meant the words to make some sense; and Ar.'s interpretation is as hard to believe possible in an imitator as in an original poet. Verrall suggests that the sense is *objecting to my (numerical) superiority* (of four prizes against one) *that the greatest prize stayed at home*, i.e. that they had won after all, as the chariot-race outweighed all the rest. This implies a rare use of **οὐνεκα**, that in place of *because*; see note on Λ 21. Possibly **πλήθει πρόσθε βαλεῖν** may have been a technical term whose meaning is lost to us. See Addendum, p. xxiv.

641. **ἔμπεδον**, ἑδραῖως καὶ ἀσφαλῶς, Schol. B; i.e. because his attention was not divided between the reins and whip. For the epanalepsis see on T 371.

ἔμπεδον ἡμιόχευ', ὁ δ' ἄρα μᾶστιγι κέλευν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῶι
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645.
 ἀλλ' ἔθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέιζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μευ αἰεὶ μέμνησαι ἐνθέος οὐδέ σε λήθω
 τιμῆς ἧς τέ μ' εἴοικε τιμηθῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
 ὥς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
 ὤιχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἐξετέ' ἀδμήτην, ἣ τ' ἀλγίστην δαμάσασθαι· 655
 τῶι δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

643. Νῦν δ' Mosc. 2. 648. μευ : μ' S. || αἰεὶ JT. || μέμνησαι Eust. 649.
 ἦι τε Et. Mag. 758. 43. || ἀχαιοὺς G Ap. Lex. 152. 35. 652. ἐπέκλυε T (supr.
 ε man. rec.). 653. αλεγεινῆς Pap. μ. || ἄεθλον CHJPR Bar. Mor. Harl. a, Mosc. 2.
 654. κατέδησ' ἔν : κατέθενκεν D. 655. ἀδμήτην G Vr. d.

643. ὥς ποτ' ἔον, A 762.

644. The scholia remark the curious fact that this line can be read as an iambic trimeter with γήραϊ (γῆρα) for γήραϊ, and compare an anonymous line σμύρνης ἀκράτου καὶ κέδρου νηλεῖ καπνώϊ.

646. καί, *likewise*; as men of old time honoured their dead with games, so do to thy friend. It is not copulative, for ἀλλ' ἔθι is always joined asyndetically with a following imper. Ω 336 is a possible exception after βάσκ' ἔθι, but even there the sense *likewise*, as thou dost to others, is admissible. The same applies to σ 171 ἀλλ' ἔθι καὶ σῶι παιδὶ ἔπος φάτο, say to thy son also (what thou hast said to me). (Döb.)

648-49. Another very obscure couplet. The form μέμνησαι for μέμνηαι (Φ 442) is Attic, and does not recur in H.; the -σ- fell out between vowels according to the rule, and was only restored later on the analogy of the consonantal stems (γέγραπαι, etc. So G. Meyer, *Gr.* § 466). αἰεὶ with ᾱ, instead of αἰεὶ or αἰέν, recurs only in M 211, o 379, and the F of FéFouke is also neglected—all signs of lateness. As for the explanation, ἐνθέος must go with μευ, 'you remember me (as being) kindly disposed (towards your-

self).' This is not like H., but is preferable to the alternative which makes ἐνθέος agree with τιμῆς. The gen. τιμῆς is also obscure, but is probably to be explained as a gen. of price, belonging strictly to the rel. clause, οὐδέ σε λήθω being only a parenthetical repetition of μέμνησαι—thou art mindful of me, at the estimation at which it is right that I should be esteemed being equivalent to thou art mindful of the estimation at which, etc. This is obviously unsatisfactory, but the alternatives are equally so. Düntzer's τιμῆς θ', 'you remember me, and the value at which,' etc. is not like Homer. Nauck only removes the difficulty one step by omitting 649; we are then equally bound to ask what the interpolator meant by his words and why he added them, unless we assume that he was a mere mischief-maker. Brandreth reads ὡς αἰεὶ, so that ἐνθέος must agree with τιμῆς, which does not suit the sense of the adj. Nikanor however is inclined to join ἐνθέος τιμῆς, 'εἰ καὶ οὐχ Ὀμηρικὸν τὸ ὑπερβατόν.'

652. αἶνον, *praise*, as 795, φ 110. The other sense of the word, 'a short, pithy narrative' (Buttmann; see note on I 673) is hardly suitable here.

655. See note on 266.

στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
 πῦξ μάλ' ἀνασχομένῳ πεπληγμένῳ. ὦι δέ κ' Ἀπόλλων 660
 δώμῃ καμμομένην, γνώωσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νέεσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἶσεται ἀμφικύπελλον.”

ὥς ἔφατ', ὄρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός, 665
 ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·

“ἄσσον ἴτω ὅς τις δέπας οἶσεται ἀμφικύπελλον·
 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
 πυγμαῖ νικῆσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος.
 ἢ οὐχ ἅλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πῶς ἦν 670
 ἐν πάντεσσι ἔργοισι δαήμονα φῶτα γενέσθαι.

657. ἀνερωποῖσιν Pap. μ¹ (*supr.* α γει). 658. ἀτρεΐδαι PR Syr. || ἀριστῆες
 παναχαιῶν D. 659. κελεύομαι Bar. || ὦι·περ T: ὥσπερ A: ὥπερ Pap. μ¹.
 662. κλισίῃν C. || νέεσθω GJPRU Harl. a b d, King's Par. a, ἐν ἄλλωι A:
 φερέσθω Ω. 664. ὄρνυτο R Vr. A. 666. ἄψατο Harl. a.

660. The purely intensive force of the perfect **πεπληγμένῳ** is obvious here (as with **βέβληκα**, see N 60). **ἀνασχομένῳ** is doubtless a technical phrase. 'squaring up,' denoting the lifting of the body and arms into the correct attitude. So 686 **ἀνασχομένῳ χειρσί**, and in the other Homeric boxing-match σ 95 **ἀνασχομένῳ** (but the act. **χείρας ἀνέσχον**, 89, and **χείρας ἀνασχομένοι**, 100, are not in the technical sense). See note on Γ 362, and ξ 425. The scholiasts explain the mention of Apollo as god of boxing by his victory over Phorbas, king of the Phlegyai, who beset the road to Delphi, and, elated by success, challenged the gods. (See *Hymn. Ap.* 211.) Such a legend, however, has a post-Homeric stamp; it is more probable that the god is called upon to vouchsafe endurance in virtue of his power as **κουροτρόφος**, giver of manly strength. Cf. τ 86 **ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι**, *Τηλέμαχος*. So also Hes. *Theog.* 347 αἱ **κατὰ γαῖαν ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτι καὶ ποταμοῖς**. In this capacity he was later a patron of the gymnasium. The dedication of boxing to Polydeukes—who even in so late a passage as λ 300 ff. is not yet a god, but only a favoured mortal—is altogether later.

662. **νέεσθω**, *return happily*, is evidently superior to vulg. **φερέσθω**, which is not the verb to use when the object is a mule.

665. Epeios, though famous in the later legend, from θ 493, λ 523 onwards, as the maker of the wooden horse, is not elsewhere named in the *Iliad* (exc. 839).

666. **ἄψατο**, as a sign of possession, reminding us of the Roman *manum inicere*.

667. The repetition of the last words of Achilles' speech is evidently meant to be ironical, as though the words were, so to speak, in inverted commas. **ἄσσον ἴτω**, *come on*, in hostile sense. See on O 105.

670-71. This couplet interrupts the speech, and may be an interpolation to excuse the fact that Epeios has not been mentioned before. Why a man should excuse bad fighting on the ground that he is a good boxer it is hard to see. **οὐδ' . . . γενέσθαι** is the ordinary type of gnomic tag, cf. Δ 320, N 729 ff. **μάχης ἐπιδεύομαι**, *fail in battle*, see P 142 **μάχης ἄρα πολλὸν ἐδεύεο**, and cf. **δέεσθαι πολέμοιο** N 310, **κείνων ἐπιδεύει** ἀνδρῶν E 636, **οὐ τι μάχης ἐπεδύει** Ἀχαιῶν Ω 385. For **ἐν πάντεσσι ἔργοισι** it is easy to read **ἐν πᾶσιν ἔργοισι**

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺ χροά τε ῥήξω σὺν τ' ὅστέ' ἀράξω·
κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα."

675

ὥς ἔφαθ'. οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
Μηκιστῆρος υἱὸς Ταλαϊονίδαο ἄνακτος,
ὃς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.
τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο
θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
ζῶμα δέ οἱ πρῶτον παρακάβαλεν, αὐτὰρ ἔπειτα

680

672. τὸ δὲ καί: καὶ μὴν T Syr. Vr. b, γρ. A: καί μιν D. 673. τ': δ' DJPR.
677. ἀνίσταται Vr. d. 678. μηκιστέως DGHPQ Pap. μ, Syr. 679. ἐθάβασδ'
Ar. Ω: ἐθάβας DJU Pap. μ, Par. b. 682. μέγα: μάλα Pap. μ. 683. παρα-
κάβαλεν DGHQRST Syr. Mosc. 2, Vr. A.

(Bentley) or πάντεσσ' ἐν (Fick), but the change is hardly worth making. The same may be said of Brandreth's οὐ Φάλις for ἢ οὐχ ἄλις (E 349).

673. ἀντικρὺ, *utterly*, as 867, II 116.

674. κηδεμόνες, 163. The sarcasm is evident, 'let him have his family mourners ready.'

675. οἳ κε with fut. indic., see on X 66. There is no ms. authority for ἐξοίσουσιν.

677. Euryalos, except a passing mention in Z 20, occurs only in the Catalogue, B 565-66 (see note), where he is third in command of the Argives, under Diomedes and Sthenelos. The former is his kinsman—first cousin once removed in blood, and first cousin by marriage. For Adrastus and Mekisteus were brothers, sons of Talaos; Euryalos is son of Mekisteus, Diomedes is grandson of Adrastus through Deïpylos, whose sister Aigialeia he has married (E 412). This explains the personal interest shewn in 681.

679. For the early form of the Oidipodes legend (Οἰδίπους is not an Homeric form) see λ 271-80, and Jebb, *Oed. Tyr.* Int. pp. xii.-xv. Pausanias saw the tomb of Oidipus in Attica, and on inquiry found that in accordance with this form of the legend the bones had been brought there from Thebes (i. 28. 7, with Frazer's note, ii. p. 366). Brandreth takes Οἰδιπόδης to be a patronymic, meaning Eteokles; but this does not seem tenable. ὅς, i.e.

Mekisteus. δεδουπότος was explained by the γλωσσόγράφοι as identical (ἐν ἀνθ' ἐνός) with τεθνηκός. This Ar. controverted, holding that the word could be used only of death in battle with the clang of armour (δοῦπησεν δὲ πεσών), though there is no legend of any war in which Oidipus can have died. (An alternative explanation that it might mean death by a fall from a height—ἢ κατακρήμνισεν ἑαυτὸν—seems to be a later addition to the scholion of Aristonikos; cf. Lehrs, *Ar.* 104.) The only similar use of the word in H. is N 426, q.v.; but it is imitated in Ap. Rhod. i. 1304, iv. 557, Lykophron 492. Compare also ἐπιπέντι Πολυνέικει, Pind. O. ii. 43. Needless to say it cannot be used of a 'fall,' in the modern sense, from greatness. For the form cf. *H. G.* § 26 (5). ἐς τάφον, *to the burying*, goes with ἦλθε, not of course with δεδουπότος.

683. ζῶμα, evidently the light girdle (or rather drawers, διάζωμα or περιζώμα) still worn in the Olympic contests down to Ol. xiv. The various stories connected with its disuse mark an important point in chronology. See Thuk. i. 6, where the barbarians are said still to use the garment. παρακάβαλεν can hardly mean anything but 'put about him,' though the form of the word implies 'put down beside him,' cf. 127; 'requiras περικάβαλε,' Heyne. The word may have been a technical term with a connotation unknown to us.

δῶκεν ἱμάντας ἐντμήτους βοὸς ἀγραύλοιο.

τὼ δὲ ζῶσαμένω βήτην ἐς μέσσον ἀγῶνα,

685

ἄντα δ' ἀνασχομένω χερσὶ στιβαρήσιν ἅμ' ἅμφω
σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν·

δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρώς

πάντοθεν ἐκ μελέων· ἐπὶ δ' ὄρνυτο διὸς Ἑπειός,

690

κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν

ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.

ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς

θίν' ἐν φυκίοντι, μέλαν δέ ἐ κύμ' ἐκάλυψεν,

ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάλυμος Ἑπειὸς

χερσὶ λαβὼν ὄρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι,

695

οἳ μιν ἄγον δι' ἀγῶνος ἐφέλκομένοισι πόδεσσιν

αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·

684. δῶκεν J: θῆκεν *Et. Mag.* 414. 28. || ἐντμήτους D Bar. Vr. A. 688. ἔρρεεν ἰδρώς J. 689. αὐτόθεν Par. e. || ὄρνυτο GQ. || διός: εἶος U Syr. Par. b, and ap. Eust. 691. ἐστήκειν Ar. APQT Syr. Bar. Vr. b d: ἐστήκει Vr. A: εἰστήκει(ν) Ω. || ὑπήριπε Q. 692. ὑπὸ φρικὸς: οἱ δὲ γρ. ὑπαὶ ρίπισ Ἱ. || ἀναπάλλεται R: ἀναπαύεται Vr. A. 693. εἶνι Par. μ. || ἐν: ἐνὶ QS: ἐπὶ HJ. || φυκίοντα H. || μέλαν: μέγα A (γρ. μέλαν) Vr. d. || δέ ἐ: τέ ἐ DHTPQTU Par. μ, Mosc. 2, Vr. b A, γρ. A. || κύμα κάλυψεν GHT Syr. 694. ἀνέπαλτο ἀτὰρ L Eust.: ἀνέπαλτο αὐτὰρ J King's¹ Par. a d f: ἀνέπαλτ' ἀτὰρ D: ἀνέπαλτ' αὐτὰρ Ω. 695. χεῖρι Par. μ¹. || ἀμφέσταν CDRU (an U²): ἀφέσταν JLQ: ἐφέσταν P: ἀφέσταν *Lips.*

684. ἱμάντας, simple thongs wound round the knuckles, the precursors of the brutal *caestus*. Cf. Pausan. viii. 40. 3 τοῖς δὲ πυκτεύουσιν οὐκ ἦν πω τηρικαῦτα ἱμάς ὁδὺς ἐπὶ τῷ καρπῷ τῆς χειρὸς ἑκατέρας, ἀλλὰ ταῖς μειλίχαις ἐτι ἐπύκτενον, ὑπὸ τὸ κοῖλον δέοντες τῆς χειρὸς, ἵνα οἱ δάκτυλοί σφισιν ἀπολείπονται γυμνοί· αἱ δὲ ἐκ βοέας ὤμης ἱμάντες λεπτοὶ τρόπον τινὰ ἀρχαῖον πεπλεγμένοι δι' ἀλλήλων ἦσαν αἱ μειλίχαι. (This is with reference to the famous fight between Kreugas and Damoxenos, see note on 724.) Compare Virgil's description of the *caestus*, *Aen.* v. 400–8.

688. χρομάδος need express no more than the *grinding* of the teeth by the combatants as they launch their blows; and so the scholia explain. Virgil, however, evidently understood it to mean the noise of breaking bones; *Aen.* v. 436 *duro crepitant sub vulnere malarum*.

690. παπτήναντα, the aor. seems to imply exact coincidence (*H. G.* § 77); 'at the moment when he had espied an opening'; but παπταίνοντα would be more natural.

692. There is some difficulty here in the fact that whereas we are first told that Eurypylos falls 'on the spot' (691), the simile and ἀνέπαλτο in 694 say that he 'leapt up.' The idea must be that the blow lifts Eurpylos clean off his feet, and he 'leaps' with his body arched backwards, and falls like a leaping fish. θινί must mean the sand where covered by shallow water; cf. Soph. *Ant.* 591 οἶδμα . . κυλινδεῖ βυσσόθεν κελαιὰν θίνα. For ὑπὸ φρικὸς Βορέω cf. H 63, Φ 126, with notes. For ἀναπάλλεται Agar (*J. P.* xxv. 37) would read ἀν-ἐπ-άλλεται, referring the word to ἀλλομαι (= ἄλλομαι). See note on Θ 85, which shews how easily the two verbs can be confused (the proximity of ἀνέπαλτο here would aid); and on O 645 for doubt as to πάλλομαι = leap.

694. ἀνέπαλτο. ἀτὰρ, see note on Δ 542.

697. Compare Virg. *Aen.* v. 470 for the truly Roman spirit which can take pleasure in outdoing this line in gory details.

καθ' δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θήκεν ἄεθλα, 700
δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,
τῶι μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τῶν Ἀχαιοί·
ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκε,
πολλὰ δ' ἐπίστατο ἔργα, τῶν δέ ἐτεσσαράβοιον. 705
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ὄρυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθον.”
ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ὃν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἄγωνα, 710
ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρήσιν
ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἥραρε τέκτων,

701. ΔΑΝΑΟΙΣΙ: ΛΑΟΙΣΙ (A *supr.*) Pap. μ.². || ΠΑΛΑΙΜΟΣΥΝΗΣ J Pap. μ., Par. d f (Ar. ? see Ludwig). 702. ἐν πυρὶ βήτην Q: (τρίποδα) περιβήτην Bar. 704. ἔθηκαν Harl. a, Mosc. 2, Vr. d. 705 *om.* U. 707. πειρήσεσθαι CILU Pap. μ. 709. ἀνίστατο ἰσόθεος φῶς D. 711. ἀλλήλους PR. 712. ὥς δ' A¹CDJQSTU Harl. a, Pap. μ. || ἀμείβοντες D. TE *om.* P: ΓΕ G.

698. ἄλλοφρονέοντα, *silly*, see on O 128, and compare κ 374. Fick reads ἄλλα φρονέοντα.

701. The variant παλαισμοσύνης is supported by Pindar P. ii. 61 παλαιμονεῖ, but all other analogical forms have σ (πάλαισμα, etc.).

702. ἐμπυριβήτην, to go upon the fire as we say; see notes on 267, I 122. The form of the compound, containing a preposition with its case, is very rare in Greek; cf. ἐγγχειρθετος Hdt. v. 108, and see H. G. § 124 f.

703. δυωδεκάβοιον, cf. Z 236, and 885 below. ἐνὶ σφίσι implies probably the rough test of a conversational estimate, as opposed to that of actual barter. The relation of τῶν to τῶν in 705 is not clear. Some regard the ι as naturally long but capable of metrical shortening before another vowel (H. G. § 51. 1); others take the two forms as representing the strong (τῖ-) and weak (τῖ-) root-forms; τῖω=τῖ-ιω, τῖω=τῖ-ιω (Schulze Q. E. p. 355). There is no good ground for introducing the Arkadian τῖω into Homer.

705. Four oxen seems a very low value for a highly accomplished woman; Laertes gave twenty for Eurykleia (α 431). But female captives were probably a drug in the Greek camp.

707. πειρήσεσθαι, dual because in all the contests only as many combatants are invited as prizes are offered; *penno mihi non donatus abibit* as Aeneas says, Aen. v. 305. Cf. 753.

709. ἄν . . ἀνίστατο, an unusual repetition of the preposition. The only similar instance in H. is ε 260 ἐν δ' ὑπέρas τε καλοὺς τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. B 720 ἐρέται δ' ἐν ἐκάστη ἐμβέβασαν is less harsh, as the first preposition goes more closely with the noun, the second with the verb. The phrase here is an expansion of the familiar formula without the verb (Γ 268, H 168, etc.). Düntzer conj. τῶι for ἄν, cf. ὅς μοι ἀνέστη 635.

711. ἀλλήλων seems to be governed by λαβέτην, as though λαβέσθην. If it be taken with ἀγκὰς there is no object left for λαβέτην. For ἀγκὰς Fick would read ἀγκασε, like κύκλοσε, cf. ἀγκαθεν, Aisch. Eum. 80. But for the short -as in Ξ 346 we should be justified in regarding the word as an acc. plur. (so Hesych.) and making it the object of λαβέτην, exactly our *caught hold of one another*. As it is perhaps we should read ἀλλήλους with PR.

712. ἀμείβοντες: δοκοὶ μεγάλαι, ἀλλήλῃς προσπίπτουσαι ὥστε βαστάζειν τήν

δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

τετρίγει δ' ἄρα νῶτα θρασειῶν ἀπὸ χειρῶν
ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρῶς, 715

πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
αἵματι φοινικόεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.

οὗτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδὲι τε πελάσσαι,
οὗτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἰς Ὀδυσῆος. 720

ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐκνήμιδας Ἀχαιοὺς,
δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἦ μ' ἀνάνειρ' ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελίσσει.”

719. οὐδεῖδε Syr. 721. ἐκνήμιδες ἀχαιοὶ DQ Pap. μ (-ειδες), Syr. Par. c e g, and αρ. An.

δροφῆν, οἷτινες καὶ συστάται καλοῦνται, Schol. A. The two wrestlers leaning against one another with their shoulders, but standing wide apart with their feet, are compared to the sloping rafters of a gabled roof, like the letter Λ as Schol. T says. There is good reason to suppose that such pitched roofs were familiar in the Mykenaeen age as the national type for private dwellings, while the flat roof, which afterwards became universal in Greece except for temples, was confined to the palaces of the wealthy (Tsountas-Manatt, pp. 70-1; Perrot-Chipiez *Art in Prim. Greece*, Engl. Trans., ii. 120-22). For the name compare ἐπημοῖβοι, the cross-beams of a gate, M 456. ὥς δτ', which is approved by Nikanor, is clearly right; ὥς δ' δτ' would give a false comparison with 714.

713=Π 213: it may possibly be interpolated thence, in which case ἀμείβοντες might mean cross-beams=ἐπημοῖβοι, without special reference to a roof. But the line probably stood from the first as a loan in this very late passage.

714. τετρίγει, creaked as the hands slipped over the skin. θρασειῶν ἀπὸ χειρῶν else in *Il.* only of darts hurled from the hand (A 553, etc., cf. on N 134). The phrase is evidently a reminiscence not very appropriately applied, as ἀπὸ has no meaning (cf. ε 434 for a successful adaptation, θρ. ἀπὸ χ. ῥινοὶ ἀπέδρυφθεν).

716. σμῶδιγγες, weals from pinching, cf. B 267.

717. φοινικόεσσαι, see on K 133. The synzesis may be admitted in the late portions of the poems. Brandreth

conj. φοινήεσσαι. A more likely form perhaps would be φοινιόεσσαι (: φοίνιος :: φαιδιμῆεις : φαίδιμος). The corruption would be natural.

719. The contracted οὐδεῖ may perhaps be tolerated here (see P 647). But Rohl conj. σφῆλας οὐδάσδε, on the analogy of κ 440 ἀποτμήξας κεφαλῆν οὐδάσδε πελάσσαι.

720. ἔχεν, supported his attacks.

721. ἐκνήμιδας Ἀχαιοὺς, so Ar. ὅτι ἀντὶ τοῦ εἰς ἀνίαν ἦγον καὶ ἐχρόνιζον. τοῦτο δὲ μὴ νοήσαντες μετέγραψαν ἐκνήμιδες Ἀχαιοί. The trans. use is sufficiently established by τ 323 ὅς κεν ἐκείνων τοῦτον ἀνιάζη, while the intrans. is found in Σ 300, Φ 270, δ 460, χ 87. Both nom. and acc. give the same sense, and the choice between them is merely a question of authority.

724. Note that the enclitic μ' is used, not the orthotone form ἐμέ. Bekker lays down the rule (*H. B.* i. 220) 'an antithesis which is not foreseen and announced at the beginning of the sentence, but introduced only by a development, expansion or change of thought or expression, cannot be indicated at the beginning by the accent—in the pronoun by orthotonesis' (cf. also *Lehrs, Q. Ep.* 112). Here the main thought is the change in tactics, and the emphasis lies on the verb ἀνάνειρ, not on the opposition of persons; 'let us hoist—try you with me or I with you.' The idea evidently is that each in turn is to offer only a passive resistance, and let his adversary try to fling him thus. A similar case is that of the boxing-match of Kreugas and

ὥς εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθετ' Ὀδυσσεύς· 725
 κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·
 καδ δ' ἔπες' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεύς
 κάμπεσε· λαοὶ δ' αὖ θηεύντο τε θάμβησάν τε.
 δεύτερος αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' αἶρειν, 730
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάμπεσον ἄμφω
 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κονίηι.
 καὶ νῦ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·
 "μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσι· 735
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί."

726-27 *om.* U. 726. **πῆλκα** Pap. μ^1 (*supr.* **κω** over **π** and **π** over **κ**). 727. **ἔπες'** A (γρ. **ἔβαλ'**) Vr. d: **ἔβαλ'** Ω. 728. **σαύμασάν τε** Vr. A. 731. **γνάψεν** L: **κάμψεν** DP. || **κάμπεσαν** C (G? v. Heyne). 732. **πλησίον** D. 733. **αἰεὶς** CQ. 735. **ἐρίδεσθον** GS: **ἐρίδεσθον** CPT Ven. B. 736. **ἴς'**: **εις** Pap. μ^1 Syr. 737. **ἀεθλεύωσιν** DPT Vr. b d.

Damoxenos at the Nemean games. After boxing till dusk without result they agreed that each should in turn hold up his hands and allow the other a blow—with the ghastly result related by Pausanias (viii. 40. 3). For the rare shortening of η see note on Φ 576.

725. Odysseus is raised by Aias off the ground, but 'with his wonted craft' kicks him behind the knee while in the air. After allowing himself to be lifted the combatant it may be presumed could take any means to throw his adversary. **κώληπα** is a word of which the ancients did not know meaning or gender; but the ordinary explanation, 'the hollow behind the knee,' gives a good sense. Cf. **κωλή**, **κωλήν** = *thigh*. **δόλου** is frequently taken to mean *a trick* on the part of Aias. But there is no trace of anything of the sort, and it gives the sense required if understood of Odysseus' cunning.

727. **ἔπες'** is evidently better than the vulg. **ἔβαλ'**, as the repetition of *Ὀδυσσεύς* implies a double change of subject.

730. **οὐδέ τ'**, the **τε** is meaningless—we should read either **οὐδ' ἔτ'** (Monro) or **οὐδέ F'(ε)** (Brandreth).

731. The exact meaning of **ἐν γόνυ**

γνάμψεν can only be guessed. It is evidently a technical term. Possibly finding the 'great' Aias too heavy to lift off the ground, Odysseus crooks his knee round his leg, and so succeeds in throwing him on his side. On the whole the account is far more intelligible than that of a modern wrestling match would be to an ordinary reader. Leptines read **ἐν** for **ἐν**, but this was rejected in antiquity on the ground that the proper word would be **ἐτερον**.

733. Three falls was the regular number; **ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων** Aisch. *Eum.* 589. It is not easy to see how this can be reconciled with the principle of alternately permitting attack without resistance.

735. **ἐρείδεσθον**, lit. *press*, with the idea of using violent effort; cf. **ἐρεισάμενος** used absolutely, M 457, II 736, and Lat. *niti*. But the variant **ἐρίδεσθον** may be right.

736. As Odysseus had put his enemy fairly on his back, and himself had only fallen with him on his side, it might have been supposed that he was conqueror. Nor is it easy to guess how the '12-ox' tripod and '4-ox' woman were to be equally divided. **ἀέθλια δ' ἴς'**, **ἀεθλα δὲ Fισ'** Bentley.

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740

ἀργύρεον κρητῆρα τετυγμένον· ἐξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,
Φοῖνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745

υἱος δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Ἐύνης.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἑτάριοι,

ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·

δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ, 750

ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκε.

739. ἀπομορξαμένοι DT Pap. μ, Vr. b¹ A. || λύσαντο T Vr. b. . χιτῶνα D.
741. κρατῆρα P. 744. ἐπ' : ἐς S. 745. ἔδωκε U : ἔθηκαν J. 746 om.
Syr.^t 749. ποσσὶ : γε ποσὶ H. 750. δευτέρῳ : δεύτερα δ' Par. g. || καὶ
πίονα : ἐν ἄλλῳ καταπίονα A.

739. δύσαντο, cf. *δυσαίαι* Σ 376. In the sing. the 'mixed' form *δύσαστο* has the authority of Ar., though numbers are almost always in favour of *δύσατο*: see note on Γ 262, and App. Crit. on A 496, B 578, Γ 328, H 103, K 517, etc. We have no right to read *δύσοντο* with Cobet.

741. *τετυγμένον*, *wrought*, i.e. not plain but adorned; cf. *ποιητοῖο* 718. The phrase recurs in δ 615. *μέτρα*, 264.

742. Cf. Σ 252 *ἔγχει* πολλὸν ἐνίκα, γ 121 *μάλα* πολλὸν ἐνίκα παντοίοισι δόλοισι for the absolute use 'to be first,' with dat. This is the only instance where the subject of the verb *νικᾶν* is a concrete thing; abstract subjects are found in 604, κ 46 (*βουλῇ*), A 576, σ 404 (*τὰ χερεῖονα*).

743. The distinction between the Sidonians as craftsmen and the Phoenicians as traders is always observed in H. For the former cf. Z 290-91, δ 618. The Phoenicians are familiar in *Od.*, but are not again mentioned in *Il.* The difference in quantity between *Σιδόνες* (-i-) and *Σιδονίη*, -os may be due to lengthening by metrical necessity in the case of the latter. We need, however, rather an explanation of the short *i*; Saida is the Semitic name, and the radical *i* cannot have been shortened

except in a diphthong. The town itself is *Σιδών* in ο 425.

745. *στήσαν*: either *they landed*, absol. (sc. *νῆας*) as τ 188 *στήσε δ' ἐν Ἀμνισῶι* (cf. μ 305 *στήσαμεν ἐν λιμένι γλαφυρῶι ἐνεργέα νῆα*), or *they landed it*, or *set it up* for inspection, or *weighed it* as a proof of its value (so Paley). Thoas, king of Lemnos, was father of Hypsipyle and grandfather of Euneos, H 468. They may have given the king a present in order to purchase permission to trade in his country.

746. For the story of Lykaon's ransom see Φ 40 ff. Patroklos is not named there, but it is natural enough to make him an agent in the transaction.

748. *ἀέθλιον*, *ἀέθλια* Bekker, cf. φ 4 *τόξον . . ἀέθλια καὶ φόβον ἀρχήν*, and *λαισθήϊα* below. *ἀέθλον* *φοῦ* and *ἀέθλον* *έφοῦ* are both metrically wrong. For the constr. see *βασιλῆος ἀέθλια* 631.

749. Notice the rare omission of the antecedent of *ὅς* when neither subject nor obj. of the principal verb; cf. H 401, Ξ 81, P 509 (with notes). The present instance is analogous to H 171 *πεπάλεσθε . . ὅς κε λάχνησιν*, where the circumstances give *ὅς* the appearance of an indirect interrogative, *to see who*.

751. *λοισθήϊα*, *last prize*, on the analogy of the later *πρωτεῖα*, *δευτερεῖα* (*πρῶτα*,

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "ὄρνυσθ', οἷ καὶ τούτου ἀέθλου πειρήσεσθε."
 ὡς ἔφατ', ὥρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὖτε νέους ποσὶ πάντας ἐνίκα.
 στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης, ἐπὶ δ' ὥρνυτο δίος Ὀδυσσεὺς
 ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐυζώνοιο 760

753. πειρήσεσθον Zen. Q Pap. μ, Par. e: πειρήσασθε Par. c g: πειρήσεσθαι G.
 757 ἄθ. Ar. || μεταστοιχί ATU Syr.: μεταστοιχεί Ω. || σάμαινε JQR. || After
 this Pap. μ² adds in marg.]εσκοπον[

ἀντιπυρον φοινικα οπασνα πατρος εοιο
 ως μεμεωδε δρομου και αλητιν απο[(See 359-61).

758. ἀπαῖ L. 759. παρὰ Ζηροδότῳ ἔκθορ' ὁ ἰλιάδης Did. || δῖλῆος PR. ||
 ὄρνυτο Q'T Vr. b. || ἀχιλλεύς U: ἐπειος Pap. μ (supr. οδυσευς). 760. ὡς δ' Q.

δεύτερα in 275, 538). It is used as an adj. in 785. There was an old reading *λοισθῇ*, as though from *λοισθεύς*, justly rejected by Schol. T, as the hiatus is inadmissible and the form itself hardly correct. But our mss. all give it—such as their evidence is.

756. αὖτε marks the opposition of the champion of the young men to the veterans.

757. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) ὅτι μενηνέκται ἐνθάδε ἀπὸ τῆς ἀρματοδρομίας (358, q.v.). This conclusion was necessary with Ar.'s explanation of *μεταστοιχί in file*, and is of course possible in any case.

758. Cf. 375, 'the running was forced from the start.' The phrase recurs in θ 121, where see M. and R., 'νύσσα is exactly equivalent to our word *the scratch*, cp. *νύσσω*.' But in 332, 338 it means the turning-post, which can hardly be the sense here, unless we suppose with Schol. T that the start of the foot-race is from the turning-point of the chariot-race.

760. This interesting simile has been satisfactorily explained by Blümner (*Technologie* i. 130). The ancient Greek loom was vertical, the threads of the warp (*μῆτος*) being fastened to a beam and hanging down. Each thread was attached (probably by a loop) to one of two horizontal rods (*κανόνες*), all the even threads to one, the odd to another. On pulling each of these rods forward

alternately an opening between the two sets of threads (odd and even) would be made, through which the shuttle carrying the spool (*πηνίον*) of the woof could be passed. *Near as is the weaver's rod to a well-girt woman's breast when she deftly draws it with her hand as she pulls the spool past the warp, and holds it near her breast.* ΠΗΝΙΟΝ· ἀτρακτος εἰς ἣν εἰλέεται ἡ κροκή, Hlesych., the spool on which the woof is wound. It is probable that the shuttle, which is not expressly named, was only a long stick holding this spool at the end, and requiring to be pulled right through at every operation. This will be the *κερκὶς* of ε 62 (see M. and R.). It will easily be seen how close the weaver must have stood up to the warp and its rods in order to be able to reach for this purpose to both sides of the loom. Compare F. Maurer *Reise durch Bosnien*, quoted by Hehn p. 460; in Bosnia 'weaving is carried on without any shuttle, the woof being pushed by means of a long wooden needle, like a netting needle, through the warp, and then pressed home by a stick.' For *παρέκ* with acc. = *past* cf. Ω 349 *σῆμα παρέξ Ἰλίου ἔλασσαν*, μ 276 *παρέξ τὴν νῆσον ἐλαύνετε νῆα*, and *παρεξελάνειν* 344. ΓΥΝΑΙΚὸς ΕΥΖΩΝΟΙΟ, the caesura is suspicious, though found sometimes before a word of five syllables, e.g. *μετὰ πέντε κασιγνήτησιν* K 317; see also α 241, δ 684, σ 140. Nauck reads *εὐζώνοιο γυναικός*.

στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση
 πηνίον ἐξέλκουσα παρέκ μίτον, ἀγχόθι δ' ἴσχει
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἵχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
 καδ' ἄρα οἱ κεφαλῆς χε' αὐτμένα διος Ὀδυσσεὺς 765
 αἰεὶ ῥίμφα θέων· ἵαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἱεμένωι, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὐχεται Ἀθηναίηι γλαυκώπιδι ὃν κατὰ θυμόν·
 “ κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.” 770
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαῖξεσθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὄλισθε θέων, βλάψεν γὰρ Ἀθήνη,
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλωι πέφνεν πόδας ὠκύς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλητο στόμα τε ῥινάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεὺς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στή δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραυλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείουσιν ἔειπεν·

761. *χεῖρ* CPS Bar. || *τανύς(ς)ει* C Bar. 765. *οἱ*: ἐκ A (γρ. οἱ). || *κεφαλῆ*
 Ambr. || *χε'*: ἔχ' Vr. A. 766. *ἐπὶ*: ἐν H. 767. *νίκην* PR. || *ἱέμενοι* (i-)
 DPQR Ambr. Vr. b d A, Pap. μ (Mosc. 2 *supr.*), ἐν ἁλλωι Δ: *ἱεμένωι* ἢ *ἱεμένων*
 Eust. 772 ἀθ. Ar. 773. *εμελλεν* Pap. μ. || *ἐπαῖξεσθαι* GHJP (≡ *in ras.*?)
 Harl. a, Pap. μ: *ἐπαῖτσασαι* Ω. || *ἀέθλου* Q. 774. *μὲν ὄλισθε*: ὠλισθε Q.
 775. *ἔχυντ'* D. 777. *ἐν δ'*: *ἐνε'* GJ¹ Cant. || *ῥινές* U (-i) Syr. Harl. a. 781.
ὄνεον ἢ *ὄνεου* Eust.

764. *ἀμφιχυθῆναι*, i.e. had fallen back into the footprints. For the next line cf. 380.

768. *πύματον δρόμον*, the last part of the course, as in 373.

770. *ἐπίρροθος*, see note on Δ 390. To the evidence there given that the word is genuine and not a mere mistake for *ἐπιτάρροθος* may be added the verb *ἐπιρροθεῖν* = *cheer assent*, Aisch. *Ocho.* 459, Eur. *Hec.* 553, Or. 901. But in Soph. *Tr.* 264 it means *revile*. Both senses come from the sense to *make a noise at*, whether in encouragement (*ἐπὶ ἱαχον* 766) or abuse.

772. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) *ὅτι ἐπὶ Διομήδους ὁρθῶς ἐτέτακτο* (E 122)· *ἐνταῦθα δὲ ὀλίγωι λείπεται τοῦ Αἴαντος· εἰ οὖν τὰ γυῖα ἐλαφρά ἐποίησεν, ἐνίκᾳ ἂν*

πάντως. πρὸς τί οὖν ἐτι τὸν Αἴαντα κατέβαλεν; An. rightly.

773. *ἐπαῖξεσθαι*, the fut. only is admissible with *μέλλω* in the sense *I am about to*. With aor. it means *I am like to have*, e.g. N 777, Σ 362, Ω 46, δ 377, ξ 133; just as with pres. inf. it means *I am like to be doing*; K 326, Λ 364, α 232, σ 19 etc. (Platt in *J. P.* xxi. 39 ff.; see notes on K 454, Π 46, Σ 98). This clearly does not suit here, and mss. so constantly confuse these aor. and fut. infinitives that they may be disregarded. The expression to *dart upon the prize* evidently implies that it was placed at the winning-point. The incident is copied by Virgil, *Aen.* v. 327 ff.

780. *κέρας ἔχων* in sign of possession as 666.

“ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
μήτηρ ὡς Ὀδυσῆϊ παρίσταται ἡδ' ἐπαρήγγει.”

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν.

Ἀντίλοχος δ' ἄρα δὴ λοισθήιον ἔκφερ' ἄεθλον 785
μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“εἰδόσιν ὕμν' ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
ἄθανατοι τιμῶσι παλαιοτέρους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,
οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790

ὠμογέροντα δέ μιν φασ' ἔμμεναι· ἀργαλέον δὲ
ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ὡς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.

τὸν δ' Ἀχιλεὺς μῦθοισιν ἀμειβόμενος προσέειπεν·

782. πόποι: φίλοι Pap. μ. 785. ΔΗ om. Pap. μ¹: οἱ Syr. Vr. Δ. 789.
ἐμοῖ' H. 790. τ' om. D: δ' JU. 792. ποσσὶν: πᾶσιν H. || ἐριδῆσασθαι G
(-οε) JST: ἐριδῆσασθαι D: ἐριδείσασθαι Vr. d: ἐρρειδῆσασθαι Q: ἐρμῆσασθαι U:
ἐν τισι τῶν ὑπομνημάτων ἐριζήσασθαι Did. || ἀχαιοὺς Zon. Lxx. 1472. † ἀχιλλῆϊ T
(διὰ τοῦ η, Sch. T): ἀχιλλεὺς King's.

782. μ' = με, not μοι, ξ 178 τὸν δὲ τις
ἀθανάτων βλάψε φρένας.

787. ὕμν' ἐρέω, the only other places
in H. where the F of *Φερέω* is neglected
are Δ 176 ὧδ' ἐρέει, μ 156 ἀλλ' ἐρέω.
None of the three can be corrected with
any probability (*Φειδόσι* πᾶσ' ὕμνιν *Φερέω*
Menrad). ἔτι καὶ νῦν, to this day; as
they honoured them when they were
young, so they continue to honour them
when they are old.

789. ἐμεῖ'(ο), so also θ 462, σεῖ'(ο)
Z 454; elsewhere MSS. always read ἐμεῖ,
σεῖ, even before a vowel. For the
elision of the -ο of these gen. forms
compare note on λευκοί' Δ 35, and add
Schol. MV on μαλακοί ε 72, κακῶς (?)
τινες περιέσπασαν, ἔν' ἦι μαλακοῖο. See
also Ἄλτα'(ο) Φ 86, Δάλοϊ' ἀνάσσω
Pindar P. i. 39.

791. ὠμογέροντα, cf. ο 357 ἐν ὠμῷ
γῆραι' θῆκεν, where the adj. must mean
premature old age. Here we must rather
understand in early old age. In either
case the metaphor will be from unripe
fruit, Virgil's *iam senior, sed cruda deo*
viridisque senectus, *Aen.* vi. 304. The
scholia prefer to explain the metaphor
ἀπὸ τῶν κρεῶν τῶν ἐψηθέντων μὲν, οὐ μὴν
τελείως ('in underdone old age'?).

792. ἐριδῆσασθαι, ἐν τισι τῶν ὑπομνη-
μάτων γράφεται ἐριζήσασθαι, Schol. T,
which Död. and Bekker accept. Either
form is unique, only ἐριδαίνειν and ἐρίζειν

occurring elsewhere in H. with the single
exception of *ἐριδμῖναι* in a different
sense, II 260. The line is ill-expressed;
it would naturally be taken to mean 'it
is hard to match the Achaeans in speed,
except Achilles,' rather than 'it is hard
for the Achaeans, except Achilles, to
match him in speed.' A yet more
serious difficulty is the form Ἀχιλλεῖ,
as no similar contraction of the dat. of
nouns in -εὺς is found elsewhere in H.
(see on Ξ 115 and Ω 61), and the few in-
stances of contraction in the other cases
can easily be removed, if not already
suspicious; O 339, etc. It occurs in
Pindar (*O.* ix. 76, etc.), and of course is
regular in Attic; but that does not
support it here. We might regard the
whole couplet as an interpolation of late
date. But for such an interpolation
there is no obvious motive, and the
omission of the lines would involve 793
also, and make 795 pointless. Various
emendations of more or less violence
have been proposed, e.g. Brandreth
ποσσὶν ἐρίζεσθαι Δαναοῖς, εἰ μὴ Ἀχιλλῆϊ,
Lange (EI p. 559) *ποσσὶν ἐρίζεσθαι* ἄλλοις
εἰ μὴ Ἀχιλλῆϊ, Nauck *πρὸς μιν ἐρίζεσθαι*
ἄλλοισι γε ἢ Ἀχιλλῆϊ, Menrad *ἀργαλέος δὲ*
πόσος ἐριδαίνεσθαι ἄλλοις εἰ μὴ Ἀχιλλῆϊ.
Something of this sort may be hinted
at by Schol. T, Ἀχιλλῆϊ διὰ τοῦ η, and
ἄλλοις seems to be needed to make the
required antithesis to εἰ μὴ.

“Ἀντίλοχ’, οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, 795
ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ’ ἐς ἀγῶνα φέρων, κατὰ δ’ ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800

στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“ἄνδρε δῶα περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

ὀππότερός κε φθῆσιν ὀρεζάμενος χροά καλόν, 805

ψαύσῃ δ’ ἐνδίνων διὰ τ’ ἔντεα καὶ μέλαν αἶμα,

τῶι μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον

καλὸν Θρηίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·

795. τοι: μοι J. 796. τοι: μοι R. 799. κατὰ δ’: ἡδ’ J Mor.: κατ’
GPQR. 802. ἄριστοι R. 803. ἐλόντες JT, Nikanor: ἐλόντων D. 804 om.
A^m DQT^U Pap. μ, Vr. d A, Nikanor (see below). || ἀλλήλω Um Vr. b: ἀλλήλους
A^m (supr. ων). 805. φῆνι Cramer *Epim.* 430. 21. || ὀππότερός κε πρόσεν
(πρῶτος Eust.) ἐπιγράψας χροά καλὸν φῆνι ἐπευζάμενος διὰ τ’ ἔντεα καὶ φόνον
ἀνδρῶν (ἀνδρός Eust.) Aph. 806 ἀθ. Ar. || ψαύσει AQ: ψαύει Et. Orion. 52. 16.
808. ἀπνύρον G: ἀπνύρα D.

795. αἶνος, *eulogy*, see on 652.

798. We now leave poetry for patch-work; see *Introd.*

800. For the spoiling of Sarpedon see Π 663–65. 801=271, 802=659.

804. The omission of this line in several mss. is not accidental. It was apparently unknown to Ar., for Nikanor says *συναπτέον πάντα μέχρι τοῦ “χαλκὸν ἐλόντε,” οὐ λείποντος τοῦ μάχεσθαι ἢ τινος τοιούτου*. He compares the absolute use of φ 175 ὥς φάτο, καὶ ῥ’ ἐκέλευσε Μελάνθιον, where, however, the substance of the command is expressed directly, in the following speech, instead of by an infin.; and Ω 90 τίπτέ με κείνος ἄνωγε θεός, which has the double acc. Neither is a sufficient authority for taking the word in the sense *summon forth*. It is indeed used of *urging on* horses, Ω 326, and cf. Δ 286 σφῶι μὲν οὐ γὰρ εἰκ’ ὀτρυνέμεν, οὐ τι κελεύω, and a few similar phrases; but this sense is inapplicable here, as περὶ τῶνδε has nothing to go with except *πειρηθῆναι*, and the line is therefore indispensable, and its omission would hardly be compensated even if we read ἐλέσθαι for ἐλόντε.

805. φῆνις, *H. G.* § 81; we can of course read φθῆνι, see the variant of

Aph. above. ὀρεζάμενος with acc., see on Π 314.

806 ἀθετεῖται ὅτι ἐνδίνων θέλει λέγειν τῶν ἐντοσθίων σπλάγχχνων. ἔως γὰρ τοῦ ἀμύξει μόνον τὸν χρῶτα μονομαχοῦσι. καὶ “διὰ τ’ ἔντεα καὶ μέλαν αἶμα” ἐκ τῆς Δολωνείας (K 298) μετακείται. It is obvious that the phrase is a loose and meaningless repetition from K, where it is used of walking over the battle-field. But the line is not therefore to be rejected, as it is not out of character with the rest of the scene. Monstrous though the idea of a dangerous gladiatorial combat between two of the leading generals of the army is, yet it is evidently contemplated in 816–21. ἐνδίνων is commonly taken to mean *the internal parts*, though some commentators preferred to explain ‘that which was within the armour,’ i.e. any part of the body. Thus the combatants might go so far as drawing blood, but were not to pierce beyond the skin! The word does not reappear in Greek.

808. For Asteropaïos see Φ 183, and for the Thracian sword N 577. How the armour of Sarpedon is to be a common possession is far from clear, and the sudden addition of the sword is unexpected.

τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων·
καὶ σφιν δαίτ' ἀγαθὴν παραθήσομεν ἐν κλισίησιν." 810
ὡς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ὃν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσθη
νύξ', οὐδὲ χρό' ἵκανε· ἔρυστο γὰρ ἔνδοθι θώρηξ·
Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῆι.
καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
παυσασμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρωος
σὺν κολεῶι τε φέρων καὶ ἐντμήτῳ τελαμώνι. 825
αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,

809. τεύχεα τ' U. 810 ἀθ. Ar. || παρασθήσομαι JPRSU. 812. ἐν δ' JRS.
814. ἀμφοτέρω AG: ἀμφοτέρων Ω. 815. δερκομένοι D Harl. a, Mosc. 2,
Vr. d A, ἐν ἄλλωι A. || ἔχεν εἰσδρόωντας T, ἐν ἄλλωι A. 816. ἦσαν ἢ ἴσαν
Eust. || ἰόντε H. 817. ἐπάϊξαν H: ἐπηΐξεν Pap. μ (supr. α). 819. γὰρ:
δ' T. || εἴωρε P. 821. ἐπ': ὑπ' Vr. A. || κύρσε Vr. d. || ἀκωκῆ(ι) D²GJ
(R¹?) Harl. a, Pap. μ²: ἀκωκῆ HQ Vr. b (d?): ἀκωκῆν Ω. 823. ἀνελέσθαι:
ἀνάγοντες D. 824-25 ἀθ. Aph. Ar. 825. κολεῶ DQ. || φέρειν Q. || ἐνδμήτῳ
Vr. A Sch. T.

810 ἀθετεῖται, ὅτι ἔδει καὶ πᾶσιν, ἀλλ' οὐχὶ τοῦτοις μόνον. τί γὰρ τοῦτοις πέπρακται πλέον; An. True; but the line is worthy of the interpolator.

811-16 are all borrowed from other passages (Ψ 708, 290, Z 120, Γ 340-42, 15). 817 is a vaguer reminiscence (cf. N 559), and devoid of sense, for it is impossible to guess what the difference between ἐπάϊξαν and σχεδὸν ὠρμήθησαν is supposed to be. In 814 almost all mss. have retained the original ἀμφοτέρων (the two armies), which is meaningless here.

820. ἔπειτα seems to be used very vaguely; it is not clear whether or no it is meant to describe a fresh stage of the fight after the three assaults and Aias' blow.

821. κύρσε, to judge from the use of the word, can only mean *kept fighting on his neck*, i.e. kept touching him without wounding him. Diomedes accordingly

fulfils the conditions of 805, and duly receives the promised sword. The usual translation is *kept aiming at*, or *trying to touch* (conative imperf.). In that case there is obviously no reason for the award of the sword in 824-25, which lines Ar. and Aph. accordingly athetized; and ἀέθλια ἴσ' ἀνελέσθαι in 823 gives justification for this course. The whole narrative is as self-contradictory as it is obscure.—ἀκωκῆι, the better attested ἀκωκῆν involves an unheard-of constr. of κύρειν.

825 = H 304.

826. κόλον αὐτοχόωνον is most naturally taken to be a mass of iron just as it came from the smelting furnace (pig-iron). Others have regarded it as implying 'naturally fused,' i.e. meteoric iron. This cannot be disproved, but such a mass would be highly unsuitable for the making of farm-implements. It is

ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830
 “ὄρνυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθε.
 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμῆν οὐδ' ἀροτῆρ εἰς ἐς πόλιν, ἀλλὰ παρέξει.” 835
 ὥς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
 ἂν δὲ Λεοντήης κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
 ἐξείης δ' ἴσταντο, σόλουν δ' ἔλε δῖος Ἐπειός,
 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840

827. ὄν : τὸν TU. || πρὶν : περί H. 828. πέφνε PR Mor. 829. ἄγετ' :
 ἄγατ' S Harl. a. 834. χρεώμενος Q. || οἱ om. Q. 837 om. Vr. b : placed
 after 838, Harl. a, Mosc. 2. 839 om. Vr. d.

curious that the oldest find of iron in prehistoric Hissarlik consisted of two 'lumps' discovered by Schliemann in 1890—much too small, however, to serve for a diskos; he conjectured that one, with a square hole, had been the handle of a staff (Schuchh. p. 332). αὐτοχάωνος seems to be a mistaken instance of 'Epic diectasis' for αὐτόχωνος = αὐτοχάωνος like ἀστυβοώτης Ω 701. Schulze would read αὐτοχάωνος, with lengthening of the α by metrical necessity.

827. ρίπτασκε should be either ρίπτσκε, ρίψασκε, or ρίπταξε : O 23 note. Eetion was the father of Andromache; Z 395, I 188, etc.

832. οἱ, the victor—a violent transition. The whole speech is obscure. ἀπόπροθι may mean 'far from the city' (cf. 835), so that his own private store of iron will be all that he can depend upon; or 'far from one another,' i.e. of wide extent. In any case the phrase is an Odyssean reminiscence; cf. δ 756 ἐπέσεται ὅς κεν ἔχησιν . . ἀπόπροθι πίονας ἀγροὺς, he shall leave behind him one to possess his fat fields far away, i.e. apparently 'reaching far from the town,' as in the first explanation; cf. also δ 811, ε 80, ι 18. Döderlein's πολλοὶ for πολλόν would make the sense clearer, and is accepted by van. L. περιπλομένους ἐνιαυτοὺς is also an Odyssean phrase; cf. περιτροπῶν ἐνιαυτός B 295.

834. χρεώμενος, in use? or in case of need? For the former cf. φρεσί γὰρ κέχηρτ' ἀγαθήσιν in Od.; for the latter κέχηρμένος needling, in Od., and cf. note on T 262. The perf. is the only tense which occurs elsewhere in H. except in the sense of uttering or consulting an oracle. The synizesis may be defended by that of χρεώ, but is hardly early. In any case Payne-Knight's χρηόμενος· οὐ γὰρ οἱ is not justifiable in a late passage.

835. παρέξει, it (the δόλος) or he (the owner) will supply iron. The idea of a state of things when the ploughman and shepherd (?) forge their own tools from a lump of raw iron has a suspicious appearance of a deliberate attempt to represent from the inner consciousness an archaic stage of civilisation. In Homeric times the χαλκεὺς is already specialized as a worker in metal, and there is no primitive industry where the advantage of division of labour is likely to be sooner felt.

836. For Polypoites and Leonteus see M 129 ff.

840. We are not told whether the Achaeans laughed in derision of a bad 'put' or admiration of a good one. Epeios seems to be the representative of brute strength (see 664), so the latter is perhaps more probable. Van Herwerden's conj. ἦκα δὲ δινῆσεν is in any case gratuitous.

δεύτερος αὐτ' ἀφέηκε Λεοντεὺς ὄξος Ἄρηος,
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
 ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
 ὅσσόν τις τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ,
 ἣ δὲ ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας,
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
 ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
 αὐτὰρ ὁ τοξευτήσι τίθει ἰόντα σίδηρον,

845

850

841. δεύτερον Vr. d A. || ἐφέηκε QT Vr. b. 842 om. Ut. 843 ἀθ. Ar. ||
 πάντα GPQR Harl. b d, Par. a d f h j. 844. μὲν A (supr. δὴ) Vr. b. 845
 om. Vr. b. || τίς τ'· τις A. 846. ἡ δὲ C (δέ) Par. μ· ἡ δὲ τ' (ἐλ.) D (ἡδὲ
 τελ.) HPQRT· ἡ δὲ ε' Ω. 847. δ' ἐνόησαν Q. 848. ἀστάντες Par. μ
 (supr. N). || πολυποίταο C (-πυτ-) RS Vr. d.

843 ἀθετεῖται, ὅτι δυνῖν προδοδισκευ-
 κῶτων ἔδει εἰπεῖν "ἀμφοτέρων." μετενή-
 ρεκται δὲ ἐκ τῆς Ὀδυσσεύας (θ 192)· καὶ
 ἐκεῖ εὐλόγως ἔστιν "ὑπέρβαλε σήματα
 πάντων," πλείονες γὰρ δισκεύουσιν, An.
 This again, though the careless repeti-
 tion is obvious, is in a passage of this
 character no ground for athetesis. The
κύματα are evidently pegs stuck in the
 ground to mark the point reached by
 each man's 'put.'

845. *καλαύροπα*, no doubt *καλα-Φροπα*,
 from *φρεπ-*, *ρέπω*. The meaning of the
 first element is uncertain. Curtius after
 Hoffmann conn. with *κάλος* *a string*;
 explaining it of the loop of string often
 used to assist in casting, as it is to this
 day by the natives of the Pacific (see
 Tylor, *Anthropology* p. 194, Lex. s.v.
μεσάγκυλον, Lat. *amentum*). In that
 case we should have expected to find
 some trace of the device in battle; but
 as Mr. Tylor remarks (*ibid.* p. 193) 'the
 sporting use outlasts the warlike.' It
 is, however, not unknown on archaic
 vases (see *J. H. S.* iv. 302; v. 221, pl.
 xliii.). So Schol. T ἔχει δὲ ἐν τῷ κάτω
μέρει δεσμὸν, εἰς ὃν εἰρυνεὶ τὴν χεῖρα . .
καὶ Ἀντίμαχος "πάντες δ' ἐν χεῖρεσσι
καλαύροπας οὐατοέσσας."

847. *ἀγῶνος* is not clear; it can
 hardly mean *beyond all the spectators*, as
 we might expect (cf. e.g. 451). It may
 imply 'beyond all the competitors' or per-
 haps more simply 'beyond the ground'
 marked out for the contest. Compare
 the cast of Odysseus, θ 189-98. *ὑπερ-*
βαλεῖν elsewhere always takes the acc.,
 whether used of person or place.

850. The following contest is in its
 way even more confused and obscure
 than the sham-fight. The idea of pro-
 viding a prize beforehand for the man
 who, while failing to hit the bird, should
 perform the purely accidental and ridicu-
 lously unlikely feat of cutting the string,
 is the extreme of absurdity. Virgil (*Aen.*
 v. 485-521) and Scott (*Anne of Geierstein*)
 have both copied the scene, while avoid-
 ing this blot.—The iron is apparently
 identical with the axe-heads; but the
 scholia give an interpretation of *πελέκειας*
 and *ἡμιπέλεκκα* which is worthy attention,
 viz. that they indicated a certain *weight*
 of iron. So Schol. A ἔστι δὲ σταθμὸς
σιδήρου ἔχων μᾶς δέκα. Schol. T οἱ δὲ
ὄνομα σταθμοῦ ἐξάμουνον παρὰ τοῖς Βοιω-
τοῖς οὕτω λεγόμενον. οἱ δὲ κατὰ τινὰς
τάλαντον σιδήρου, κατὰ δὲ ἐνίοις ἑκατὸν
μᾶς. Such a standard of weight is by
 no means impossible; for if, as was the
 case with gold and silver, iron was
 bartered in the shape of wedges of known
 weight, such pieces might easily enough
 come to be called 'axes' and 'half-axes.'
 We should thus escape the awkwardness
 involved, if actual axe-heads for use are
 meant, in their being named first from
 their material only. Ar. seems to have
 considered the case analogous to the
 axe-heads in the trial of the bow in
 τ 572, φ 120: *ὅτι καὶ ἐν Ὀδυσσεΐαι ὁ*
αὐτὸς τρόπος· πελέκει γὰρ τίθησι δι' ὧν
παρακελεύει τοξεύειν τοὺς μνηστήρας· καὶ
νῦν τὸ αὐτὸ ἐπαθλον γίνεται. This is
 quite unintelligible. *ἰόντα* is gener-
 ally taken to mean *dark*, like *ιοειδέα*
πόντον, λ 107, in place of the usual

καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
 λεπτῇ μηρίνθωι δῆσεν ποδός, ἧς ἄρ' ἀνάγει
 τοξεύειν. “ὅς μὲν κε βάλλῃ τρήρωνα πέλειαν, 855
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω·
 ὅς δέ κε μηρίνθωιο τύχηι, ὄρνιθος ἀμαρτῶν,
 ἦσσω γὰρ δὴ κείνος, ὃ δ' οὔσεται ἡμιπέλεκκα.”
 ὥς ἔφατ', ὦρτο δ' ἔπειτα βίῃ Τεύκροιο ἀνακτος,
 ἂν δ' ἄρα Μηριόνης θεράπων εὖς Ἰδομενῆος. 860
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὸν
 ἦκεν ἐπικρατέως, οὐδ' ἠπέλυσεν ἀνακτι
 ἀρνῶν πρωτογόνων ῥέξιεν κλειτὴν ἐκατόμβην·
 ὄρνιθος μὲν ἄμαρτε· μέγηρε γάρ οἱ τό γ' Ἀπόλλων. 865
 αὐτὰρ ὃ μήρινθον βάλε παρ πόδα, τῇ δέδεδ' ὄρνις·
 ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οὔστός.

851. πελέκεας G: πέλεκα H: πελεκέα Vr. A. || ἡμιπελεκέα Vr. A. 853.
 ἐπὶ: ὑπὸ D. || ψαμάθοιο J: ψαμάθης S. 854-55 *om.* H¹. 854. ποδός:
 κατ' ἐνια πόδα Did. || ἦς: ἦν CD Harl. a, Par. f h: ὥς (ὥς) PQR Harl. d, Vr. d,
 γρ. Did. || ἄρ': γὰρ PQR Harl. d, Par. e, γρ. Did. (ἦς γὰρ and ὥς γὰρ Ar. διχῶς)
 (Par. μ has ἦαρ, *supr.* c or r). 855. βάλλῃ: λάβῃ C. 856. πελεκύας Q. ||
 οἰκόνδε: κλισίῃνδε GPRS (κλυς-) Syr. Harl. a b d, Par. a d e f h j, ἐν ἄλλωι
 A. || φερέσθαι D and *ap.* Eust. 857. τύχοι D. 861. πάλλον: βάλλων (*leg-*
-on) Ar. *Lew.* 100. 1. 864 *om.* DT Par. μ. || ῥέσαι P. || κλειτὴν: ἱερὴν S.
 865. γάρ: δέ Cant. (*ap.* Paley). || τό γ': τότ' ADQ Vr. A Bar. 866 *om.* C¹. ||
 μήρινθα Q. 867. μήρινθου PR.

αἰθῶνα or πολίον. Ar. preferred to explain *suittable for milking arrows, τὸν εἰς τοὺς εὐθετοῦντα, οἰκείον γὰρ τὸ ἐπαθλον τοξόταις*. This might look as though he took πελέκεας as indicating weight, not manufactured forin, were it not for his comparison with the axe-heads in the *Od.*

855. The sudden change from narrative to direct speech in the middle of a line is quite without parallel in H. The only other case of a speech not formally announced is in Δ 303, q.v.

857. ὅτι βέλτιον ἦν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλέως ὥσπερ προγινώσκοντος τὸ ἀπὸ τύχης συμβησόμενον, An., very justly. The couplet cannot be omitted, and the note refers to a διπλή, not an ἀβελός.

861=Γ 316, see note. The lot is evidently necessary, for on the conditions

stated if the first to shoot hits the bird the second has no chance.

863. ἠπέλυσεν, *declared aloud*, see note on Θ 150. That ἀνακτι means Apollo we learn only from the next line but one.

864=Δ 102. The hecatomb of lambs seems to be regarded as Apollo's fixed price for a successful shot. The line is omitted by good mss., but cannot be dispensed with. No ms. omits the identical 873.

865. The constr. of μεγαίρω varies greatly in H. We have it with gen. in N 563 (q.v.), dat. only O 473, dat. and infin. γ 55, acc. and infin. β 235, infin. only H 408. For γάρ Bekker conj. δέ. But in so late a passage even *Foi* may lose its *F*.

ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἡ δὲ παρείθῃ
 μῆρινθος ποτὶ γαίαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
 τόξον· ἀτὰρ δὴ οἷστον ἔχεν πάλαι, ὡς ἴθυνεν.
 αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
 ὕψι δ' ὑπαὶ νεφέων εἶδε τρήρωνα πέλειαν·
 τῇ ρ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
 ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ' ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἰστώϊ ἐφεζομένη νηὸς κυανοπρώροιο
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν·
 ὠκύς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
 κάππεσε· λαοὶ δ' αὖ θηευντό τε θάμβησάν τε.

869. προτι Syr. 870. ἐξείρυσε . . . 871. ἴθυνεν : ἐπεσῆκατ' οἷστον τόξον·
 ἐν γὰρ χειρὶν (χειρέσσιν T, πᾶσιν A) ἔχεν πάλαι ὡς ἴθυνεν, Mass. : ἐξείλετο
 τόξον χειρὶν ἀτὰρ κτλ. Antim. (in A) : ἐξείρυσε τεύκρου τόξον· χειρὶ δ' οἷστον
 ἔχεν κτλ. Antim. (in Sch. T Eust.). 871. εχον Pap. μ (supr. ε). 874. ὑπὸ
 H Syr. || ἴδε PR : ἴδετο QSU Syr. Mor. Vr. d A : ἴδε θε Pap. μ. 875. τῇι :
 τῇν DGH. || βάλε : λάβε Q Syr. || μέσσης C Harl. a (supr. η), Mosc. 2, and ap.
 Eust. : μέσσαν H : μέσσαν Pap. μ (supr. η) Bar. Mor. 879. ἐπεκρέμασεν PR. ||
 λίασεν Ar. D : λίασεν Mass. : λίασεν Pap. μ (ἐνι by man. 2). 880. ἔπατο T. ||
 τῇλε : ἴδε Vr. d.

868. The aor. παρείθῃ occurs only rarely (Eur. *Phoen.* 1377 ἀφέλθῃ, Herod. vi. 112, vii. 122 ἀπέλθῃ; subj. ἀνεθῇ Plato *Pol.* 270 A, etc.). The Epic form should be παρείθῃ (for ἐ-σῇ-θῃ cf. *ἔηκα*) or παρήθῃ (with the augment dropped); *εἰθῃ* is for ἐ-σῇ-θῃ with the weak root, whence ἀφέθῃν, *Batr.* 87. But here of course the late form is in place.

870-71. The ancient variants given above testify to the doubts which this couplet has raised. As it stands it can only mean that Meriones 'plucked the bow from Teukros' hand; but he had been long holding an arrow while he (Teukros) was aiming'; i.e. both competitors use the same bow, as all 'put' with the same σόλος. So Did., ὁ μέντοι Ἀρίσταρχος διὰ τῶν ὑπομνημάτων ἐπειγόμενον βούλεται τὸν Μηριόνην ἐκσπάσαι τῆς τοῦ Τεύκρου χειρὸς τὸ τόξον· καὶ γὰρ κοινὸν τῶν ἀγωνιζομένων αὐτὸ εἶναι ὥσπερ τὸν δίσκον. But the idea seems absurd, the change of subject in *ἴθυνεν* is very harsh, and ὡς does not mean *while*. The last difficulty might be met by reading *ἔως* with synizesis, and Voss' ὡς

ἰθύνει to a certain extent makes things easier (cf. *ἔφρ' ἰθύνει*, *that he might steer*, ε 255); the absurdity of the general situation is met by nothing short of the Massaliot reading.

875. The description is hopelessly confused. ὑπὸ πτέρυγος seems to imply a side shot, in which case it can only have been by a miracle that the arrow fell at Meriones' feet; if the bird was directly overhead it is equally miraculous that she should have been able to fly to the mast 'far away' (853, 880) after letting the arrow through. Virgil allows the bird to die outright. For τῇ there (beneath the clouds) a few mss. have τῇν which is equally good.

876. ἐπὶ, Nauck ἐνί, the usual and appropriate word.

879. λίασεν, *drooped*; elsewhere of wounded warriors, O 543, etc.

880. αὐτοῦ, either *it*, the mast—though how a dying bird on the top of a mast can drop 'far' from it the poet does not trouble to think—or *him*, Meriones. Perhaps the latter is a little more probable.

ἀν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
Τεύκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885

θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἥμονες ἄνδρες ἀνέστησαν·

ἀν μὲν ἄρ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων.

ἀν δ' ἄρα Μηριόνης θεράπων ἐὺς Ἴδομενῆος.

τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρεΐδη· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων, 890

ἦδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·

ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας

ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,

εἰ σύ γε σῶι θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε.”

ὥς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων. 895

δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως

Ταλθυβίῳ κήρυκι δίδου περικαλλῆς ἄεθλον.

882. ἐν δ' R. || αἰείρας D: αεθλους Pap. μ². 885. ἀνθεμόεντος Pap. μ (ntos by man. 2). 886. ῥ' ἡμιονες: τινὲς ῥήμιονες Sch. AT. 890. ἀπάντων: ἀχαιῶν D. 891. ἡμοσιν Q Vr. d. 894. ἐθέλοις AGHJLQU: ἐθέλῃ Lirps.

884. The spear can hardly be more valuable than the λέβης. So we must suppose that the second prize is mentioned first, against the natural order. This, however, agrees with the fact that Agamemnon receives the λέβης. Jordan suggests with some probability that the spear here mentioned is not a prize, but the weapon with which the competitors are to cast; so that ἔγχος virtually means the *contest* of the spear; it is only given as consolation-prize to Meriones by an afterthought. Still the scene lacks clearness and vivacity, and we might hesitate to rank it with the older games had not the javelin-throwing been expressly foretold (622). There is, however, a certain dignity in the manner in which Agamemnon is recognized without submitting to a contest in which his position would not allow him to be defeated; and Achilles is at least a human being in contrast to the wooden dummies who have occupied the stage since 797.

885. ἀνθεμόεντα, adorned with flowers, as γ 440, ω 275. Flowers and rosettes were always favourite motives of Mykenaeen and archaic decoration. See for instance Helbig *H. E.* 386, with the illustration on p. 358.

886. ὅτι ἡμιονες οἱ ἀκοντισταί, ἀπὸ τοῦ ἰέναι. τινὲς δὲ ἀνέγνωσαν ῥήμιονες, οἰόμενοι τοὺς ῥήτορας· οὐκ ἔστι δὲ λογιστικὸς ὁ ἀγών, An. This extraordinary reading of course implies καὶ ῥήμασιν for τε καὶ ἡμασιν in 891. Such a contest is entirely alien to the Epic spirit (see on O 284).

892. ἀλλά, yet forbear to display your superiority. We should rather have expected τῷ, therefore take the prize.

894. The indic. ἐθέλεις is here of course the regular tense after πόρωμεν, but the opt. may be defended as not directly assuming Agamemnon's consent, and thus being somewhat more courteous in tone. Compare P 489, where a similar question arises, but the circumstances are inverted, as there it is more courteous to assume the consent.

INTRODUCTION

Ω

THE greater part of this book combines with the extraordinary poetic beauty which places it in the first rank of works of the human imagination, a straightforward simplicity of plan which has exempted it almost entirely from the attacks of critics, so far as internal construction is concerned. There are but few passages which we can reasonably suspect of being later intrusions into the original poem.

The opening is the most important of these. Out of the first 30 lines Aristarchos athetized no less than 14. His severity seems to overshoot the mark; but the objections to 20-21 and 29-30 are absolutely convincing, and the whole idea of the stealing of the body of Hector by Hermes may probably be a later conception. It introduces some confusion of motive wherever it occurs, and all the lines in which it is mentioned (24-30, 71-73, 109) can well be spared.

Even when we have cut out 23- (or 24-) 30, it must be admitted that the narrative shews want of clearness; the transition from the description of a single night (4-10) to the continued acts of twelve days (12-18) is not even indicated, and the reference of ἐκ τοῖο in 31 is as obscure as in the same line in A (493), where the want of precision seemed to give ground for suspecting the preceding passage. The former fault is irreparable; the latter may be cured by adding 31, as an interpolation from A, to the rejected lines.

From 32 to 551 no serious objection, apart from athetesis of a few single lines, has been raised to any passage except 152-58 = 181-87, and as is shewn in the notes the rejection of the repetition 181-87 will suffice to save the original passage.

The sudden change in Achilles' mood in 560, the curious comparison to a lion in 572, and some rather imaginary discrepancies (e.g. between 580 and 588, 597 and 515), have caused doubts as to the following scene; but none of them deserves serious consideration. Aristarchos' athetesis of 614-17 has been generally accepted, but, as is indicated in the notes, on inadequate grounds. The question of the end of the book, however, cannot be so lightly dismissed.

Düntzer considers that all after 676 is a later addition; sleep and peace form a perfect conclusion to the storms of the *Iliad*, and the curt and hurried treatment of what follows is inconsistent with the Epic love of detail. But it is clear that the hearer's expectation to learn of Priam's safe return

requires to be satisfied ; that this should be done in the briefest manner is poetically necessary after the magnificent climax. The other objections made are not such as to demand the condemnation of the scene. Difficulties there certainly are, but we have repeatedly found inequality of treatment in narrative united with poetry too beautiful for suspicion. It is only with regard to the dirges of 725-76 that hesitation is likely to be felt. Heyne was the first to reject them ; Düntzer followed him, finding Hekabe's words "weak and flat," Andromache's only a feeble echo of her lament in X. Few readers will agree with him ; as for Andromache's lament, it has very little indeed in common with X. The gravest question, however, is raised by the *ἐεικοστὸν ἔτος* of Helen's lament (765-66). Only two explanations of this seem to be possible ; either the late legend of the Cycle is alluded to, with its double campaign against Troy, or we have a purely mechanical reminiscence of the twenty years of Odysseus' absence from home in τ 222. As there is no justification for ejecting the line, this seems a strong argument for the lateness of the whole of the dirges—such lateness as is hardly to be attributed to the rest of the book.

That the book as a whole is late admits of no doubt. It resembles I, K, and Ψ, in its kinship with the *Odyssey*, but to a greater degree than any of them. Both in tone and in phraseology this relationship is unmistakable. The resemblances in language are pointed out in the notes ; attention may be called particularly to those on 8, 33, 38, 230-31, 320, 323, 339-45, 558, 604, 635-36, 644-47, 673, 759, 765-66, where the identity is one of whole phrases or lines. Among particular words Monro points out the abstract *πῆξις*, *αἰκίη*, *λύσις*, *γονή*, *ἐξέσις*, and words such as *ἀνάρσιος*, *αἰσυνμητήρ*, *τετράκυκλος*, *θνοσκόος*, *πείρις*, *φωριαμός*, *φαισίμβροτος*, *ἐύσκοπος*, *πανδαμάτωρ*, *ἀγαπάζω*, with others.

The resemblance to the *Odyssey* is not merely linguistic. The mythology too is late ; Hermes appears as the messenger of the gods instead of Iris of the *Iliad* ; the Moirai of 49 are a later conception ; the Niobe-myth is Asianic. The whole description of the hut, or rather palace, of Achilles is inconsistent with the rest of the *Iliad* with the single exception of I.

To that book indeed, as Prof. Jebb has pointed out, there is a distinct resemblance (*Homer*, p. 162). Both shew a tendency to the dramatic rather than to the strictly Epic presentation of scenes ; in both the poet's strength lies in his speeches rather than in his story. To this peculiarity we may ascribe the want of clearness and crispness in narration, marking both the beginning and end of Ω, as well as the beginning of Ψ, which may well be by the same hand—a hand which may have had no small share in the *Odyssey* as well. The ninth book is the climax of rhetorical poetry, the twenty-fourth of pathetic—both marks of advance from the stern restraint of the Epic style, and both heralding the decadence in this as they do in other arts. If in the *Mēnus* we have the Aischylos, in this last book we have at once the Sophokles and Euripides of the Epos.

ΙΛΙΑΔΟΣ Ω

Ἑκτορος λύτρα.

λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
 ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
 κλαῖε φίλον ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα
 Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἦύ,
 ἦδ' ὅποσα τολύπενσε σὺν αὐτῶι καὶ πάθεν ἄλγεα,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·

2. ΜΕΝ : ΔΕ QU. 3. ΓΛΥΚΕΡΟΪΟ ΤΡΑΠΗΜΕΝΑΙ J. 4. ΜΙΝ : ΜΕΝ P : ΚΕΝ L.
 6-9 ἀθ. Aph. Ar. 6. ἀδροτῆτα H Par. b¹ : ἀδροτῆτα QU (p. ras.). || ΤΕ om. (TU :
 γε Bar. 7. τολύπενσε Harl. a, Mosc. 2. || ἄλγη Par. h : ἔργα αὶ δημῶδεις Did.
 8. πολέμους CDJPR T Harl. u. || ἀλγεινά QRS Harl. u. || πείρων : περῶν P.

1. The *υ* of *λῦτο* appears to be due solely to the license of the first arsis ; see App. D, c 1 ; we have *λύμην* with *υ* in Φ 80. *ἀλλύεσκεν* (β 105, 109) has *υ* through metrical necessity. Heyne conj. *θοῶν ἐπὶ νῆα ἕκαστος* to save the *F* of *ἑκάστος* (as T 277, Ψ 3). But if *αὐτὰρ Ἀχιλλεὺς* (3) originally followed on Ψ 257, as has been reasonably suggested, the first three lines will belong to the *ἄθλα*, where a neglect of *F* is less surprising.

3. *ταρπήμεναι*, epexegetic, *took thought of food and sleep, to have their fill thereof*.

6-9. ἀθετοῦνται στίχοι δ', ὅτι εὐτελεῖς εἰσίν, ἀρθέντων δὲ αὐτῶν καὶ ἐμφαντικώτερον δηλοῦται ἡ τοῦ Ἀχιλλεὺς λύπη . . καὶ οὐδέποτε ἀνδροτῆτα εἰρηκε τὴν ἀνδρείαν, ἀλλ' ἡνρορήν (see note on II 857). ἔχει δὲ καὶ τὸ δυσεξελληπτον (? the meaning evidently is *αὐτοκωανότης*) "τῶν μμνη-σκόμενος", καὶ γὰρ ἂν εἴρηκεν "ἐτάρου μεμνημένος." προσηθεοῦντο δὲ καὶ παρ' Ἀριστοφάνει, An. This makes a strong

but hardly decisive case ; 8 is Odyssean (θ 183, ν 264), and so is the verb *τολύ-πεῦν* (exc. Ξ 86) ; but this is consistent with the general character of the book. The rare synizesis of *ἄλγεα* may indicate that the phrase is actually borrowed without correction from ν 263, where *ἄλγεα* is a dactyl ; but we can of course adopt the old variant *ἔργα*. The allusion to the hardships of the sea evidently belongs to the *Od.* rather than the *Il.*

7. *ὅποσα* with *ποθέων* by a slight zeugma, *thinking with yearning* ; the slighter because *μεμνημένος* dominates the passage. For the scansion cf. μ 396 *ὀπταλέα τε καὶ ὠμά*. The ictus in the caesura is explanation enough, but see note on Σ 4. *ὀπὸς' ἐκτολύπευσεν* Barnes, after *Scut. Herc.* 44 *πόνον ἐκτολυπέυσας*, needlessly.

8. *πείρων*, *cleaving* ; this may be taken with *πτολέμους* by zeugma, as θ 183 ; but the preceding *τολύπενσε* suggests rather that both *πτολέμους* and *κύματα*

τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
 ὑπτιος, ἄλλοτε δὲ πρηνής· τοτὲ δ' ὀρθὸς ἀναστὰς
 δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός. οὐδὲ μιν ἡὼς
 φαινομένη λήθεσκεν ὑπεῖρ ἄλα τ' ἠΐονας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 "Ἐκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθε, 15
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ παυέσκετο, τὸν δέ τ' ἔασκεν
 ἐν κόνι ἐκτανύσας προπρηνέα. τοιοῦτο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλεαίρων
 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20
 χρυσεῖνι, ἵνα μὴ μιν ἀποδρῦφοι ἔλκυστάζων. ἀποδρῦπτη

10. πλευρὰ T. 11. δὲ om. D: δὴ A Syr.: δ' αὖ Vr. d. || **τοτὲ**: ποτὲ R.
 12. δινεύεσκ' S. || πλωῖζοντ' ἀλύοντ' ἐπὶ εἴν' ἀλός ἀτρυγέτοιο Plat. *Rep.* iii. 388 A
 (Plato does not quote verbally, and adapts 10-12 to the grammar of his whole
 sentence; but πλωῖζοντα seems to indicate a variant). 14. ἀλλ' ὅτ' ἐπιζεύσειεν
 Vr. (b ?): ἀλλὰ τ' ἐπιζεύσειεν D: ἀλλογεπιζεύσειεν Syr. (T¹ seems to have had
 ἀλλ' ὅτ' or ἄλλοτ' ἐπὶ ζεύσειεν). || ἄρματος Q. 17. αὖθις C. || τὸν δέ τ'
 Syr.. τὸν δὲ, ἔασκεν R: τόνδε δ' Ω: τινὲς δὲ <τὸν δὲ> θέσκεν ἀντὶ τοῦ
 ἐδέσμευεν Sch. T. 18. κονίη(i) DPR. || τανύσας P. 20-21 ἀθ. Ar. 20.
τεθνηότα (A *supr.*) JPRSU Vr. d A, Mosc. 2: **τεθνεῖα** (-ῶτα) Ω. || αἰγίδα Ar. T¹
 (and *supr.*) Par. e j¹. || **κάλυπτε** S: **καλύπτων** P: ἐν ἄλλωι κάλυψε A. 21.
χρυσεῖνι Ar. (T *supr.*) Par. e (j *supr.*): **χρυσίην** Par. μ (*man.* 2). || **ἐλκυστάζων** J.

are co-ordinate with ὅποσα, as πόλεμον πολυπεῖν is a favourite Odyssean phrase. *πεῖρων* will then be added as by an after-thought, to avoid the awkwardness of the zeugma πολυπεῖν κύματα, so that καὶ πάθεν ἄλγεα is parenthetical.

12. Up to this point the description of Achilles' grief would seem to refer to a particular night. The five iterative verbs in -σκω within six lines shew that it really belongs to a period of several days; and this agrees with the twelve days of 31, cf. 107. This is evidently awkward; it cannot however be remedied without great violence, and must be reckoned among the weaknesses of the whole opening passage.

13. See note on Ψ 227.

15. The apodosis begins with this line, cf. B 188 ὃν τινα μὲν . . . κίχρη, τὸν δ' . . . ἐρητύσασκε. It might seem better to expunge δ' in the next line on account of the F of *Φερύσας*, and make the apodosis begin there, as Nauck seems to propose; but *δησάσκετο* is hardly possible after *ζεύξειεν*, even if *ἐπεὶ*. *δησάσκετο* in itself be admissible; nor

can I find any instance of an iterative in -σκω in a dependent relative clause, the regular use of the form being in principal clauses only. *ἐπεὶ ζεύσειεν*, after he had yoked: the opt. is iterative as in β 105 νύκτας δ' ἀλλύεσκεν ἐπὴν δαῖδας παραθεῖτο: compare O 270 with note, the only other instance of this iterative opt. with *ἐπεὶ* in H. See *H.G.* § 309. For the dragging see note on X 396.

17. τὸν δέ τ' with its meaningless τε has little authority, and τόνδε δ' is intolerable. Both are makeshifts arising from τὸν δ' ἐδέσκειν (P. Knight). The open form has been forgotten as in almost all instances of the verb. So in E 802, T 408, χ 427 we should read ἐδέσκειν for εἰσκειν. See note on B 165.

19. For the constr. ἀπέχειν τί τινα cf. υ 263 κερτομίας τοι ἀφέξω. It is the same which is often found with ἀμύνειν. τοιοῦτο is gen. after χροῖ.

20-21 ἀθετούνται, on the following grounds: (1) they are not necessary; (2) contact with a corpse is incongruous with the sanctity of the aegis; (3) the aegis

ὥς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων.
 τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 κλέψαι δ' ὀτρύνεσκον εὐσκοπον ἀργεῖφόντην.
 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη
 οὐδὲ Ποσειδάων' οὐδὲ γλαυκώπιδι κούρη,
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' ἄτης,
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,
 τὴν δ' ἤνυσ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινὴν.

24 om. U^t || κλέψαι δ': ἰέναι D. || ὠτρύνεσκον S. || εὐπλοκον R^t. 25-30
 ἀθ. Ar. (see below). 25. ἐφάνδανεν D. 26 om. U^t. || ποσειδάωνι (A supr.)
 DPT Harl. a. 28. ἄτης: ἀρχῆς Pap. μ (man. 2) Vr. A "Vat. 16," ἐν ἄλλωι A.
 30. κῖνες(c)' CD Mosc. 2. || παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν ἢ οἱ
 κεχαρισμένα δῶρ' ὀνόμηνεν Did. || ἀλεγεινὴν: ἐρατεινὴν Pat. c.

is not a skin, but a shield which could not be wrapped round the body when dragged; (4) the aegis belongs to Zeus, not to Apollo; (5) a different means of preserving the body is given in Ψ 185-91. These reasons are amply sufficient to justify rejection, but (3) is not valid; the aegis is a λαισήϊον of skin in H., see note on B 447. The passage seems to be ancient enough to have served as a model to Ψ 186 ff., where see note. For αἰγίδι χρυσεῖνι Ar. read αἰγίδα χρυσεῖν, for which Did. compares τοῖον τοι ἐγὼ νέφος ἀμφικαλύψω Ξ 343. This would require παντί for πάντα. ἀποδρύφοι, see Ψ 187.

23-30. ἀπὸ τούτου ὁκτὼ ἀθετοῦσι, καὶ τοὺς μὲν ἐξ οὐκ ἀλόγως . . οἱ ἐπτά οὖν δεόντως ἀθετοῦνται, ὡς Ἀρίσταρχος, Schol. T. Acc. to An., Ar. athetized six lines only, 25-30, and these only have the obelos in A, though the schol. on 109 (q.v.) seems to indicate that he also condemned 24. His grounds were γέλοιοι τὸ "οὐδέ ποθ' Ἥρη κτλ." τίνες μὲν γὰρ ἐτι ἐλείποντο τῶν τριῶν σεμνότεροι μετὰ τὸν Δία τῶν μὴ συνενδοκούντων; τὴν τε περὶ τοῦ κάλλους κρίσιν οὐκ οἶδεν' πολλαχῇ γὰρ ἂν ἐμνήσθη' καὶ τὸ νείκεσσε οὐκ ἔστι κρίναι ἀλλ' ἐπιπλήξει ἢ διαφέρεσθαι . . καὶ ἡ μαχλοσύνη κοινῶς ἐστὶ γυναικὸς μανία· δέδωκε δ' αὐτῷ οὐ ταύτην, ἀλλὰ τὴν καλλίστην τῶν τότε Ἑλένην. Ἡσιόδειος δ' ἐστὶν ἡ λέξις· ἐκείνος γὰρ πρῶτος ἐχρήσατο ἐπὶ τῶν Προίτων θυγατέρων (fr. 53 Rzsch, εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσαν ἄνθος). This is perfectly decisive against 29-30, which are thoroughly un-Homeric. The case is less strong against the stealing in 24,

for though Hermes is not known to H. as the thievish god, yet his employment as messenger later on shews a different conception from that of the rest of the *Iliad* (see Introd.). If 24 be kept, 25-28 are not worth expunging.

24. εὐσκοπον, *aiming well* (or simply *sharp-sighted*), used also in 109 and twice in *Od.* of Hermes, once with *ιοχέαιρα*, λ 198.

25. ἐήνδανεν (also γ 143), probably a mere corruption of ἐάνδανεν for ἐφάνδανεν on the analogy of the later ἦνδανεν (*H. G.* § 67, n. 2), like ἐωνοχέει Δ 3. Compare also the Attic ἐώρων etc. ἐάνδανε is actually found in the mss. of Herodotus, ix. 5, 19. For ἐνε' ἄλλοις Nauck conj. ἄλλοιςιν, to avoid the short form.

27. ἔχον, *persisted*; cf. M 433.

28. ἄτης, a late form for δφάτης. We should be justified in adopting the variant ἀρχῆς, were we sure of the antiquity of the line, see notes on Γ 100, Ζ 356.

29. Compare κ 435 ὥσπερ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο ἡμέτεροι ἔταροι. The phrase seems more in keeping there. What νείκεσσε means it is not easy to guess; no recognized use of the word seems to suit. Apparently the author must have had some such idea as *humiliated* (Hera and Athena). See An. as quoted on 23-30.

30. παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν "ἡ οἱ κεχαρισμένα δῶρ' ὀνόμηνεν," Did. This looks like a conjecture to obviate the difficulty about μαχλοσύνη, but it leaves the other serious objections untouched (see An. on 23-30). μαχλο-

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἥως,
καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
"σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν
Ἔκτωρ μῆρι' ἔκκε βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι,
ἦι τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ὦι
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὀλοῶι Ἀχιλλῇ, θεοί, βούλεσθ' ἐπαρήγειν,
ὦι οὐτ' ἄρ' φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα
γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥς ἀγρία οἶδεν,
ὅς τ' ἐπεὶ ἄρ' μεγάλην τε βίην καὶ ἀγῆνορι θυμῶι

35

40

33. **ΔΗΛΗΜΟΝΕΣ** Q. || **Οὔ Νύ** : **οὐδέ** A (γρ. **οὔ νύ**) Q U Vr. d. || **ΠΟΘ'** : καὶ Pap. μ².
35. **Τὸν** : **τῶ(ι)** GPQ Vr. d, Mosc. 2 : **τοῦ** U. 37. **τοί κέ** : **οἳ τε** Vr. d. 38.
ΚΗΣΑΙΕΝ Lips. || **ΚΤΕΡΙΣΑΙΕΝ** DS Harl. a b, Par. a c e f g h j, and ap. Sch. AT :
ΚΤΕΡΕΪΣΑΙΕΝ R : **ΚΤΕΡΕΪΣΑΙΕΝ** Q. 40. **ὦι** : **τῶ** J. || **οὐτ'** ἄρ' : **οὔτε** P Vr. A.
41. **ΓΝΑΠΤὸΝ** JPR. || **Εἶδεν** Lips.

Οὔνη itself is meaningless here; the use of the word is definite enough, as will be seen from the Lexica. μάχλος "Aἰσχ. Aisch. Συμπ. 635 is the only passage which would form any support for such a translation as *vouchsafed him wanton pride*.

31 = A 493. Here, as there, the point of time counted from is obscure; it must be Hector's death, though this has not been directly alluded to. Three days are allowed for the funeral of Patroklos, and nine more for the disputes in heaven (107).

33. **ΔΗΛΗΜΟΝΕΣ**, φθαρτικοί, Schol.; else only thrice in *Od.*, in the phrase "Ἐχέτον βασιλῆα βροτῶν δηλήμονα πάντων. In ε 118 we have *σχέτλιοί ἐστε, θεοί, ζηλήμονες ἐξοχα πάντων*, with the inadmissible variant *δηλήμονες*. It is not easy to say whether either passage is imitated from the other.

35. **οὐκ ἔτλητε**, 'you cannot make up your minds.'

38. This line contains the only two cases in H. of the 3rd pl. opt. in -αιεν instead of -ειαν, see Curtius *Vb.* ii. 268, G. Meyer *Gr.* § 587. But *κτερίσαιεν* is implied as a variant by Did., οὕτως δὲ τοῦ α ἢ παραλήγουσα, κτερίσαιεν, and Schol. T remarks that it is Ὀμηρικώτερον. Ar. probably read *τίσαιεν* in A 42. An. says *οἱ οὐ μόνον οἱ ἐπὶ ξένης τελευτῶντες ἐκαλοντο ἀλλὰ καὶ οἱ ἐπὶ τῆς ἰδίας πατρίδος*. It had evidently been proposed to ex-

plain by the emergencies of war the difference between heroic and historical funeral rites. The phrase **κτέρεα κτερίσαι** or *κτερεῖσαι* is elsewhere purely Odyssean. *κτέρας* occurs twice (K 216, Ω 235) in the sense of a special possession. The plural, except in this phrase, is found only in ε 311 τῶ κ' ἐλαχον *κτερέων*, evidently = *funeral rites*. The link between the two is no doubt to be found in the custom of laying the dead man's favourite possessions in his grave, or burning them on his pyre. *κτέρεα* thus passed from the sense of *possessions* to that of *funeral rites*, and thus generated the verbs *κτερίζω* (A 455 etc.) = *give a funeral*, and *κτερεῖζειν*, which occurs mainly in the *figura etymologica* (also Ψ 646, Ω 657).

41. **ΓΝΑΠΤὸΝ**, cf. *ἐπιγνάμπτει νόον* I 514, and *στρεπταὶ φρένες* O 203.

42. The anacoluthon is surprising, the two relatives **ὅς** and **ἐπεὶ** having only one principal verb between them. We have similar but less violent cases in Θ 230 *ὅς ὅπρ' ἐν Λήμνῳ ἡγοράσθε*, and in P 658, where see note. But there, as is pointed out, a verb is supplied for *ὅς* after all in 664, the original construction having only been interrupted by the internal growth of the description. Here we must supply *ἀγρία οἶδεν* from the preceding line—an unnatural artifice. Probably 42-5 are all interpolated. The last line undoubtedly is; 42-3 have

εἶξας εἰς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιον.
ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδὲ οἱ αἰδῶς
γίνεται, ἣ τ' ἄνδρας μέγα σίνεται ἥδ' ὀνίνησι. 45
μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἥε κασίγνητον ὁμογαστριον ἥε καὶ υἷον.
ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε.
τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
αὐτὰρ ὃ γ' Ἐκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
ἔλκει· οὐ μὴν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον·

43. Εἶξας: μήποτε διὰ τοῦ η ἐγέγραπτο εἵξης' Nik.: ἀντὶ τοῦ εἶξας γραπτέον εἵξης', Sch. T. || βοτῶν Q. 45 ἀθ. Ar. || γίγνεται P. || ἄνδρα C. 46. ΜΕΝ: γάρ GQ Vr. d. || ΜΕΝ ΠΟΥ: γάρ ΠΟΥ ΜΕΝ Vr. b, Mosc. 2. 48. ὀδυρόμενος JPTU Pap. μ, Harl. a b (-ώμ-) d, Par. a b c d e f g h j. 52. οἱ: οὐ S.

all the appearance of an imitation of the simile in P by a late hand who regarded the *ἐπεὶ* as 'redundant' on the apparent analogy of the *στε* in the familiar *ὡς στε*. If, as Athenaios states, Ar. held that ἐπὶ μόνων ἀνθρώπων δαίτας λέγει ὁ ποιητής, ἐπὶ δὲ θηρίων οὐκέτι (see on A 5), he must have obelized this couplet, though the scholia give no hint of it; it is impossible to believe that he took βροτῶν δαῖτα together, as Lehrs would have. (See, however, Ludwig, ii. 88, note.) βροτῶν is a strange expression but possible in a god's mouth. Compare οὗτος μὲν Φόβος ἐστὶ βροτῶν on the chest of Kypselos (notes on A 28, 37). The variant βοτῶν seems to be an old conj. Nikanor suggests εἶξισ' for εἶξας, ingeniously but not rightly; the lion's 'yielding to his impulse' cannot be made the subject of a distinct clause as though it were quite separate from his attacking the herds, but is only in place in the subordinate participial construction.

45 ἀθετείται, ὅτι ἐκ τῶν Ἡσιόδου (Orp. 318) μετενήγκται ὑπὸ τίνος νομίσαντος ἐλλείπειν τὸν λόγον, An. The decision is obviously right; the line is suitable enough in a gnomic reflexion, but is absolutely senseless here, for Zeus could not reproach Achilles for having none of the αἰδῶς which is injurious. The double character of αἰδῶς is a sententious commonplace, see Eur. *Hipp.* 385 αἰδῶς τε· δισσαι δ' εἰσίν· ἣ μὲν οὐ κακῇ, ἣ δ' ἄχθος οἴκων. The idea of αἰδῶς is fear of what men may say; this may be κακῇ, for it may prevent a man doing what he

knows to be right, as well as keep him from wrong. Plutarch in his essay *περὶ δυσωπίας*, where he quotes this line as Homeric (p. 529 D), takes the evil αἰδῶς to mean excessive bashfulness.

46. μέλλει ὀλέσσαι, 'is like to have lost,' i.e. *may well have lost*; see Ψ 773.

47. ὁμογαστριον, the closest tie, a brother who is of the same mother as well as the same father, Φ 95. See also notes on Θ 284, Λ 257, O 545.

48. μεθέηκε, ceases to weep; we must supply κλαίειν καὶ ὀδυρεσθαι, as Ψ 434 μεθέηκεν ἐλαύνειν. The verb cannot be joined with the aor. participles on the analogy of παύεσθαι κλαίων.

49. τλητὸν, tolerant; the other Homeric cases of the active sense of verbal adjectives in -τος seem to be ἀκλαυτος δ 494, ἀδάκρυτος A 415, δ 186, ω 61 (πολύκλητος λ 38, a passage rejected by Zen. and Ar.); and even these differ, as the verbs δεδάκρυναι and κέκλαυναι express a state, so that the use of the adj. may be derived from this (see on II 7). To these we may perhaps add ἐπιεικτὸν, see II 549 and *H. G.* § 246*. The use has a suspicious resemblance to the familiar Attic use of such verbals. (Nauck conj. τλήμονα, as E 670 τλήμονα θυμὸν ἔχων.) Another mark of late origin is the use of the pl. μοῖραι found here only. This implies a distinct personification of the Fates, which occurs again in η 197 Κλωθές, and is fully developed in Hesiod (*Theog.* 218, 905). In T 127 the personification of αἰσα is half completed—and that is also a late passage.

μὴ ἀγαθῶι περ ἔοντι νεμεσσηθῶμέν οἱ ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”

τὸν δὲ χολωσαμένην προσέφη λευκώλενος Ἥρη. 55

“εἴη κεν καὶ τοῦτο τεδὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμῆν Ἀχιλλῇ καὶ Ἑκτορι θήσετε τιμὴν.

Ἐκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν· *δαίον*

αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν 60

Πηλεί, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.

πάντες δ’ ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσι
δαίνυ’ ἔχων φόρμυγγα, κακῶν ἔταρ, αἰὲν ἄπιστε.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μὴ δὴ πᾶμπαν ἀποσकुδμαине θεοῖσιν. 65

53 *ἀθ.* Ar. (? see Ludwig). || *νεμεσσηθῶμεν* Ar. || *οἱ* *om.* Q: *οἱ* καὶ A.
58. *μὲν*: *μὲν* γὰρ D: γὰρ Ath. ix. 396. || *εἴκατο* T: *ἐνήκατο* R. || *μαζόν*
Et. Mag. 24. 45. 59. *γόνος*: *τινὲς* πάντ Sch. T. 60. *ἀτίταλα* Harl. a, Mosc. 2.
62. *ἀντιάσας* Vr. b: *ἀντιάτε* P. 63. *δαίνυς* U Mor. 64. *τὴν δὲ μέρ’*
ὀχέας *τινὲς*, Sch. T. 65. *πᾶμπαν*: *πάντα* Cramer *An. Par.* iii. 149. 21.

53. Neither the form *νεμεσσηθῶμεν* (or *-έμεν*) for *-όμεν*, nor the position of *oi* in the sentence, nor the neglect of its *F*, which *Foi* of all words retains most obstinately, can be right. All the difficulties are happily solved by reading *μὴ F(oi) ἀγαθῶι περ ἔοντι νεμεσσηθόμεν ἡμεῖς* (*-έμεν* Bekker, *-όμεν* Wackernagel, *μὴ F* van L.).

54. *κωφὴν γαῖαν*, the senseless clay. Compare note on H 99. So Soph. *El.* 244 *ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν κείσεται τάλας*: Eur. *fr.* 537 *κατθανὼν δὲ πᾶς ἀνὴρ γῇ καὶ σκία*: Epicharmos (?) in Schol. T on X 414 (emended by Cobet), *εἰμὶ νεκρός, νεκρός δὲ κόπρος, γῇ δ’ ἢ κόπρος ἐστίν· εἰ δ’ ἢ γῇ θεός ἐστ’*, οὐ νεκρός ἀλλὰ θεός. It is of course possible to understand he outrages the earth by dragging the body over it; but such a thought is surely not Epic.

56. *Even this thing thou sayest might be so, if indeed ye gods will set like price on Achilles as on Hector.* The idea of placing the son of the woman on the same footing as the son of the goddess implies a *reductio ad absurdum* of Apollo's whole argument. Cf. o 435 *εἴη κεν καὶ τοῦτ’, εἰ μοι ἐθέλοιτέ γε, κτλ.*

58. *ἐνθός*, a mere mortal. But the emphasis is on the last part of the line. *γυναικὰ . . μαζόν*, the familiar ‘whole-

and-part’ figure. The scholiasts make needless trouble, regarding *γυναικὰ* as an adjectival use of the subst., as in the Attic idioms *Ἕλληνα στρατόν, παρθένος χεῖρ, νεανίας βίος*, etc.

60. Thetis, according to the later legend, was patronised by Hera, in reward of her rejection of the amorous advances of Zeus. Her marriage to Peleus is elsewhere ascribed to the gods at large, Σ 85. *καί* is very rarely left long before a vowel; hence van L. reads *καὶ F’*. But see 570, 641, β 230, 232, λ 113, 161, μ 140; the license seems to be another link between Ω and Od., the only other case in H. being O 290 (= χ 372) where see note.

62. *ἀντιάσας* with gen. as N 215 and often; the middle occurs here only.

63. Cf. A 603. The argument that Apollo should take the side of Thetis because he was present at her wedding is a delightful piece of feminine logic. The feast itself is mentioned by Pindar *P.* iii. 93, *N.* iv. 65 ff. For *δαίνυ(ο)* some edd. adopt the variant *δαίνυσ(ο)*. But the σ is always lost in the secondary tenses (*H. G.* p. 4). See note on Ψ 648-49.

65. *ἀποσकुδμαине*, cf. 592; for the force of *ἀπο*- see note on B 772. The formation of the verb is peculiar, cf. *ἐριδμαίνειν* II 260.

οὐ μὲν γὰρ τιμή γε μὴ ἔσσεται· ἀλλὰ καὶ Ἐκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 ὥς γὰρ ἔμουγ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐτίσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ' ἦτοι κλέψαι μὲν ἑάσομεν—οὐδὲ πηι ἔστι
 λάθρῃ Ἀχιλλῆος—θρασὺν Ἐκτορα· ἦ γὰρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμῆρ,
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο,
 ὀφρά τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς 75
 δώρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' Ἐκτορα λύσῃ."
 ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα, *slam-foot*
 μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης·

68. ΤΙ : τε J. 69. βωμὸς ποτε δεύετο D. 71. κλέψαι μὲν : μὲν κλέψαι
 Vr. d. || ἑάσομεν : ἀμύχανον Antim. 71-73 ἀθ. Ar. 72. ἀμεινον γράφειν
 νέκυν ἔκτορος Sch. T. || ἦ : κατ' ἐνια εὐ Did. : others ἦ. 73. νύκτωρ Vr. d.
 74. εἴ : ἦ Cant. || θέων T : γρ. θέων Sch. AT. || ἐμοῖο P Vr. d. 75. οἱ om.
 PQ : τῇ Cant. || πυκινὸν R. 78. κάμου τε : κάμοιο (A *supr.*) Vr. d.

66. *μία*, the same, as T 293, = ὁμή, 57.

67. Heyne omits *ἐν* to keep the F of *Φιλίῳ*. But the omission is not satisfactory, and we have another neglected F in 72.

68. *ὥς γάρ*, so he was to me at least. The scholia appear to have read *ὥς γάρ ἐμοί γ'*, as appears to me (in my opinion), perversely turning poetry into prose. *ἡμάρτανε δώρων*, failed of his gifts, i.e. omitted to render them. The phrase would more naturally be used of the receiver; but we may fairly compare *οὐχ ἡμάρτανε μύθων*, did not fail of (uttering) words, λ 511. 69-70 = Δ 48-9.

71-3. ἀθετοῦνται στίχοι γ'. ὅτι ψεῦδος περιέχουσιν· οὐ γὰρ διὰ παντὸς συνδιατρίβει αὐτῷ ἡ Θέτις. τὸ δὲ ἑάσομεν νῦν ἀντὶ τοῦ παρόμεν, ὅσον μὴδὲ λέγωμεν· ὅπερ ἀγνοήσαντες οἱ περὶ Ἀντίμαχον ἐποίησαν "κλέψαι μὲν ἀμύχανον," An. (and Did.?). The first reason is futile; Thetis, as a goddess who can hear at a distance and come in a moment, may fairly be said always to stand beside her son; the word is similarly used of Aphrodite and Aineias, Δ 11. The use of ἑάσομεν with infin. = we will let the stealing be is as ambiguous as the English equivalent; this is hardly a ground for rejection, as the verb is used = let alone with the acc. ἀλλ' ἡ κείνον μὲν ἑάσομεν, I 701; θεὸς τὸ

μὲν δώσει τὸ δ' ἑάσει ξ 444. The peculiarity lies not in the meaning of the verb, but in the use of the infin. as direct object, as though it were a substantive in the acc. (for which cf. A 258), instead of as a complement to an object also expressed. *To let be* means to permit or to prevent according as the action to which it refers is one which will or will not take place through the inaction of the subject of the verb; the distinction is between the circumstances, not between different meanings in the word itself. More serious objection might be taken to the distance of the verb from its object Ἐκτορα, and to the neglect of F of *Φοι*. *ὁμῶς νύκτας τε καὶ ἡμῆρ*, an Odyssean phrase (three times).

72. *θρασὺν Ἐκτορα*, ἀμεινον γράφειν "νέκυν Ἐκτορος," Sch. T; i.e. offence was taken at the use of *θρασύς* of a corpse. But it may be accepted as a rather extreme use of the 'standing' epithet of Hector (see on Θ 89). For *νέκυν* with gen. see 108.

74. *εἰ* with opt. expresses a wish, see on K 111. *τινὲς τὸ θεῶν ἐπὶ τοῦ τρέχων ἐξεδέξαντο, μετοχὴν παραλαμβάνοντες, καὶ ἐβάρυναν (θέων)· ἀπίθανον δέ*, Herod. Yet von Christ accepts the reading, comparing *μετοιχόμενος* in K 111, and T 53.

78. See N 12, 33.

ἔνθορε μείλανι πόντωι· ἔπεστονάχησε δὲ λίμνη.
 ἢ δὲ μολυβδαίνῃ ἱκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἢ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμηστήσιον ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὔρε δ' ἐν σπηΐ γλαφυρῶι Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἢ δ' ἐν μέσσησι 85
 κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε
 φθίσεσθ' ἐν Τροίῃ ἐριβόλακι, τηλόθι πάτρης.
 ἀγχού δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·
 "ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

79. μέλανι J. || ἔπεστονάχησε G: ἐπεστενάχῃσε ARST Harl. a, Vr. d: ἐπεστο-
 νάχῃσε CJPB Bar.: ἐπεστενάχῃσε HQ: ἐπεστενάχῃσε D Pap. μ. 80. μολιβδαίνῃ(i)
 PQRT. || βυσσὸν DHPQ Vr. A: βυσσὸν S. || ὄρουσεν: ἵκανεν Plato Ion 538 D.
 81. ἐμμεμαυῖα D Plato l.c., ἐν ἄλλωι A. 82. ὠμηστήσι μετ' Plato l.c. || κῆρα:
 ἔναι τὸν κατὰ πόλεις πᾶσα Did.: so Plato l.c. 83. εὔρεθ' ἐν CT. || θέ τ':
 δ' ἤρ A (γρ. θέ τ') C Vr. d: δ' ἔτ' U. 84. μέσσαι GHP. 85. ὅς οἱ: δὲ
 τάχ' Rhianos. 86 ἀθ. Ar. || φείσεται R: φείσεται U: φείσεται S. || ἐνὶ PRS.
 88. ὅτις Mor.

79. μέλανι for μέλανι seems to be a case of lengthening in a tribrach for the sake of metrical convenience (see App. D, vol. i. p. 592). The epithet when applied to the sea generally has a special significance as indicating the surface rippled before the wind, H 64, Φ 126, Ψ 693, etc. Ancient commentators took it here as a proper name, the Gulf of Kardia, N. of the Thracian Chersonese, being called in later times Μέλας Κόλπος. This is of course absurd. λίμνη, *expanse* of water, Φ 246.

80. With this remarkable simile compare μ 251 ff. ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς . . . ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο, κτλ. and also Π 406 ff. The usual explanation is that a little tube of horn was passed over the line just above the hook, to prevent the fish biting it through (so Ar., and, acc. to Plutarch *Mor.* 976, Aristotle), and that some molten lead was run into the tube to sink it. This would answer the purpose both of the 'gimp' and 'shot' of modern bottom-fishing. But Haskins in *J. P.* xix. 233 ff. has made it probable that κέρας is an artificial bait made of horn, weighted with lead, and drawn through the water to attract the fish by its glitter. He shews that such baits are common among the South Sea Islanders, no others having been known till the Europeans intro-

duced metal fish-hooks; and they are still in use even in England. This explanation undoubtedly suits the words best. The passage is quoted by Plato *Ion* 538 D with the variants ἐμμεμαυῖα and πῆμα (for κῆρα), which are also mentioned by Didymos, the latter on the ground ἀποπον ἐπ' ἰχθύων κῆρα λέγειν, which is absurd. The former is quite as possible, however, as the personification of the eagerness of deadly missiles in Δ 126, Α 574, Φ 70.

83. σπῆι for σπέει, see on Σ 402. τ', Brandreth's *F* is certainly right. τε is meaningless here.

84. εἶαθ', Ar. εἶαθ' .for ἦσαν, see on O 10.

85. ἐν τῇ κατὰ Ῥιανὸν "ὅς τάχ' ἔμελλεν," Did.; a plausible reading, as the nearness of Achilles' death would add to Thetis' sorrow.

86 ἀθετείται, ὅτι περισσὸς ἐστὶ· τὸ γὰρ "οἱ" ἐστὶν αὐτῶι καὶ τὸ "ἔμελλεν" ἀντὶ τοῦ ἐώκει συνήθως Ὀμηρῶι. οὐχὶ τῇ Θέτιδι ἔμελλεν ἐν Τροίῃ φθίσεσθαι, An.; a criticism unworthy of Ar. It is quite impossible to take ὅς οἱ ἔμελλε to mean *which was destined for him*, 86=Π 461.

88. ἄφθιτα μῆδεα εἰδώς, a phrase occurring thrice in Hesiod and *Hymn.* Ven. 43, but not again in H. Compare also *Hymn. Cer.* 321 Δῆμητερ, καλέει σε πατὴρ Ζεὺς ἀφθιτα εἰδώς.

“τίπτέ με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90
μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχρ' ἄκριτα θυμῶι.
εἰμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπηι.”

ὥς ἄρα φωνήσασα κάλυμ' ἔλε διὰ θεῶν
κύνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.
βῆ δ' ἰέναι, πρόσθεν δὲ ποδήνεμος ὠκέα Ἴρις 95
ἡγεῖτ'. ἀμφὶ δ' ἄρά σφι λιάζετο κύμα θαλάσσης.
ἄκτῃν δ' εἰσαναβάσαι ἐς οὐρανὸν αἰχθήτην,
εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἐόντες.

ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100

Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θήκε
καὶ ῥ' εὐφρην' ἐπέεσσι. Θέτις δ' ὠρεξε πιούσα.
τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε.
“ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός· 105
ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν
Ἔκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθῳ.”

90. **Δέ:** γὰρ P. 92. **εἴποι** G. 97. **ἐσαναβάσαι** Ar. καὶ αἱ πλείους (Did.) [D].
98. **εὖρεν** Vr. A. 99. **om.** Vr. b. 102. **ὠρεξ'** ἐπιούσα P. 106. **ς:** ρ' D. ||
δεῦρ' ἐκάλεσσα R.

91. **ἄκριτα**, see note on B 246.

92. Cf. β 318 εἰμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται. **μὲν** is here used like Attic **μέντοι** and sometimes **μήν**, = *however*; it refers adversatively to what precedes, not as usual to what follows. This use is really a case of parataxis; the opposition is not expressed, but the latent sense of it, so to speak, which is suggested by the circumstances, is brought out by the asseverative particle, emphasizing an assertion which, by the preceding words, might seem to be negated.

93. **κάλυμμα**, apparently the **καλύπτρις** of X 406, ε 232, κ 545, and the **κρήδεμνον** of Ξ 184 (see App. G, § 11). The use of black as a sign of mourning is found only here in H. Compare, however, *Hymn. Cer.* 42 **κύνεον δὲ κάλυμμα** **κατ' ἀμφοτέρων βάλετ' ὦμων**, where the **κάλυμμα** is apparently identical with the **κρήδεμνα** of the preceding line. **ἔσεος** is the generic word. Notice **κύνεον** used as identical with **μέλαν**.

97. Cf. Σ 68. Ἀρίσταρχος “ἐσαναβάσαι” καὶ αἱ πλείους, Did. But the constr. of ἐξ- without a gen. and with

a bare accus. of the *terminus ad quem* is very harsh. In the case of **ἐξυκόμεν** (Φθίην δ' ἐξυκόμεν I 479, θεῶν ἐξικετο θώκους Θ 439), the ἐξ- has lost its force and the verb means simply to *arrive*. There is no similar use in *Il.*

99. **μάκαρες θεοὶ αἰὲν ἐόντες**, an *Odyssean* phrase (four times).

100. Athene sits next Zeus as his favourite daughter; so Pindar (*arg.* Schol. T) **πῦρ πνέοντος ἄτε κερανοῦ ἀγχιστα δεξιὰν κατὰ χεῖρα πατρὸς ἵζειαι** (fr. 123 Bergk, 146 Schröder). Ar. used this line to support his interpretation of Θ 444, q.v.

102. **ῥ'**, Brandreth F, rightly. **εὐφρηνε**, *cheered her* with kind words. **ὠρεξε** *held out the cup to return it*.

105. **ἄλαστον**, see on M 163.

108. **Ἔκτορος νέκυι**, a constr. found only here in H., except perhaps in P 240, q.v.; **νέκυς** is elsewhere always in apposition with the dead man's name, for in the old Epic psychology the corpse is not a part or appendage of the man, but the man himself (compare note on αὐτοῦς A 4). **νέκυς ἀνδρός** is found,

κλέψαι δ' ὀτρύνουσιν ἔυσκοπον ἀργεῖφόντην·
 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω, προσιάπτω 110
 αἰδῶ καὶ φιλόττητα τετὴν μετόπισθε φυλάσσων.
 αἶψα μάλ' ἐς στρατὸν ἔλθε καὶ νιέει σῶι ἐπίτειλον·
 σκύζεσθαι οἱ εἶπε θεούς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησι
 "Ἐκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
 αἶ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' "Ἐκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω
 λύσασθαι φίλον νῖον ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν τά κε θυμὸν ἰήνῃ." ἰαίνω
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἄΐξασα.
 ἴξεν δ' ἐς κλισίην οὗ υἱός· ἔνθ' ἄρα τὸν γε συνεκνηνῆ
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἐταῖροι
 ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·

109. ὀτρύνουσιν [DGH] Mass. Chia: ὀτρύνεσκον ACJPQRTU Vr. b d, Mosc. 2, Harl. a b d, King's Par. a b c d e f g h j: ὠτρύνεσκον LS. 110. προτιάπτω Zen. (Ar. ?) JR Mor. Vr. A Mosc. 2, Harl. d, Par. a¹ d f j: προτιάψω Harl. b. 112. ἐπίτειλε Q. 115. ὑπέλυσεν R. 116. ε': δ' P. 119 om. Pap. μ. 121 om. Vr. b. 122. ἔνω': ἐν δ' CJPQRSTU Harl. a, γρ. A. 123. αὐτῷ P. 124. ἐντύνοντ' Vr. d. || αρ]ιστα Pap. μ (surpr. on).

however, in Hdt. and Trag.; the use here is probably a sign of developed thought—unless indeed we ought to read Ἐκτορι. The hiatus though allowed after the first foot would be likely to cause the change.

109. See note on 23–30. ὀτρύνεσκον seems to have crept into nearly all mss. from 24. Ar. regarded this line as original and 'the source of the previous interpolation' (ὅτι ἐντεθεν γέγονεν ἡ προδιασκευή), which in view of the conflict of authorities indicates that he athetized 24 as well as 25–30. Payne Knight rejects 107–111.

110. τόδε κῦδος, the following solace to his honour, viz. the receipt of gifts in return for the body instead of having to yield it ἀπριάτην ἀνάπαινον. The whole of the ninth book shews that it was in the receipt of a *quid pro quo* that the heroic point of honour lay; cf. particularly I 515, 598. κῦδος προσάπτειν is a common phrase in later Greek (e.g. Pind. N. viii. 36, Soph. El. 355 τῷ τεθυγκῶτι τιμὰς προσάπτειν, and others in Lex.), though not recurring in H.; but cf. ἐπὶ κῦδος ἔθηκεν Ψ 400. Acc. to Did., Zen.

read προτιάπτω, ἵνα ταῦτον ὑπάρχει τῷ προιάλλω, ὅλον δίδωμι, προσπένδω, and so Ar. ἐν τοῖς πρὸς Κωμανόν, which may indicate that he had the text in his editions. There is no support for such a sense of προιάπτω in H. (cf. A 3) or in all Greek.

111. τετὴν may be either objective or subjective, 'preserving hereafter thy reverence and affection for me' or 'observing mine for thee.' The phrase is based on the familiar αἰδοῖς τε φίλος τε Σ 386, etc.

115. οὐδ' ἀπέλυσεν, did not surrender the body after stripping it, as Hector himself proposed, X 259. There has been no question of actual ransom yet.

116. αἶ κέν πως, in the hope that, an expression of studied courtesy in the mouth of Zeus.

118. ἰόντ', i.e. ἰόντα not ἰόντι, being closely connected with the infin.; hence in 148 followed by ὅλον.

124. ἐπένοντο, were busy, cf. δ 624 περὶ δεῖπνον . . πένοντο. See note on Ψ 159; the use of ἄμφι here in the local sense is little support to the connexion of τὰδ' ἄμφι there. ἐντύνοντο ἄριστον mss.,

- τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
 ἢ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 "τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδαι κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130
 μίσγεσθ'· οὐ γάρ μοι δηρὸν βέηι, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
 σκύζεσθαί σοί φησι θεοὺς, ἐὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 "Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λύσον, νεκροῖο δὲ δέξαι ἄποινα."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τῇδ' εἶη· ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140

125 *om.* U^t. || κλισίῃς Pap. μ and *ap.* Did. || ἰέρατο P (*supr.* ευ). 126. *παρεζετο* Pap. μ. 129. οὐδὲ τι AGPRS. 130-32 *ab.* Ar. 130. οὐδ' D. || ἀγαθόν: καλόν Vr. A. 137. δεξε Pap. v¹. 138. τινὲς τὴν δὲ μέγ' ὀχέας Sch. T. 139. τῇδ': πᾶ δ' PR¹. || ἐν ἄλλωι τῇ εἴη ὃς δῶρα φέροι, A. || φέροι *om.* P: φέροι HJ. || ἄροιτο S: ἄροντο Harl. b, Par. a. 140. ἀνώγοι (?) D.

but the α of *ἄριστον* is always long, and there is no reason to suppose it ever began with a consonant. In π 2 nearly all mss. read *ἐντύνοντ'*. No doubt the original form is *ἐντύνοντ' ἄριστον*, *ἀρι-* being conn. with *ἡέρι-ος* and *ἥρι, earlly*.

125. *ἰέρευτο* gives us a dilemma. If it is plpf. there is no reduplication (i); if it is imperf., the non-thematic termination is unexplained. A derivative verb in -εύω is the last place where we should expect either irregularity. If again we read *ἰρευτο* we introduce a rhythm which is decidedly rare. And in any case we want the imperf. rather than plpf., for the use of this tense in the later sense, to mean *had been slain*, is very rare in H. On the whole it seems best to acquiesce in regarding the verb as imperf., assimilated perhaps by false archaism to old forms like *στεύτο* etc.

129. Πυθαγόρας *παρανεί καρδίαν μὴ ἐσθίειν*, Schol. A. Cf. Z 202. *θυμὸν ἔδων* occurs also i 75, κ 143, 379 (the latter passage is very like the present). For *οὔτε* some of the best mss. have *οὐδέ*, 'taking no thought even for food.' This is Ar.'s reading, rendered necessary by

the fact that he obelized the next three lines on moral grounds. They are perhaps unlike the plain-speaking but never lascivious tone of the old *ἔπος*; though it is not easy to say where the line is to be drawn, a not very rigorous moralist may take exception to such advice in a mother's mouth. They are quoted by Aristotle (*Eth.* iii. 13) without offence. Bentley endeavoured to soften, though he did not remove, the moral objection by reading *οὐτ' εὐνῆς· οὐ γὰρ δηρὸν, κτλ.* This also leaves untouched the suspicion due to the fact that 131-32 seem to be taken from Π 852-53 (q.v.).

131. *βέηι* for *βέε(αι)*? See on O 194. 133=B 26.

134. *ἔε*, see on N 495. *Καλλίστρατος καὶ Ἀρίσταρχος δασύνουσι τὸ πρῶτον ε τῆς ἀντωνυμίας*, Herod.; this implies a variant *ἔε*, which is very probably right, for thus *ἔ-ἔ=ἔ-μέ* exactly.

137. The form *δέξε(αι)* suggested by Pap. v is perhaps right: see on Z 46.

139. *Thus be it; let him that brings a ransom take the corpse.* ὃς φέροι virtually=*εἰ τις φέροι*, while *ἀγοιτο* is concessive, *he may take*. Others take the whole line together, *let him be here*

ὥς οἱ γ' ἐν νηῶν ἀγύρι μῆτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἴριον δ' ὥτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
“βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦς” ἔδος Οὐλύμποιο 145
ἀγγελιον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνηι,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἔτω ἀνὴρ. *cf. mitgehen*
κῆρύξ τις οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνει 150
ἡμιόνους καὶ ἄμαξαν εὐτροχον, ἥδ' ἐκ αὐτῆς
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεῖφόντην,
ὅς ἄξει εἰὼς κεν ἄγων Ἀχιλλῇ πελάσσει.
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·

148. Οἶον: οἶος *ap. Did.* 149. οἱ: κοί *Pap. v¹.* 150. ἡδ' ἐκ: ἡ κε *DT,*
γρ. A: ἡ τε R. || αὖτις CL Lips. 151. τὸν: ὃν *J.* 152. τί οἱ: οἱ *Pap. v.*
153. τοῖος γάρ οἱ πομπὸς ἅμ' ἔσμεται ἀργεῖφόντης *Q.* 154. ὅς: ὅς *D: ὃν H*
(supr. c). 156. πάντας: αὐτὸς *Q.*

(=come) who may bring the ransom and take the corpse. This is possible, but the use of **ΤΑΙΔ'** **Εἶν** in this way is rather harsh, even when we compare **Ξ** 107 νῦν δ' εἴη ὅς . . ἐνίσποι, and the other passages there quoted. The ancient critics generally took **Εἶν** = **ἔοι**, let him come; but there is no sufficient authority for this form. Cf. *Isig* T 209. The same question arises in **ξ** 496 ἀλλὰ τις εἴη εἰπεῖν Ἀτρεΐδῃ κτλ.

141. ἀγύρι, like *κνήστι* A 640; but the vowel cannot be resolved here. See on **Σ** 407. The phrase is the same as *νεῶν ἐν ἀγῶνι* O 428, etc.

145. Ἴλιον εἴσω, *constr. praegnans*, whether it be taken with *λύσασθαι* or *ἀγγελιον*. The latter is best, cf. δ 775 μή ποῦ τις ἐπαγγέλλησιν καὶ εἴσω.

148. οὕτως διὰ τοῦ ν **οἶον**, *Did.*; **οἶον** δὲ *γραπτέον*, *ἰούκ οἶος*, *Schol. T.* The old variant **οἶος** thus attested might be defended by the tendency to revert from the oblique to the direct command, the infin. being taken as an imper. of the 3rd person.

149. ἔποιτο . . ἰεῦνοι concessive opt. :

I permit a herald to go with him to drive.

152. μελέτω, trouble him, cf. K 383 θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω, and P 201.

154. ὅς ἄξει, i.e. ὅς *F'* ἄξει, cf. 183 ὅς σ' ἄξει. This brilliant discovery was made by Brandreth, and afterwards (apparently independently) by Bekker and Cobet. The correctness of the conjecture when once made is quite obvious. It is especially important as convincingly shewing that *F* was still, at the time of the composition of a comparatively late portion of the poems, an actual independent and still living sound in the Epic dialect, and that the many other proofs of its existence are not, as has been argued, mere metrical reminiscences of a lost consonant (*H. G.* § 402). There appears to be an actual survival of a written *F'* = *ε* in an inscr. from Metapontum, of which the last line is to be read *δὸς δέ F' ἰν* (= *ἐν*) ἀνθρώποις δόξαν ἔχειν ἀγαθάν (see van L. *Ench.* p. 258). Barnes long ago felt the need of a pronoun and conj. *ὅς σφ'* ἄξει.

οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτῆμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."

ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.

ἴξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε. 160

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς

δάκρυσιν εἶματ' ἔφθυρον, ὃ δ' ἐν μέσσοισι γεραίος

ἐντυπᾶς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλή

κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,

τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐήισι. 165

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,

τῶν μιμησκόμεναι οἷ δὴ πολέες τε καὶ ἐσθλοὶ

χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἥδὲ προσηύδα

τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170

"θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·

οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τὸδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.

λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἴκτορα δῖον, 175

158. ἐνδικέως *H Lips.*· ἐκκυμένως *Q.*

160. δ' ἐς: δὲ *D.* || κίχεν *τ' P.*

163. ἐντυπεῖς χλαῖνῃ *Par. e.* || τινὲς γρ. *ἢ χλαῖνῃ* (*Nauck*; *ἢ χλαῖνῃ ms.*), καὶ ἀμεινον *Sch. T.* 164. κεφαλῇ (*supr. A*) . . . αὐχένα (*supr. Y*) *T.* 165. τῇ *Par. v¹.* || κατεμήσατο *PRS Par. μν, Mor. Vr. d:* κατεμῶσατο *G:* καταμέσατο *H.* || ἐήισι: φίλῃσιν *Par. e, γρ. A.* 170. τὸν: ἐν *LP¹.* 175. λύσεσθαι (*A supr.*) *Vr. A.* || σε κέλευεν *A* (ἐκέλευεν *A^m*): *c'* ἐκέλευεν *T Vr. d, Par. v.*

157. *Schol. B* well remarks that the three adjectives cover the three great causes which lead men into cruelty; stupidity, thoughtlessness and malice. ἄσκοπος, not aiming, i.e. acting on impulse without consideration. Cf. λ 344 ἀπὸ σκοποῦ . . . μυθεῖται. ἄφρων, cf. θ 209 ἄφρων δὴ κείνός γε ὅς τις ξεινοδόκῳ ἔριδα προφέρῃται.

158. ἐνδυκέως, cf. note on Ψ 90. The meaning *generously, amicably* is clear, but the der. is uncertain.

163. ἐντυπᾶς· ὅτι ἐν ἴσῳ τῷ ἐντυπάδει, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον φαίνεσθαι, *An.*; and so *Ap. Rhod.* understood the word (*i.* 264, ii. 861). *Qu. Smyrn.* (v. 530) possibly took it to mean *imprinting his outline in the dust* (ἐντυπᾶς ἐν κονίῃσιν), as *Diintzer* and *Död.* explain. The word is in either case strange both in sense and formation. The primitive sense of τύπος is the *impression of a seal*. Hence

ἐντυπῶ=to cut in intaglio; but how this has any bearing on the sense here it is not easy to see. (It is worth remarking that seals are never mentioned in *H.*, though as we know intaglio cutting was familiar in Greece from the earliest times to the latest, being found abundantly on all Mykenaeen sites. This is a significant warning of the little force of negative evidence in *H.*)

164. See on X 414.

165. καταμήσατο, see on Σ 34.

170. τυτεόν, lowering the divinely loud voice. As *Schol. B* remarks, Priam is none the less alarmed, προπεπονθυῖα γὰρ ἡ ψυχὴ πᾶν τὸ μέλλον τοῦ παρόντος χεῖρον λογίζεται.

172. ὀσσομένη, see A 105, with evil presage. τόδ' ἰκάνω, *Ξ* 298.

174=B 27 where see note. It is quite in place here.

175-87=146-58 *mutatis mutandis*.

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνηι,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
 ἡμιόνους καὶ ἄμαξαν ἐύτροχον, ἥδ' ἐκ αὐτὶς
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργεῖφόντης,
 ὅς σ' ἄξει εἴως κεν ἄγων Ἀχιλλῆϊ πελάσσει.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει. 185
 οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτῆμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."
 ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' υἱας ἄμαξαν ἐύτροχον ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσето κηῶντα
 κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.

177. οἶος G Pap. μ. 178. κ' : κεν GQ Vr. d. 179. ἡδ' : ἢ κε (A *supr.*)
 DT : ἢ τε R : ἢε Pap. ν. || καὶ : τέ χ' Q. || αὖθις C. 181. τάρβει Vr. A.
 183. c' *om.* DHPQ. 185. πάντας *om.* Q (cf. 156). 189. ὃ γ' : οἱ Pap. ν'.
 191. κατεβήσατο DJ Pap. μ. : κατεδύσατο P : κατεδύσατο Lips. Vr. A. 192.
 ὑψόροφον Ar. *Lex.* 154. 29. || κεχάνθη C Pap. ν², Harl. a, Mosc. 2 (not Ar. : see
 Ludwig) : κεκεύθει Mass. (so Sch. A. : *ἐνιοι* Sch. T) : κεχλόνδει Pap. μ.

181-87 seem to be wrongly repeated from above, for Priam is in the sequel evidently ignorant of any such promise; he does not mention it to Hekabe, nor does he recognize his guide when he meets him; Hermes has to tell his name at the last moment. Those who reject these lines (which were first athetized by Payne Knight) deal in the same way with 152-58; but for this there is no justification. For the sake of the audience the poet makes Zeus announce beforehand that Priam will be safe; but that the old man himself should be ignorant of this heightens the heroism of his journey, and holds the sympathy of the hearer while avoiding the suspense and anxiety which do not consort with the Epic style. It may further be noticed that the substance of 152, the only part of 152-58 which needs to be communicated to Priam, is already given in 171. Moreover, a precisely parallel structure occurs in the message of Zeus carried by Thetis; for she only tells Achilles the end at which Zeus is aiming, but does not

repeat 117-19 which tell the means by which it is to be attained—thus bringing about the graphic scene of Achilles' surprise at the appearance of Priam in person. It is far more surprising that 117-19 should not have been interpolated at the end of the speech of Thetis than that 152-58 should have been added to that of Iris.

190. πείρινα, πλέγμα τὸ ἐπὶ ἀμάξης· τὸ πλινθιον τὸ ἐπιτιθέμενον τῇ ἀμάξει τετράγωνον, Hesych., rightly no doubt. It occurs again in ο 131 as the receptacle on the car of Peisistratos into which the gifts of Menelaos are placed, and is probably the same as the *ὑπερτερήν* in which Nausikaa takes the linen to be washed (§ 70, where, however, see M. and R.; Hayman, App. to *Od.* vol. iii. pp. vii.-xi., Helbig, *H. E.* 145).

191 = Z 288, where see note.

192. κέδρινον evidently continues the thought of κηῶντα, *fragrant with cedar-wood*, the smell of which was regarded as a preservative. γλήνεα, see note on Θ 164. κεχάνδει, not κεχάνθη, was the

ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτὸν γε μένος καὶ θυμὸς ἀνώγει
 κείσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρύν Ἀχαιῶν.”
 ὣς φάτο, κῶκυσευ δὲ γυνὴ καὶ ἀμείβετο μύθῳ·
 “ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἦς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἦδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάρηξε; σιδήρειόν νύ τοι ἦτορ.
 εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν,

198. ἄνωγεν Ar. 200. κῶλυσευ Bar. Mor. || ἀμείβετο: ἀνῆρετο Ar. ||
 μῦθον U¹. 201. οἴχοντ Pap. μν: ὠίχοντ' Mosc. 2. || αἶς R: ὥς H. || περ:
 γε A suppr. 202. ἔκλυ' R^t Vr. A: ἔκλευ Cant.: ἔκλετ' PR^m. || ἀνάσσεις Pap. μ.
 204. τοι: τις JPS: τι R. 205. τινὲς ἐξήναζε, τῆς ἀρχῆς ἐξέβαλε, Sch. T. ||
 ὅτι ὑποτάσσουσιν στίχον ἀσάνται ποίησαν Ὀλύμπια δώματ' ἔχοντες (οἱ οὐρανὸν
 εὐρύν ἔχουσιν, T) An. 206. ἐσόψεται Vr. A.

reading of Ar. Analogy, however, requires κεχόνδει, cf. λέλογχα, πέπονθα, γέγονε, etc., *H. G.* § 22. 7. This reading is in fact attested by the papyrus here, and is therefore probably original; it had already been conjecturally restored by Fick. The perf. recurs only in Ψ 268, δ 96 οἶκον κεχανδῶτα πολλὰ καὶ ἐσθλά.

194. δαιμονίη seems to imply pity for Hekabe in view of the blow which is about to fall; see on A 561. The usual tone of remonstrance is quite absent here, unless we may suppose that it is assumed in view of the opposition which Priam is sure of meeting.

200. ἀμείβετο μῦθῳ, also 424, an Odyssean phrase not recurring in *Il.* Ar. read ἀνῆρετο.

201. ἦς τό, ἦσι Nauck. For περ we ought apparently to have γε, the particle which is used when the present is contrasted with the past (P 587).

202. ἔκλε', i.e. ἐκλέο with hyphaeresis (*H. G.* § 5); so ἀποαίρεο A 275, where see note. G. Meyer, *Gr.* § 151, holds that the second ε was not really dropped but became a semi-vocalic 'glide.' But the instances are so rare that they must

be regarded with the greatest suspicion. In A 275 Nauck reads ἀποαίνυσο. In β 202 we can at once write μνθέε'(αι). Here van L. suggests κλείε'(ο or -αι), Fick κλεύε'(ο). The long form of the verb is found in act. κλείω α 338, ρ 418, beside κλέομαι ν 299 (van L. *Ench.* § 183). There are no other probable instances of this hyphaeresis. The reading of two mss., ἔκλυ', is worth notice; it would be the regular aor. form, though not elsewhere found. But the sense requires an imperf. For the dat. cf. ν 299 μήτι τε κλέομαι καὶ κέρδεσιν, and for ἐπὶ see T 35.

205. The added line given by An. (see above) is a good instance of the class of interpolations designed to supply a needless verb.

206. αἰρήσει καὶ ἐσόψεται, get thee in his power and set eyes on thee, a perfectly natural and simple expression. It has caused gratuitous offence to commentators, who see in it a *hysteron proteron* (?) and think that αἰρήσει cannot be used of one who puts himself in his enemies' power. Hence many of them adopt Bothe's tasteless conj. ἀθρήσει, which gives a meaningless tautology or rather anti-climax.

ὠμῆστῃς καὶ ἄπιστος ἀνὴρ ὃ γε, οὐ σ' ἐλεήσει
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνευθεν
ἡμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι μοῖρα κραταιή
γυινομένην ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκῶν,
ἀνδρὶ πάρα κρατερῶν, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215
ἐσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."
τὴν δ' αὖτε προσέειπε γέρον Πρίαμος θεοειδής·
“μή μ' ἐθέλουτ' ἵεναι κατερύκανε, μηδὲ μοι αὐτὴ

207. ὃ γε DGQT Pap. ν, Bar. Vr. d A, Mosc. 2 : ὅς γ' R : ὅδε Ω. || c ουκ ελεήσει Pap. ν². 209. ποθί : ποτε Pap. ν. 210. γινομένην T Pap. μ (*supr.* ε). || ἐπέλυσε P. || τεκ[ε]μ[η]τ[η]ρ Pap. μ. 211. ἐὼν HJ : ἐων Pap. ν¹, ἐὼν ν². 213. γένοιτο QU. 214. εἰ Pap. ν (*supr.* μ). || ἐπεὶ οὐ τι αἰ κοινά, Did. : ἐπὶ οὐτι Pap. ν¹. || γε : τε P. 215. πρὸ Ar. Ω : πρὸς DJPQU Pap. μ ν, Vr. d, Par. b c g. 218. κατερύκακε D²PR²SU² Vr. A. || μοι : τι Vr. A.

207. *Ravens and faithless man that he is, he will have no mercy on thee.* The position of ὃ γε shews that ὠμῆστῃς . . . ὃ γε is an independent clause to which we must supply ἐστὶ; the words cannot be taken as the subject either of the preceding protasis or following apodosis, but form a parenthetical explanation. They are clearly not an independent apodosis logically. We might indeed make them form part of the protasis by reading ὅδε for ὃ γε; but this pronoun is used only of a person actually, or to be represented as, in sight. Heyne and Brandreth conj. ὁ δέ σ' οὐκ ἐλεήσει, which has been confirmed since by the reading of Pap. μ. But this is too simple; and the hiatus in the diaeresis though legitimate would not have been introduced if not found originally. It obliges us to put a comma before οὐ, and forbids us to read ὁ δέ, in spite of the analogy of X 123 ὁ δέ μ' οὐκ ἐλεήσει, οὐδέ τί μ' αἰδέσεται. ὠμῆστῃς is nowhere else used of a human being; we might almost translate a *beast of prey*.

208. ἄνευθεν, *away from him* (Hector), without trying to bring him; or perhaps more simply *away from the rest*, in private.

209. ὥς, *thus*. Monro takes it to be ὡς, *as*, and regards the sentence as unfinished; *as it was fated* (so it has come to pass), but this seems needless.

210. See T 128.

211. ἄσαι is expegetical of ὥς. ἀργίποδας here only for πῶδας ἀργούς.

213. So says Beatrice in *Much Ado*, 'I could eat his heart in the marketplace.' Compare Δ 35, with note, and X 347. Those who find in such expressions a proof that Homeric Greece retained traces of cannibalism will of course be prepared to extend the same conclusion to Elizabethan England. προσφῦσα, burying my teeth in it; cf. ὁδὰξ ἐν χεῖλεσι φύντες a 381. ἄντιτα ἔργα, so ρ 51 (=60) αἶ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει, and cf. a 379 αἶ κέ ποθι Ζεὺς δῶσι παλιντιτα ἔργα γενέσθαι. This shows that we must regard the words as a single phrase, *work of vengeance*. But the addition of παιδὸς ἐμοῦ is awkward: we must explain *then might the work of revenge for my son take place*. This is not entirely satisfactory. Hence Bekker and others reject 214-16; 215 may be borrowed from X 514 (note the variant πρὸς). κακίζόμενον *playing the coward* hardly sounds Homeric, and ἀλεωρῆς *shelter* (= safety) differs somewhat from the use in M 57, O 533. The absence of the lines is on the whole a gain.—Some divide ἄν τιτά, which is very unlikely; *τιτὸς* does not occur elsewhere in Greek, and ρ 51 is unambiguous. No ἄν is required: cf. T 321.

ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 ἢ οὐ μάντιές εἰσι θυοσκόοι ἢ ἱεῖρες,
 ψευδὸς κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσsetαι. εἰ δέ μοι αἶσα
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν υἷόν, ἐπὴν γόου ἐξ ἔρον εἴην."
 ἦ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωιγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα λευκά, τόσσους δ' ἐπὶ τοῖσι χιτῶνας,

219. ἐνὶ : ἐν JU Mosc. 2, Par. b. || ἐνὶ μεγάροισι C Pap. μ ν. || κακὴ (A supr.) R Harl. a, Mosc. 2. 220. ἐκέλευεν HQ. 221. ἢ οἷ : ἢ εἰ PR² : οἶοι LmQ : οἶοι μᾶλλον δὲ ἢ οἷ Eust. || θυοσκόοι Bar. Mor. 223. θεῶν J. || ἄντην : αὐτην Pap. μ (corr. man. 1). 224. ἀλὶν δῶδε αρ. Eust. || ἄλιος Pap. ν (supr. n). 225. χαλκοχιτώνων Pap. ν. 230. 'δώδεκα διπλοῖδας un. Vindob., Heyne. 231. λευκά ACHPT Pap. ν, Vr. b, Harl. b, King's Par. a² g : λευκά καλὰ Par. e : καλὰ Ω. || κιτῶνας Pap. ν¹.

219. ὄρνις, for the short ἰ see note on M 218. It is well supported here by the fact that the obvious ἐν for ἐνὶ has found so little acceptance in mss. For ὄρνις in the sense of *omen* cf. M 243 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. It is not uncommon in later Greek; a familiar case is the ὄρνις of Pindar P. iv. 19 which consisted in the gift of a clod of earth.

221. The order of the words obliges us to take θυοσκόοι with μάντιες, not with ἱεῖρες, as some have done; see note on A 62. The poems do not give us sufficient data to determine more accurately the relations of the two classes. θυοσκός possibly indicates divination from the smoke of incense, as the words cognate to θύος imply sweet smell (τεθυωμένον, θυόεις, etc.). But here again we are left in uncertainty. We may be content to take the line as expressing the two classes of religious advisers, those who counsel from omens, and those who have a general priestly function.

222 = B 81, which is probably borrowed; as Ar. held, from this place; the line suits the general context here far better, in spite of the slight harshness of the change from sing. to plur. (for which see on N 257).

226. βούλομαι, I would rather have it

so, a much stronger expression than ἐθέλω I am willing.

227. εἶην, 'opt. by attraction,' i.e. the act is regarded as imaginary only. We should express the idea by a conditional, not a temporal particle; 'let Achilles kill me, so I might weep my fill.'

228. ἀνέωιγεν : ἀνείγεν Brandreth, ἀνείγεν van L. But see note on 457.

229. πέπλους, usually feminine garments, and therefore presumably for Achilles to give to his women captives. But cf. E 194, where they are coverings for chariots, and 796 below.

230. ἀπλοῖδας, worn single, opposed to the χλαῖνα διπλῇ (K 134) or διπλαξ (Γ 126, etc.), which was of larger size and was doubled before being put on. Both were outer robes, a sort of plaid. Studniczka (p. 86) considers that the φᾶρος was a particularly luxurious form of the διπλαξ, as its use is ascribed only to important persons. It was, moreover, made not of wool, like the χλαῖνα, but of the more costly and rarer linen. Hence the adj. λευκά which is specially applied to linen fabrics (see App. G, §§ 7, 8). The τάπητες appear to answer to our 'blankets,' as they are only used in making beds or couches; I 200, K 156, Ω 645, etc. 230-31 = ω 276-77.

χρυσού δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
 ἐκ δὲ δὺ' αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρήικες πόρον ἄνδρες
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων.
 “ἔρρετε, λωβητῆρες ἐλεγχείες· οὐ νυ καὶ ὑμῖν
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσונτες ; 240
 ἢ οὔνεσθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνῶσεσθε καὶ ὕμμες·
 ῥήτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε

234. ὅ: το Pap. v. 235. ἔξεσίηνδ' Lips. Mosc. 2 and ap. Eust.: ἐξ ἀσίης D.
 236. ἐνίμμεγάροις C (*supr.* in) Pap. μ v. 238. ἀνέεργεν J Par. b: ἐπέεργεν L:
 ἀπέεργεν ἢ ἀνέεργεν Eust. || ἐνίσπων S Vr. d (Par. j *supr.*): ἐνίπτων Eust. (γρ.
 ἐνίσπων). 240. ἔνεστι: ἐπesci Pap. μ: ἐcτι HP Pap. v. || ὅτε T¹ (?) Pap. μ. ||
 κηδίσαντες R Pap. μ¹. 241. ἢ τ' S. || οὔνεσθ': ὀνόσασθ' Ar. T: ὀνοσεσθ'
 Pap. v²: ὀυνοσ[Pap. μ: οὔνυσε J: οὐκ ἴσε' P²R. || ὅτι: οτε Pap. v¹. || ἔθηκε
 (A *supr.*) Vr. A. 242. ὕμμε Vr. A.

232 = T 247, whence it is obviously interpolated. It breaks the connexion of the passage, and is quite unsuitable here, as ἔφερεν, though in place where the gifts are being brought out of a hut, is meaningless where the ransom is being chosen from the chests, and remains for the present in the θάλαμος (it is only removed in 275). The weighing, too, is required only where the exact payment of a promised sum is in question.

235. ἔξεσίην (ἐξεσίην A with Ar.) lit. *a sending*, i.e. an embassy. So φ 20 τῶν ἔνεκ' ἐξεσίην πολλὴν ὅδον ἦλθεν Ὀδυσσεύς. κτέρας, *possession*, as K 216; else only in plur. of funeral rites. See note on 38.

239. ἐλεγχείες, rather ἐλέγχεα, see on Δ 242.

241. οὔνεσε, the reading of the vulgate, is obviously corrupt. So far as the sense goes it may come either from ὀνίνημι or ὀνομαι. If we refer it to the former the line will mean *Are ye the gainers that grief has come upon me*; if to the latter *Do ye make tight of it, that*, etc. (Note that ὀνομαι always means *scorn*, *treat with contempt*, not *blame* as traditionally explained.) Both are possible, but the former is more vigorous and Homeric. To explain the form we must go with Fick to

the old alphabet, and suppose that ΟΝΕΣΘΕ, taken to be οὔνεσθε, really stood for ὀνησθε, the correct aor. form; cf. ἀπ-ὀνη-το, ὀνη-σο, ὀνή-μενος. This seems satisfactory. Ar. however took the other course and read ὀνόσασθε, the regular aor. of ὀνομαι. In favour of this are ρ 378 ἢ ὀνοσαι ὅτι τοι βίοντον κατέδουσιν, an unmistakably related passage; φ 427 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὀνοται, Ξ 95, P 25 ἥς ἦβης ἀπὸνηθ' ὅτε μ' ὤνατο, where the two verbs are brought together (see note there). Decision between the two is extremely difficult. On the whole, however, it must be admitted that Ar.'s reading looks like a conjecture; it is very unlikely that ὀνόσασθε would have been corrupted to οὔνεσθε, and an explanation on other known grounds deserves the preference. οὐκ ἴσθ' is obviously another ingenious conj. open to the same objections.

242. ὀλέσαι: van L. ὀλέσας, on the ground that the word usually means *destroy* rather than *lose* (Φ 216, λ 318, μ 349, etc.). For the pregnant sense of γνῶσεσθε, *ye shall know what this means*, see Θ 406 ὅφρ' εἰδῆι γλαυκῶπις ὅτ' ἂν ὦι πατρὶ μάχεται, and the passages there quoted. For the constr. of the next line cf. Σ 258.

κείνου τεθνηῶτος ἐναίρέμεν. αὐτὰρ ἔγωγε
 πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον "Αἴδος εἴσω."
 ἢ καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
 σπερχομένοιο γέροντος. ὁ δ' υἷασιν οἷσιν ὁμόκλα,
 νεικείων "Ελενόν τε Πάριν τ' Ἀγάθωνά τε δῖον
 Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθόν τε Πολίτην 250
 Διήφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν·
 ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε·
 "σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἴθ' ἅμα πάντες
 "Εκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255
 Τροίη ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελείφθαι,
 Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἱππιοχάρμην
 "Εκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐώικει
 ἀνδρὸς γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·
 τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
 ψεύσται τ' ὀρχησθαί τε, χοροῖτυπῆσιν ἄριστοι, 261
 ἀρνῶν ἢδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

244. ΤΕΘΝΕΙΩΤΟΣ A (supr. H) CDGQT Pap. v. 247. ἔΞΩ : ΕΙΣΩ Pap. v¹. 248. υἷΕΙΣ R. 250. ΑΜΦΙΦΟΝΟΝ Pap. v¹ : ΕΥΤΙΦΟΝΟΝ P : ΑΝΤΙΦΟΝ D : ΑΝΤΙΦΩΝΑ () (supr. ON). 251. ΤΕ om. Pap. v. 252. ΕΚΕΛΕΥΕ(Ν) PQRT Pap. v, Ambr. Vr. d. 253. ΚΑΤΗΦΕΕΣ Krates, D. 258. Θ' ὍΣ : ΤΕΟΣ Pap. v¹ : Τ' ΟΣ Pap. v². || ΟΥΔΕ : ΟΥΤΕ Pap. v¹. 259. ΓΕ : ΤΕ TU Vr. b. || ΕΝΗΤΟΙΟ D. 262. ΑΝΔΡΩΝ I.

247. *διέπε*, controlled them, brought them into order. Cf. B 207 *ὥς δ' γε κοιρανέων διέπε στρατόν*. *ἔπω* implies *managing*, and *δια-* adds the idea *from the midst*, as *ἐφέπειν* is to manage from outside.

250. For Polites see B 791. In the next line the scholia point out that we cannot, in the absence of other notice, say whether *δῖον* or *ἀγανόν* is the proper name. Pherekydes however mentioned Dios as son of Priam.

253. *ΚΑΤΗΦΟΝΕΣ* Ar. and vulg., though in *ω* 432 all mss. read *κατηφέες*, with Krates here. This best suits the subst. *κατηφείη* and the verb *κατηφῆσαι*, but as the der. of the word is unknown (see on II 498) we cannot say that the text, which is so strongly supported, is impossible. Ar. regarded the word as a feminine, an intentional sarcasm like 'Αχαιίδες οὐκέτ' Ἀχαιοί. It would rather seem to be an abstract, *my disgraces*, like *ἐλέγχεα*. Did. *οἰονεῖ*

κατῆφειαι would seem to point to this, though quoted as from Ar.

256. *Τροίη ἐν εὐρείῃ*, an Odyssean phrase (three times). So *ἐνὶ Τροίῃ εὐρείῃ*, 774 and three times in *Od.*

257. Mestor appears only here. Troilos is not mentioned again in H., though he is one of the favourite figures of the later cycle and the vase-paintings. An. says, rightly no doubt, *ἐκ τοῦ εἰρῆσθαι ἱππιοχάρμην τὸν Τρωῖλον οἱ νεώτεροι ἐφ' ἵππου διωκόμενον αὐτὸν ἐποίησαν*. καὶ οἱ μὲν παῖδα αὐτὸν ὑποτίθενται, "Ὅμηρος δὲ διὰ τοῦ ἐπιθέτου τέλειον ἄνδρα ἐμφαίνει· οὐ γὰρ ἄλλος ἱππόμαχος λέγεται.

258. These words may be illustrated by K 47-50.

261. *ψεύσται*, cf. T 107. *χοροῖτυπῆσιν ἄριστοι*, *heroes of the dance*, 'carpet knights.'

262. The emphatic word is *ἐπιδήμιοι*, *plunderers of your own folk* instead of the enemy. *ἀρνῶν ἢδ' ἐρίφων*, three times in *Od.*

οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
 ταυτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;"
 ὡς ἔφαθ', οἱ δ' ἄρα πατὴρ ὑποδδείσαντες ὁμοκλήν 265
 ἐκ μὲν ἄμαξαν ἄειραν ἐύτροχον ἡμιονεῖν
 καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
 καδ' ἀπὸ πασσαλόφι ζυγὸν ἥρεον ἡμιόνειον,
 πύξινον ὀμφαλόεν, ἐν οἰήκεσσιν ἀρηρός,
 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῶι ἐννεάπηχυν. 270
 καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστῳ ἐπὶ ῥυμῶι,
 πέξῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
 τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
 ἐξείης κατέδησαν, ὑπὸ γλαυχίνα δ' ἔκαμψαν.
 ἐκ θαλάμου δὲ φέροντες ἐυξέστῃς ἐπ' ἀπήνης 275
 νήεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
 ζεύξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
 τοὺς ῥά ποτε Πριάμῳ Μυσοῖ δόσαν ἀγλαὰ δῶρα.

263. ἐφοπλίσ(σ)ητε CHP and *ap. Eust.*: ἐφοπλίσσετε D: εφωπλίσσετε Pap. ν¹ (-αίτε ν²). 264. ἐπιθεῖτε HJQ and *ap. Eust.*: επιθεῖε Pap. ν¹. 265. εφατ Pap. ν. || ὑποδείσαντες C¹D. 267. πρωτοπαγέα ADHJPRQTU Pap. μ ν¹, Harl. a: πρωτοπαγῆ Ω. || θῆσαι Pap. μ (*surp. n*). 268. ἡμιόνουῖν T. 269 *om.* Zen. || ὀμφαλόεντ' DGPSU Vr. A. || ἀρηρότα P (καθαρὸς ἐν τέλει δάκτυλος L^m). 270. ζυγὸν (.) || ἐννεάπηχυν CGQ Vr. A. 272. ἔπι: ἐνὶ U. || ἐπὶ: περὶ T. || ἔστορι: γρ. ἔκτορι Sch. DU, *Et. Mag.* 388. 25. 274. ἔκαμψαν A (*surp. γν*) DQTU Harl. a, Mosc. 2: ἔγναψαν Vr. d A: ἔγλαψαν H (*surp. n* over λ): ἔγναμψαν Ω (incl. Pap. ν). 275. ἐυξέστῳ P (*p. ras.*) R. 276. νήεον Mosc. 2. 277. ζεύξαν θ' CQ. || ἐντεσιεργάς U: ἐντεσιουργούς GRS Harl. a, Mosc. 2.

263. Cf. § 57 πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην; The very different tone expressed here by the same construction shews how rash it is to put down certain formulae as 'polite' or 'hesitating' requests; such a connotation belongs to the context rather than the words.

264. The accent of ἐπιθεῖτε is due to the mistaken idea that the form is contracted from ἐπιθεῖητε, see note on Γ 102. ὁδοῖο as γ 476, ο 47. See *H. G.* § 149, and compare διαπρήσσουσα κλέυθον A 483 with note.

267. πρωτοπαγέα, see on E 194. πείρινα, 190.

268-74. For the general explanation of this passage see App. M.

269. It is curious that so good a ms. as P, with its family, should expressly give the variants ὀμφαλόεντ' and ἀρηρότα, with the scholion καθαρὸς ἐν τέλει δάκτυλος. There were however ancient

grammarians who held that a dactyl could stand in the sixth place. Schol. T on οὗς τέκετο Ῥέα, O 187, says οἱ δὲ φασὶ δεῖν συστέλλειν ('make the a short'), ἵνα δάκτυλος γίνηται, ὡς τὸ "καὶ πῦξ ἀγαθὸν Πολυδευκέα" (Γ 237), "ἀνδρόμεα κρέα" (ι 347), "ἔσσοτο τεύχεα" (H 207). ζυγός is of course found, though not commonly, in later Greek; it is unknown to H. Zen. omitted the line, and Heyne thinks it interpolated, but without obvious grounds.

277. ἐντεσιεργούς, *working in harness*, the first part of the compound being locative like ὁρεσίτροφος, and others in *H. G.* § 124 f. ἐντρεα = *harness* also in Pind. O. xiii. 20 ἱππέλοις ἐν ἐντεσσιν. Nauck needlessly conj. ἡνυσιεργούς, from ἀνυσιεργός in Theokr. xxviii. 14.

278. According to the scholia the Mysians were famous for their mules; ἱππόθορον δὲ Μυσοὶ εἶδον μῆξιν ὄνων πρὸς ἵππους is quoted from Anakreon. They

ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς
 αὐτὸς ἔχων ἀτίταλλεν ἐνξέστη ἐπὶ φάτνῃ. 280
 τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες.
 ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ *τετίημαι.*
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι
 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285
 στῇ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τῇ, σπεῖσον Δὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
 ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφέϊ Κρονίῳ 290
 Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὁράται,
 αἴτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τέ οἱ αὐτῷ

279. **πριάμῳ**: τρωοὺς C: τρωῖους Vr. d. || ὑπαγε Pap. μ. || **ζυγῷ** DP. 280. **ἐνξέστω(ι)** HJ PQSU Pap. ν, Harl. a. 282. **πυκινὰ** T. 283. **ἀγχίμολος** T. 284. **χερὶ** H. 286. **επος** τέ μιν ἀντίον **ἡυδα** Syr. 288. **ἀνδρῶν**: ἐχερῶν L. 289. **οτρυνεις** Pap. ν¹. || **ἐμοῖο** P. 290 *om.* Syr.¹ || **εὖχεο** GS and *ap.* Eust.: **εὖχε** Harl. a. 292. **ταχύν**: **τεόν** A *supr.*: **ἐόν** Pap. ν, ἐν ἄλλῳ A (**εόν**), Sch. T, Apoll. *de Pron.* p. 48. 1, *de Syn.* 155. 25.

were neighbours of the Enetoi *θεν* ἡμόνων γένος ἀγροτεράων, B 852. The scholia also notice that the ἡμόνοι are masc. here (τοὺς) but fem. in 325 (τάς).

279. C has **Τρωοὺς** for **Πριάμῳ**, in allusion to the famous breed of Tros which belonged to the kings of Troy. This is not a bad reading, as it avoids the awkward repetition of Πριάμῳ. It also gives point to αὐτὸς ἔχων, *keeping for his own use*.

281. **ζευγνύσθην**, *were having the horses yoked*; ζεύγνυσιν ὁ ὑπηρετῶν, ζεύγνυται δὲ ὁ προστάσων, Schol. B. The middle is else peculiar to the *Od.* (four times). So **ἀγχίμολον δέ σφ' ἦλθε** comes five times in *Od.*

284–86 = 0 148–50; there mss. read ἐν δέπαϊ χρυσέῳ, which looks like an adapter's alteration *metri gratia*.

287. **τῇ**, see on Ξ 219.

290. The synzesis of **εὖχεο** is very rare, if not unknown in the rest of the *Iliad*, and is another sign of the affinity of this book with the *Od.*; see note on P 142. Menrad reads **ἀλλὰ σύ γ' εὖχε' ἔπειτα**, perhaps 'after all that has been said,' to make an end of it. Bergk remarks that the idea of praying

for an omen is elsewhere peculiar to *Od.*; in *Il.* we hear only of unsought signs.

292. Brugmann holds (*Prob.* p. 62) that both here and in 310 **ταχύν** has taken the place of an original *έόν*, *his own* (in 310 *thine own*), i.e. favourite. When the free use of the pronominal adj. was forbidden, it was first changed to *ταχύν* in 310, and this line naturally followed suit. The papyrus actually has *έόν* here, though it has *ταχύν* in 310, thus representing the first stage of the change. The marginal variants in A recognize *έόν* in both places, and it has the express support of Apollonios (*Pronom.* 48. 1) *τινές, πάλιν ἀγνοήσαντες τὸ μεταβατικόν (capability of transition from one person to another), τὸ "αἴτει δ' οἰωνὸν ἐὼν ἄγγελον" μεταγράφουσιν εἰς τὸ "ταχύν ἄγγελον," ἢ τὸν ἀγαθὸν ἐκδέχονται (take it in the sense of 'good,' on the analogy of εἰών).* It must however be remarked that though the argument holds good for 310, in this line *έόν* is less suitable, for the reflexive use is sacrificed; it should here mean *ask for thine own messenger, not for his*. The license however has good analogies; see App. A, vol. i. p. 561.

φίλτατος οἰωνῶν καί εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῶι πίσυνος ἐπὶ νῆας ἱῆις Δαναῶν ταχυπῶλων. 295
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα."
 τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 "ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένῃ ἀπιθήσω· 300
 ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ."
 ἥ ῥα καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραιὸς
 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἥ δὲ παρέστη ~~εὐμαρ~~ ^{εὐμαρ} ~~πυλῶν~~
 χέρνιβον ἀμφίπολος πρόχούῳ θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο· 305
 εὔχετ' ἔπειτα στάς μέσσωι ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠΐδα·

293. εὐ (εὔ): οἱ QR Mor. Harl. a, Mosc. 2, Par. h: οἱ εὔ S King's: οὐ Zen.:
 εὐ JPT. || μάλιστα A (γρ. μέγιστον) C Vr. A. 295. πίσυνον H (*supr.* c). ||
 ΔΑΝΑΩΝ ΤΑΧΥΠΩΛΩΝ: γρ. χαίρων ἐνὶ θυμῷ A. 296. τοι: coi Pap. v:
 τι P Bar. || ἔδν: τῶν C. 298. μεμαῶτα: μεμαυῖα Vr. A. 300. μὲν τι
 P. || τό γ' (A *supr.*) HT: τάδ' C. || ἐφιεμένῃ: ἀφειμεν οὐδ Pap. v¹. 302.
 ὥτρυν' QU Vr. A. 303. ἐπιχεῦαι J Vr. A. 304 ἀθ. Ar. || χέρνιβον:
 χέρνιβα Mass. ? see Schol. T. || πρόχούῳ θ' ἅμα: ταμῖν μετὰ Mass. 305 *om.*
 J. || θέσατο T Vr. b.

293. καί εὐ, a change to the direct
 constr. as A 79. To avoid the contraction
 Menrad conj. *καὶ ὅ* (Zenod. *ὅ*), but the
 relative is far less Homeric. It would
 be better to adopt the ms. variant *καὶ οἱ*.

294. δεξιόν, see note on M 239.

296. οὐ δώσει after εἰ, see on Δ 160.
 Here ἐόν is left untouched, as there is
 no parallel line to require the change.

303. ἀκήρατον, lit. *involute, undefiled*,
 from *κηραίνω*. The adj. recurs in O 498
οἶκος καὶ κλῆρος ἀκήρατος, p 532 *κτῆματ'*
ἀκήρατα κεῖτ' ἐνὶ οἴκῳ, both times =
intact; so ἀκήριος = *unharmcd*. This
 is the ordinary sense of the word; for
 its application to pure water cf. *χεῦμ'*
ἀκήρατον Soph. *O. C.* 471, *ἀκηράτῳ σὺν*
δμβρῳ 690. The similarity of *ἀκηριος*
 early led to confusion with the sense
unpolluted. Hence we have *οἶνος ἀκηράσιος*
 i 205 (perhaps a purely metrical lengthening
 for ἀκεράσιος), and *ἀκήρατον ποτὶν*
 of wine, Aisch. *Pers.* 613. But this is
 not the original sense, and is unsuitable
 here. The close connexion of the
 ideas *injure* and *stain* or *adulterate* is

worked out by Schulze *Q. E.* 233-36.
 See also note on Δ 141. The scholia
 and glossaries rightly render *καθαρόν*,
ἀθλότων, *ἀμλάντων*, *ἀδιάφθορον*.

304 ἀθετεῖται ὅτι παρὰ τὸ σύνθετος αὐτῶι
 χέρνιβον τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ
 ὕδωρ, ὡς ἡμεῖς· τοῦτο δὲ αὐτὸς εἶωθε καλεῖν
 λέβητα, τὸ δὲ κατὰ τῶν χειρῶν διδόμενον
 ὕδωρ χέρνιβα. ἔνιοι δὲ διπλῇ σημειοῦνται
 ὡς ἅπαξ ἐνταῦθα εἰρημένον, An. The
 regular formula in *Od.* is χέρνιβα δ'
 ἀμφίπολος προχόωι ἐπέχευε φέρονσα καλῇ
 χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, α 136-
 37, etc. Except Ar.'s ὡς ἡμεῖς there is
 no evidence for χέρνιβον elsewhere in
 Greek, though *χερριβεῖον* occurs rarely.
 Bentley conj. χέρνιβά τ', but the sense
 clearly requires *basin and ewer*, not
water and ewer. The Massaliotic edition,
 from a corrupt Schol. T, seems to have
 read χέρνιβα ἀμφίπολος ταμῖ μετὰ χερσὶν
 ἔχουσα, which is more in accordance
 with usage, if the hiatus is admitted.

306-7 = Π 231-32 (q.v.): 308 = Γ 276;
 309, see ζ 327: 310-13, see 292-95:
 314 = Π 249: 315 = Θ 247 (q.v.).

“Ζεὺ πάτερ, Ἴδηνθεν μεδέων, κύνιστε μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἥδ' ἐλεεινόν,
πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῶι 310
φίλτατος οἰωνῶν καὶ εὐ κράτος ἐστὶ μέγιστον,
δεξιόν, ὃφρά μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῶι πῖσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπάλων.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς,
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
μόρφονον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
ὄσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῦ, ἐν κληῖσ' ἀραρυῖα,
τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἶσατο δέ σφι εἶδω 320
δεξιὸς αἰτίας διὰ ἄστεος. οἱ δὲ ἰδόντες
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη. ἰαίνω
σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσετο δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου. ~~μεσσηνίου~~
πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,

309. ἐλεέμεναι R. 310. ΤΑΧΥΝ: ἐδν Q¹(?), ἐν ἄλλωι A. 311. ΕΥ: οἱ QR
Bar. Harl. a, Vr. b: οἱ εὐ S: εὐ JT. || μέγιστος Pap. v¹: μάλιστα A (γρ. μέγιστον).
312 om. Harl. a, Mosc. 2. 315. ΠΕΤΕΙΝΩΝ Harl. a. 316. ΘΗΡΗΤΗΝ R Vr. A.
318 om. U^t. || ΑΦΝΕΙΟΙΟ: ἀφνειοῦ καὶ Vr. A. || ΕΥΚΛΗΙΝS Pap. v (supr. ni over
ει): εὐκλήεις P: εὐκλήνις T (γρ. εὐκλήνις). 319. ΤΟCΣ': ὥς R. || ΠΤΕΡΑ·
Εἶσατο: πυροείσατο Syr. (supr. τε over υ). 320. ΔΙΑ R Pap. v, Par. a: δι' ST
Mosc. 2, Vr. b A, Par. f, γρ. A: ὑπὲρ Ω. 322. ΓΕΡΩΝ ΞΕCΤΟΥ: γεραῖος ἐοῦ
A (γρ. γέρων ξεστοῦ) Mor. | ἐπεβήσατο GJP Pap. v, Vr. d. 323. ἐριδούπου PQ.

316. ΜΟΡΦΟΝΟΝ and ΠΕΡΚΝΟΝ are both
ἀπαξ εἰρημένα in H. Aristotle, *H. A.*
ix. 32, mentions an eagle called πλάγγος
living in woods and marshes, ἐπικαλεῖται
δὲ νητοφόνος καὶ μόρφνος· οὐ καὶ Ὅμηρος
μέμνηται ἐν τῇ Πριάμην ἐξέδῳι. The ety-
mology and meaning of μόρφνος are un-
known; it recurs in *Scut. Herc.* 134
(see Thompson *Gloss.* s.v.). It is to
be regarded as a subst., not an adj., as
the accent, which Ar. approved, shews.
Suidas applies the name to a vulture.
ΠΕΡΚΝΟΣ describes the colour, *dappled*,
spotted with dark; as ripening grapes
ὑποπερκάξουσιν, η 126. The similar
and similarly obscure expressions in Φ
251-53 should be compared.

318. Εὐ κληῖς' is the reading of Try-
pho, Ar. preferring ἐνκλήνις (as the mss.
also have). There is little to choose
between the two. In favour of the text
is the fact that ἀρηρῶς rarely stands by
itself, but is almost always joined to a
defining word, either a dat. or an adverb

(πυκνῶς or the like). (In T 396 *χειρὶ παγ*
be taken with ἀραρυῖαν, *fitted to his hand*,
though it is simpler to take the part. by
itself; see, however, *ζωστήρι ἀρηρότι* Δ
134.) The κληῖδες are here the bolts
which hold the doors, see M 456, Ξ 168.
The fact that only one κληῖς is elsewhere
mentioned as belonging to a door is in
favour of reading ἐνκλήνις. But no weight
can be allowed to Ar.'s objection to the
elision of the -i of the dat. plur.

320. ΔΙΑ ἄστεος, most mss. have ὑπὲρ
ἄστεος. But ἄστν is one of the words
which retain the *F* most consistently;
out of nearly 120 places where it occurs
thirty-seven require *F*, and only four
(besides this) reject it (Knös, *Dig.* 58).
Cf. β 154 (*αἰετῶ*) δεξιῷ ἦξαν διὰ τ' οἰκία
καὶ πόλιν αὐτῶν.—The last half of 320
and 321 recurs in ο 163-64. Similarly
323 is an Odyssean line (three times).

324. ΤΕΤΡΑΚΥΚΛΟΣ (also ι 242), one of
the few cases in H. of a vowel left short
before *τρ*, cf. *φαρέτρης* Θ 323, Ὀτρυντεὺς

τὰς Ἰδαίους ἔλαυνε δαΐφρων, αὐτὰρ ὅπισθεν 325
 ἵπποι, τοὺς ὁ γέρον ἐφέπων μάστιγι κέλευε
 καρπαλίμως κατὰ ἄστν· φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὀλοφυρόμενοι ὡς εἰ θανάτῳδε κίοντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
 παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
 ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
 αἶψα δ' ἄρ' Ἑρμείαν υἱὸν φίλον ἀντίον ἦῤα·
 “Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν 335
 ἀνδρὶ ἑταιρίσσαι, καὶ τ' ἔκλυες ὦι κ' ἐθέλησθα·
 βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 ὥς ἄγαγ', ὡς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ' ἰκέσθαι.”
 ὧς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης·

325. τὰς: τὰς δ' Vr. A: τὰς δ' J. 326. τοὺς: τὰς Vr. d. || μάστιγα T.
 327. κατὰ: ποτὶ S (T¹? κατὰ is *in ras.*): προτὶ Q. 328. πόλλ': οὔκτρ' Vr. d. ||
 εἰ: εἰς DS. || εἰσκατόν γε GRSTU Vr. b: εἰσκατόντε Syr. (*supr.* δ). 329. πόλεος
 A (γρ. πόλιος). || πεδίοιο T. 330. ἄψορροι L Ambr. || ποτὶ AGR. 331. τῷ:
 τὸ Q. || λάσει QR Ambr. || Ζῆ (with N' at beginning of 332) Ar. ACJTU Pap. v² Syr.
 (N' by *man.* 2) Bar. Mor. Harl. a, Vr. d (see on Θ 206). 332. προφανέντε:
 καταβάντε Chia. 333. ἄρ' om. P. || Ἑρμείην S. 337. τις: τι Vr. d. || τε:
 τι Cant.: γε P.

Τ 383-84, and note on Ψ 84. Ἀμφι-
 τρώων is excusable by metrical necessity.
 ἀλλότριος is the only word where the
 shortening is systematic—twice in *Il.*,
 fifteen times in *Od.* We should have
 looked for *τεσσεράκνυλος* which should
 perhaps be read in ι 242.

325. δαΐφρων, *prudent*, acc. to Butt-
 mann an Odyssean use, the word else-
 where in *Il.* meaning *warlike* (from *daís*).
 It is, however, possible to take it as=
wise in both poems, the difference being
 due to a reflexion from the martial at-
 mosphere of the *Iliad*.

329. Cf. ω 205, where the first part of
 the line occurs, but with *ἐκ* for *οὖν*; and
 so Cobet would read here—needlessly.

333=ε 28.

335. ἑταιρίσσαι, *to be companion to*;
 but the intrans. use is strange (cf. the
 mid. ἡ τινά που Τρώων ἑταιρίσσαιτο N
 456). Bentley reads ἀνέρ'(α) ἑταιρίσσαι,
to make a man thy companion, which
 is better. The text however is sup-
 ported by *Hymn. Ven.* 96 (Χάρτες) αἶ
 τε θεοῖσι πᾶσιν ἑταιρίζουσι. The hiatus

after ἀνδρὶ may be due to the primitive
 length of the -ι, or we can read ἀνέρ'(ι).
 For the dat. ὦι after *ἐκλυες* see on E 115,
 Π 515. The phrase is evidently meant
 to represent Hermes as a particularly
 affable god.

337. For μήτ' ἄρ τις Bentley conj. *μή*
τις Fε, and again Fε for τε, which not
 only saves the F of *Fίδη* and supplies
 the object, but avoids the very un-
 pleasant and meaningless iteration of
 ἄρ (see however E 89, Z 352).

338. The addition of the local -δε to
 the name of a person seems to be unique
 till we come to Ap. Rhod. with Ἀλκί-
 νόονδε and αὐτοκασιγνηγόνδε. The near-
 est analogy is Αἰδῶσδε, where the δῶμα
 implied in the gen. makes the constr.
 more natural. The formation is a bold
 one, but cannot be taken as a sign of late
 origin; nor is it likely to be a corruption
 of Πηλεΐωνος, which Brandreth reads.
 Compare εἰς Ἀγαμέμνονα Ψ 36.

339-45=ε 43-49; 341-42=a 97-98;
 343-44=ω 3-4. The whole of this
 passage, with the employment of Hermes

αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἥδ' ἐπ' ἀπείρονα γαίαν ἅμα πνοιῆς ἀνέμοιο·
 εἴλετο δὲ ῥάβδον, τῇι τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 345
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε,
 βῆ δ' ἰέναι κούρωι αἰσυμνητῇρι εὐκῶς,
 πρῶτον ὑπηνήτηι, τοῦ περ χαριεστάτη ἦβη.
 οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
 στήσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῶι· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαίαν.
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

340. ἐπειτ Pap. v. || πέδιλα Pap. v, Ambr. Syr. 341. μιν : μεν Pap. v¹. ||
 φέρεν ap. Did. 342. ἐπ' : ἐς S. 343. τῇι τ' : τῇδ' J. 344 om. Pap. v¹. ||
 ὦν : τῶν Pap. v^m. || ἐθέλη(ι) αἱ κοιναί (Did.), AJ (supr. οἱ over η) Syr. Cant. ||
 δ' om. Mosc. 2. 345. πέτατο Vr. A. 346. ἄρα : ἄρ' (ἄρ) ἐς CDHJQSU
 (in ras.) Harl. a, Mosc. 2, ἐν ἄλλωι A. || τε : γε R. 347. αἰσυμνητῇρι Ar. Ω :
 αἰσυντῇρι Apio AGP (γρ. αἰσυμνητῇρι) R^mU (supr. μνη man. 1) Syr. Vr. A
 Harl. a b, Par. a b c d e f g h : αἰσυντορι Pap. v¹ : αἰσυμνητῇ Pap. v² : ἐσυντῇρι J.
 348. πρῶτωι S. || τοῦ : οὗ Ap. Lex. 16. 8.

as messenger, is thoroughly Odyssean. The mention of the magic wand is more in place here than in ε, for in 445 it is actually used to lull the sentinels to sleep. This wand is evidently the origin of the later κηρυκεῖον. Compare the epithet χρυσόραπις, ε 87.

344. Note the variant ἐθέληι: the subj. is at least equally good in a general rel. clause. ὑπνώοντας, a somewhat anomalous form; see App. D, vol. i. p. 595 for Schulze's explanation.

347. αἰσυμνητῇρι is related to αἰσυμνήτης (θ 258, of the judges at the Phaiakian games) as κυβερνητῇρι (θ 557) to κυβερνήτης, ὀρχηστῇρι (Σ 494) to ὀρχηστής, etc. The obvious derivation is from αἰσα—μνάσμαι, 'one who is mindful of justice,' i.e. a prince; as all justice in H. belongs to the traditions of the royal families (Curtius *Et.*⁵ p. 716). Compare the name Αἰσυνμος, Δ 303; the -υ- is commonly said to be Aeolic. But some doubt is thrown upon this by the Doric form αἰσυμνάτας in inscriptions from Megara and Chalkedon (G. Meyer

Gr. § 62 ad fin.). The name Αἰσυνήτης (B 793, N 427) suggests the existence of a noun-stem αἰσυν-, where the -υ- is radical. From this the alternative reading αἰσυντῇρι may have arisen regularly. But there is no other evidence for it in Greek. The *locus classicus* on the word is Aristotle *Pol.* iv. 10. 2 τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἑλλήσιν ἐγγίγοντό τινες μόνραχοι . . οὓς ἐκάλουν αἰσυμνήτας.

348=κ 279, also of Hermes. It is strange that the description should suit only the youthful Hermes of the great age of Greek art; for in works of the archaic period the god is always represented as bearded.

349. For the tomb of Ilos see K 415. The hiatus in the fifth foot has no palliation, and no probable emendation has been suggested. Ἴλοι? ἦλασσαν is too harsh.

351. ἐν ποταμῶι, at the river, is best taken with στήσαν: Σ 521, ξ 258. Presumably they cross the river at the ford, cf. 692, ξ 433 (note). γάρ explains that they reach the river at a suitable moment for crossing into the enemy's lines.

“φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
 ἄνδρ’ ὀρώω, τάχα δ’ ἄμμε διαρραίσεσθαι ὅτω. 355
 ἀλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων, ἣ μιν ἔπειτα
 γούνων ἀφάμενοι λιτανεύσομεν, αἶ κ’ ἐλεήσῃ.”
 ὥς φάτο, σὺν δὲ γέροντι νόος χύτο, δίδιδε δ’ αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,
 στή δὲ ταφών. αὐτὸς δ’ ἐριούνιος ἐγγύθεν ἐλθών, 360
 χεῖρα γέροντος ἐλὼν ἐξείρετο καὶ προσέειπε·
 “πῆνι, πάτερ, ὦδ’ ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι’ ἀμβροσίην, ὅτε θ’ εὐδονσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ’ ἔδδειςας μένεα πνείοντας Ἀχαιοὺς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; 365
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ’ ὀνείλατ’ ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;
 οὐτ’ αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ’ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.

354. ἀφραδέος P: βραδέος R. 355. αμια Pap. v. 356 om. Vr. b. 357. ἐλεεία Vr. d. 359. ἐνὶ: ἐπὶ A (supr. v) T Vr. b. || γναμπτοῖσι LU Bar. Vr. d A. 361. ἐξήρετο C Harl. a, Vr. d, Mosc. 2. 362. ποῖ L (P¹?). || ἀπιούνεις Q. 365. οἳ τοι: ἄντοι Q: οὗτοι Syr. 366. τῶν δ’ T. 367. ἄγοντα: ἔχοντα JU Vr. d, Par. b, and ap. Eust. 369. ἐπαμύνασθαι A (supr. a) LQ Pap. v², Harl. a, Cant. Lips.: ἐπαμείνασθαι P: ἐπαμύνεσθαι S Vr. d A: ἀπαμύνεσθαι Mosc. 2. || TIC: TI H. || χαλεπαίνῃ H Pap. v¹.

354. The last half of the line is probably corrupt. The sense is no doubt meant to be *it is a matter (which calls) for a wary mind*; but the expression is unusual. The neglect of the *F* of *Férga* is rare and harsh. *φραδέος* does not occur elsewhere in Greek; nor are simple adjectives in *-ης* known in the Epic dialect (see note on Δ 235). They are indeed very rare at all times; *ύγιής* (πλήρης), *σαφής* and *ψευδής* are perhaps the only others. In compounds of course the formation is particularly common: *ἀριφραδής*, *ἀφραδής*, *εὐφραδέως*, *περιφραδέως* from this stem are all Homeric.

355. *διαρραίσεσθαι*, a very strong metaphor: cf. α 251 *τάχα δὴ με διαρραίσουσι καὶ αὐτόν*, and P 727.

356. *ἐφ’ ἵππων*, on the horse-chariot, leaving the mule-waggon to its fate. *ἔπειτα*, as next best. See note on N 743.

358. *δεΐδιε*, the perf. is out of place; Brandreth’s *ἔδδιε* (ἔδφιε) is no doubt right.

359. *ἐνὶ γναμπτοῖσι μέλεσσι*, a phrase found only in *Od.* and the late A 669—

where, as in λ 394, ν 398, the epithet is more in place, as it indicates the ‘flexible limbs’ as the seat of strength. Here it must be taken either as a mere *epitheton ornans*, a reminiscence from a familiar phrase, or in the different sense *bent with age*. The old man’s sudden terror, in spite of the courage with which he started, is a very natural touch.

360. *αὐτός*, not waiting to be asked. *ἐριούνιος*, T 34. As a subst. it recurs only in 440.

363 = K 83; 366, cf. K 394. *ἀνάρσιοι* only here in *Il.*, five times in *Od.*

367. *οὐ πάντως βρώματα τὰ ὀνείατα*, ὡς οἱ γλωσσογράφοι, ἀλλὰ πάντα τὰ ὄνησιν τινα περιποιούντα, ὡς νῦν τὰ δῶρα, An. Cf. δ 444, ο 78. This is however the only place where the word is used in any other sense than *dainties*. *νόος*; *expedient*, as I 104, ε 23, etc.

368. For δέ Nauck conj. *τε*, but cf. H 433 *ἦμος δ’ οὐτ’ ἄρ πω ἥως*, *ἔτι δ’ ἀμφιλόκη νύξ*, and ν 207 *νῦν δ’ οὐτ’ ἄρ πη θέσθαι ἐπίσταμαι*, οὐδὲ μὲν αὐτοῦ καλλείψω.

369 = π 73, φ 133, where the constr. of the infin. with the preceding *οὐ πω*

ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἔϊσκω."

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
"οὕτω πηι τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολήσαι, 375
αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγῆτος,
πέπνυσσάι τε νόωι, μακάρων δ' ἕξεσσι τοκήων."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380
ἥε πηι ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνηι,
ἣ ἤδη πάντες καταλείπετε Ἴλιον ἱρήν

370. οὐδ' ἄν CR Vr. A. || κακά: κακὸν CDHJPQS Pap. v², Vr. d A, Mosc. 2, Harl. a b d, King's Par. a b, γρ. A. || καὶ δέ: ἡδέ H Mor. Bar. Par. b and' ar. Eust.: εἰ δέ U, γρ. A: οὐδέ Q. || ἄλλον: ἄλλως Q. 373. πηι: δὴ Q Syr. and ἔν τισι, Did.. δὴ πη P. 374. ἔτι: εἴ A (γρ. ἔτι) CP Vr. A, Mosc. 2, Harl. a. || ἑμοῖο GP. 376. αἴσιος Pap. v¹. || οἷον Vr. d. || δέμας: μέγας Pap. v. || εἶδος ἀγῆτος: ἀπειρέα φωνήν CP. 377. νόον U. 379. ἔειπας CGU Pap. v. 381. πολλὰ: καλὰ C. 382. ἐς: ἐν' R. || τοι τάδε περ RS Syr. Bar. Mor. Cant.: τάδε περ P. 383. καταλείπετε CR: κατελίπετε Q: καταλείψετε A *supr.*

χερσὶ πέποιθα is simple. Here it is less natural and rouses some suspicion of interpolation, though it is certainly not going beyond the limits of the Homeric infin. to translate 'you are not young, and your companion is old, for self-defence.' See also on T 183.

370. οὐδέν· ὅτι τὸ δὲν παρέλκεται, An.; i.e. οὐδέν, as an adverbial acc., = οὐ. This is, of course, familiar enough; the curious thing is that the copyists did not see it, as most MSS. read κακόν, only a few troubling to make the further necessary change of καὶ δέ to ἡδέ.

374. ἔτι: the variant εἴ has curiously strong support. It can only be explained as interjectional, as in εἰ δ' ἄγε.

375. τοιόνδ' ἦκεν, τοῖον ἔηκεν van L. (*Ench.* p. 267), rightly; for the deictic forms in -δε refer to the speaker, and τοιόνδε must mean *such as I am*. See note on Γ 46.

376. αἴσιον, for good luck. The word is ἀπ. λεγ., but cf. ἤλθον ἐναλίσμιον Z 519, and the opposite, παραίσια σήματα

φαίνων, *inauspicious*, Δ 381. Or we may understand it to mean *a man of moderation*, which is nearer the usual sense of αἴσα, vide A 418 and ἐξάλισον O 598.

379=A 286, etc. κατὰ μοῖραν expresses the god's approval of Priam's pious sentiments.

380. See note on K 384.

382. It is practically indifferent whether we take ἵνα as a final conjunction = *in order that*, or a local adverb = *where*; both uses are of course familiar in *Il.*, though the latter is doubtless original: A local relative after a personal antecedent is rare in H., but the harshness is hardly felt, for ἄνδρας is virtually = *country*. Cf. γ 319 ἐκ τῶν ἀνθρώπων θθεν κτλ., and υ 383 ἐς Σικελοὺς πέμψωμεν, θθεν κέ τοι ἄξιον ἄλφοι. See also note on P 703.—It is a question if we should not adopt, with Bekker, the variant ἵνα τοι τάδε περ, *that these at least may be saved*. The half line recurs in ν 364, where none of these questions arise.

δειδιότες· τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλε,
 σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν." 385
 τὸν δ' ἡμίβητ' ἔπειτα γέρων Πρίαμος θεοειδής·
 "τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξεσσι τοκῆων;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες."
 ✓ τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 "πειρᾶι ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον." 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχηι ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὅπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργεῖους κτείνεσκε δαῖζων ὀξείῃ χαλκῶι,
 ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
 εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι." 395
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἦγαγε νηὺς εὐεργής·
 Μυρμιδόνων δ' ἔξειμι, πατὴρ δέ μοι ἐστι Πολύκτωρ.
 ἰφυνεῖος μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σύ περ ὦδε,
 ἔξ δέ οἱ υἱες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι·

384. ἄριστος P. 385. ἐπιδευέτ' ACDHJPU Bar. Vr. d, Ven. B. 387.
 τίς: τι Syr. || τίνων S. || ἔξεcc' ἀνε]ρωπων Pap. μ. 388. ὥς: ὅς HPRSU
 Pap. ν, Syr. (supr. ω). || ἔνισπε H. 390. πειρε Pap. ν¹: πειραι Pap. ν². || ὡεῖο P. ||
 κρεο C. 391. πολλὰ: παρχυ Pap. ν. 392 om. LP¹ Lips. || νήας JP²R. ||
 νηυσι πελασσας Pap. ν. 396. γὰρ: μεν Pap. ν. 397. δέ μοί: δημοσ Pap. ν.
 398. ὅ γ': ὅδ' A (supr. γ) DGJRS Pap. ν, Syr. || δὴ: μοι G. 399. γρ. ἐξ δὲ
 τῶι A. || (ἐγὼ δέ) οἱ: τοι DQRU: τι G: οἱ om. J Par. b.

385. οὐ τι μάχης ἐπεδεύετ' Ἀχαιῶν, *he was not behindhand* (never hung back) *from the battle of* (against) *the Achaeans*, a curious variation of a phrase which recurs several times (N 310, with note, P 142, Ψ 670). The harshness is in the constr. of the gen. Ἀχαιῶν. We may indeed take this not as dependent on μάχης but as co-ordinate with it after ἐπεδεύετο, *he did not fall short of the Achaeans in battle*; cf. Ψ 483 ἀλλὰ τε πάντα δέουαι Ἀργείων. But this alternative is as harsh as the former and gives a weaker sense. Owing to this difficulty it is fashionable to reject the line altogether. But this resource cannot be commended; it is far more natural that Hermes, having soothed Priam's fears, should be the first to shew that he recognizes him, than that Priam, who is anxious to pass unnoticed, should accidentally betray himself, as would be the case if the words σὸς πάϊς were omitted. There is no reason for Priam to express surprise at the recognition; he has been face to face with the Greek host only a few days before (in Γ).

388. ὥς μοι καλὰ· *ei mèn thaumastikῶs λέγει τοῦτο, ἀπ' ἄλλης ἀρχῆς* (we must make a fresh sentence)· *ei δὲ μή, τοῖς ἀνω συναπτέον*, Nikanor. The choice between the exclamative *how* and the continuative *from what you say* is, as so often, indifferent. The variant *ὅς*, though strongly supported, is less idiomatic.

390. πειρᾶι for πειράσαι is an impossible contraction in H. P. Knight ingeniously suggests *πειρά* (*πειρά'*) and *ειρεο test me and ask*. But this does not suit 433. It would be better, at least in the latter place, to read *πειρασ'*(αι) as a non-thematic form, or, to keep closer to the letters, *πειρά'*(αι), the same with the older omission of the σ. (See Φ 459 and note on δαμνᾶι Ξ 199.) The imperative certainly gives a better sense; with the text καὶ εἴρεαι must be taken as= *ειρόμενος*, 'you ask me only to test me.'

394. ἐσταότες, idle spectators; cf. B 320, where the first part of the line occurs.

398. ὦδε, *thus* as I see thee; hardly *here*.

τῶν μέτα παλλόμενος κλήρῳι λάχον ἐνθάδ' ἔπεςθαι. 400
 νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἥῳθεν γὰρ
 θήσονται περὶ ἄστρῳ μάχην ἐλίκωπες Ἀχαιοί.
 ἀσχαλώσιν γὰρ οἳ γε καθήμενοι, οὐδὲ δύνανται
 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.”
 τὸν δ' ἡμέμβετ' ἔπειτα γέρον Πρίαμος θεοειδής· 405
 “εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
 εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
 ἣ ἔτι παρ νήεσσιν ἐμὸς πάϊς, ἥέ μιν ἦδη
 ἦσι κυσὶν μελεῖστί ταμὼν προύθηκεν Ἀχιλλεύς.”
 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 410
 “ὦ γέρον, οὐ πῶ τόν γε κύνες φάγον οὐδ' οἰωνοί,
 ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηϊ
 αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦδε
 κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ

400. Τῶν . . . κλήρῳι: γρ. τοῖσι δὲ πρῶτον ὑπηνήτης Sch. T. || απεσθαι Pap. ν': ἰκέσθαι P. 403. οἳ γε (A supr.) GJRSU Pap. ν: οἶδε (οἶδε) Ω. 408. ἦ: εἰ AS (supr. ἦ) U. || παρὰ AH Lips.: ἐν J. 411. πῶ: τοι D. || τόνδε GR. || φάγον κύνες ἡδ' JU Vr. d. 413. οὕτως JU (ἢ αὐτως U^m) Vr. d, Par. b¹, and αρ. Eust. || οἳ: τοι Pap. ν. || ἡδε D (ἡδε) JQR (add. ἡὼς R²) U Pap. μ, Harl. d, Par. b¹ e, and αρ. Eust.: ἡδη Pap. ν: ἡὼς Ω. 414. οὐδέ τι: οὐδέ τοι JR: οὐδ' ἐτι Pap. ν.

400. Τῶν is generally taken as dependent on μέτα, casting lots amid them. So Ar. understood it. This constr., however, is not Homeric or even poetical; see note on A 51. We can take the gen. better as partitive; and then we might write μεταπαλλόμενος, of them, by casting lots among us, I was chosen. Cf. μεταφρασόμεθα, A 140, we will consider among ourselves, for this sense of μετα- in comp.—Schol. T mentions a variant τοῖσι δὲ πρῶτον ὑπηνήτης λάχον, which needlessly accentuates the obvious but trifling difficulty that if Hermes' persona is now πρῶτον ὑπηνήτης (348) he cannot have been so ten years before when Achilles sailed—and indeed must have been a child.

402. Θέσονται μάχην, will set battle in array, as we speak of a pitched battle. Cf. P 158 ἀνδράσι δυσμενέεσσι πόνον καὶ ὄλην ἔθεντο.

403. οἳ γε, the vulg. οἶδε cannot be right; the pronoun is merely anaphoric and can have no deictic force.

404. Ἰσχειν ἐσσυμένους πολέμου, see note on N 315. The gen. is best taken with both verbs.

407. εἷς (which should rather be ἕσος) is an intolerably weak word for so emphatic a place. In II 515 it is not followed by a pause, which makes all the difference. L. Lange conj. εἰ δ', cf. δ 831–32 εἰ μὲν δὴ θεὸς ἕσος . . . εἰ δ' ἄγε μοι κατάλεξον. But the verb can hardly be omitted altogether, nor can it be introduced into 406. ἀληθείην κατάλεξον is Odyssean (six times).

409. μελεῖστί ταμὼν is an Odyssean phrase, vide ι 291, σ 339.

412. κείνος, deictic, there he lies; Γ 391, etc.

413. Either ἡδε or ἦδη must be the right reading. The vulg. ἥὼς is quite out of place when used late in the evening (351). It may easily have slipped in from a reminiscence of Φ 80 ἥὼς δέ μοι ἔστιν ἦδε δυωδεκάτῃ, or A 493 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦ δυωδεκάτῃ γένετ' ἥὼς. The use of the fem. ordinal adj. as a subst. in this way is as familiar in H. as in later Greek; see e.g. A 425 δυωδεκάτῃ, β 374 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται.

ἔσθουσι, αἳ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
 ἡ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοιο φίλοιο
 ἔλκει ἀκηδέστως, ἥως ὅτε δια φανήη,
 οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθών,
 οἶον ἔερσῆεις κείται, περὶ δ' αἶμα νένιπται,
 οὐδέ ποθι μιάρως· σὺν δ' ἔλκεα πάντα μέμυκεν, 420
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐοῖο
 καὶ νέκυός περ ἐόντος, ἐπεὶ σφί φίλος περὶ κῆρι.”
 ὥς φάτο, γήθησεν δ' ὁ γέρων καὶ ἀμείβετο μύθῳ·
 “ὦ τέκος, ἡ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδόναι 425
 ἀθιανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε,

415. κατέδονται Q. 416. μὲν: δὴ Vr. A. 417. φανήη(i) DJRTU¹ (or U²?) Syr. Pap. ν, Vr. d (*supr.* ει), and ἐν πολλοῖς τῶν ἀντιγράφων Eust.: φαν]εινι Pap. μ: φανείη Ω. 418. αἰσχύνει H (U *supr.*). || θηοῖό Ar. GL (Cant. *supr.*): θειοῖό (θειοῖό) Ω. || ἀπελθων Pap. ν¹. 419. ἔρσῆεις (ἐρσ-) AHLSTU. 421. ἐν: ἐπ' CDHJU Pap. ν, Syr. Vr. d. || αὐτὸν JU Vr. d. 422. ἐοῖο: τεοῖο Pap. ν¹: ἔῃος (ἐῃος) Ω. 423 ἀθ. (Ar.?) Sch. T. 425. διδόναι D Vr. A Par. c e g j: δοῦναι Par. f: διδῶναι *ap.* Herod. 426. ἀθανάτους U: ἀθανάτοις r' AS. || ἐμοὶ R¹.

415=T' 31, where it is used of flies, less appropriately.

417. ἀκηδέστως, see X 465.

418. θηοῖο, a contraction which may be admitted in a late book; *θηείο* van L., with η shortened before the following vowel (?). The reading *θειοῖο* is an instance of the common ms. habit of writing ει instead of η before ο (*H. G. App. C*), on the analogy of *θήη*, *θελόμεν* etc. αὐτὸς ἐπελθών, a favourite Odyssean verse-close (5 times): only here in *Il.*, where ἐπελθεῖν elsewhere always implies hostile approach.

419. ἔερσῆεις, *fresh*, cf. *roscidus*; he is not parched by the sun, because Apollo has spread a mist over him. So also 757. αἶμα is best taken as an acc. of the 'external object,' *he is washed of blood*; cf. ζ 224 χρῶα νίξετο διὸς Ὀδυσσεὺς ἄλμην, Π 667 κελαινεφές αἶμα κάθρον . . Σαρπηδόνα, Σ 345 Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα, and note on Φ 122.

421. See X 371.

422. ἐοῖο, *thine own*, has the testimony of *τεοῖο* in Pap. ν. (This corruption is not infrequent in mss.; see *App. Crit.* on Ξ 223, 249, Φ 305, X 459.) ἐοῖο is of course not strictly reflexive here, and refers to τοι, not to the grammatical subject of κήδονται (*App. A*, vol. i. p. 561).

423. ὥς περισσὸς ὁ στίχος ἀθετεῖται. ἐπεὶ *φπ*· οὐχ Ὀμηρικῶς κείται ἡ ἀντωνυμία· διὸ καὶ προηβετεῖτο, Schol. T. It is clear that Ar. and probably Aph. obelized the line, but the last reason cannot be right, as there is nothing un-Homeric in *σφί*. Objection may be taken to the trochaic caesura, though it falls within the permitted limits (see on Φ 575); but it is highly improbable, judging from his silence elsewhere, that Ar. noticed this.

425. καὶ seems to imply 'whatever else one does,' it is good to give the gods also their due. διδόναι, a form which astonished even Eust. (*τινὰ δὲ τῶν ἀντιγράφων ἐτόλμησαν γράψαι διδόναι*) and was attacked by Aph. (*Did.* on ν 358, see Ludwig). The alternative seems to have been διδῶναι (*Herod.*), the mss. giving only διδόναι. The form may be compared to *ζευγνύμεν* Π 145: *τιθήμεναι* is different, as metrical necessity comes in. Schulze ascribes the lengthening to the license of the sixth arsis (*Q. E.* p. 451, see *App. D*, c 3). It is wiser to recognize the influence of the aor. forms *δοῦναι*, *θεῖναι*, etc., which seem to represent *δο-φέναι*, etc. (*H. G.* § 85. 1). So διδῶσμεν (ν 358) must be due to the analogy of the pres.

426. εἴ ποτ' ἔην γε, see note on Γ 180.

λήθητ' ἐνὶ μεγάροισι θεῶν, οἳ "Ολυμπον ἔχουσι.
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσηι.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλλισον,
αὐτόν τε ῥύσαι, πέμψον δέ με σὺν γε θεοῖσιν,

430

ὄφρα κεν ἐς κλισίην Πηληιάδew ἀφίκωμαι."

τὸν δ' αἶτε προσέειπε διάκτορος ἀργεῖφόντης·
"πειρᾷ ἐμεῖο, γεραίέ, νεωτέρου, οὐδέ με πείσεις,

ὅς με κέληι σέο δῶρα παρὲξ Ἀχιλλῆα δέχεσθαι.

τὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι περὶ κῆρι

435

συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.

σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,

ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·

οὐ κέν τις τοι πομπὸν ὀνοσσάμενος μαχέσαιο."

ἦ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους

440

καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,

427. ἐνὶ μεγάροισι C Pap. μ ν. 428. τῷ : τῶν CH Syr. Par. d, Ven. B, and
τινές Sch. T. || ἀπομνήσαντο Pap. ν : ἐπεμνήσαντο AG (P *supr.*) QR (-ατο, *supr.* N)
ST Pap. μ, Syr. Mosc. 2, Vr. b A, Par. a (γρ. καὶ ἀπεμνήσαντο, ὅπερ ἀκριβέστερον)
b² c f g j, and *ap.* Eust. 429. δέξο P. 430 *om.* Tt. || τε : γε U : δε Pap. ν¹. ||
γεμεσυνδε Pap. ν¹. 433. ἐμοῖο P. || νεώτερον Vr. d. 434. κέληι : κεκλήν C. ||
αχιλλῆι Pap. ν² : ἀχιλ(λ)ῆος AGS. || ἔχεσθαι G. 435 *om.* P¹ (interlined, then
erased, and again added in P^m by *man. rec.*). 436. μωμεύειν Pap. ν¹ : κυλευει
Pap. ν². || γένοίτο D Pap. ν, Eust. 437. δ' ἄν : μεν Pap. ν : δ' αὐ Q. 439.
οὐ κέν D Pap. ν¹ Syr. : οὐκ οὖν P : οὐκ ἄν Ω. || ὀνησάμενος P (*supr.* ο over η).
440 *om.* Pap. μ. || ἐναΐζας Syr. : ἐπαΐζας DJPRU Pap. ν. 441. μαστεῖγα Pap.
ν¹ : μαστιγῆ Pap. ν². || χερσὶ L.

428. τῷ οἱ ἀπεμνήσαντο, *therefore they remembered them (his gifts) for him.* Cf. Hes. *Theog.* 503 οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν. Several mss. have τῶν (sc. δῶρων), but a pronoun with so definite a reference could not apply to anything but θεῶν. There is a well supported variant ἐπεμνήσαντο, cf. O 662, P 103. But the passage from Hes. (where there is no variant) and Thuk. i. 137 αὐτοῖς χάριν ἀπομνήσσεσθαι ἀξίαν shew that the sense of 'requiting a favour' belongs to the compound with ἀπο-.

429. We should perhaps read δέξο for δέξαι with P : see on T 10. δέξ' ἐμέθεν van L.

433. πειρᾷ, see on 390.

434. κέληι, so mss.; edd. generally κέλει, but the synizesis is no better than the contraction; see on N 818. The form in -ηι being Odyssean (see δ 812) should not be altered in Ω; though δς κέλει (as M 235) is an easy change.

παρὲς Ἀ., *behind Achilles' back*, lit. 'passing him by,' cf. K 391 παρὲκ νόον ἡγαγε, 'led past my sense,' much as we say 'made me beside myself,' and T 133 μὴ χαλέπαινε παρὲκ νόον, 'past' = 'in defiance of' good sense.

436. The variant γένοίτο is defensible, as rejecting the very imagination of the act.

437. For ἄν . . κε in the same clause see note on Λ 187, *H. G.* p. 331. The separation of the two by several words is peculiar to this place. The best emendation is σοὶ μὲν, supplied by Pap. ν, though αὐ, conj. by Peppmüller, has now ms. support (ἀρ Brandreth). Ἄργος in the mouth of a Myrmidon most naturally means the 'Pelasgian Argos' in Thessaly (see B 681).

438. ἐνδυκέως, see 158. The synizesis of διαρτέων and the dat. ἡμιόνοις for -οισι in 442 may both be marks of late origin.

ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἦύ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο.
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργεῖφόντης 445
 πᾶσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπώσεν ὀχῆας,
 ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἀνακτι
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθευ ἔρεψαν 450
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·

442. ἵπποισι: ἵπποις τε DQ. 445. τοῖσι δ' ἐφ': τοῖσιν δ' Vr. A. ἔχευε: ὕρουσε A Cant. 446. ὀχῆας T. 447. ἐπ' ἀπήνης: ἐπήνησεν (gl. ἐσώρευσεν, i.e. ἐπήνησεν) Vg. A. 448. κλισίην P. 449. ὑψηλήν P. 451 οἱ. Q.

443. *πύργους νεῶν*, the fortifications of the ships, see on M 258, 332. The juxtaposition of *τάφρον* seems to shew that the space elsewhere conceived as existing between wall and trench is forgotten, and that the sentinels are actually at the gate in the wall, not as in I 67, K 194, at the trench considerably in advance of it. Whether or no they are identical with the *πυλαῶροι* of 681 we cannot say. As the text is punctuated, 444 is the apodosis to 443. Heyne is, however, perhaps right in regarding it as an explanatory addition to the protasis, putting a comma after *πονέοντο*, and beginning the apodosis with 445.

448. The relative construction of *ὅτε* is virtually forgotten in the description of the *κλισίην*, and it is not till 457 that we come to what may be called an apodosis. The *κλισίην* of Achilles is described as a full counterpart of the Homeric house, with a fore-court and *πρόδομος* (673), *αἶθουσα* (644), *μέγαρον* (647), and the whole is called *οἶκος* (572) and *δῶματα* (512). This indicates a complete difference of view from the rest of the *Iliad*, except from I. Even there, though the scene passes in the same hut, there is hardly any indication of a building on this scale; compare particularly I 658–59 with Ω 643–44, where in a precisely similar context the former knows nothing of an *αἶθουσα*. The *μυχός*, however, is common to both (Ω 675 = I 663). In the rest of the *Iliad* the *κλισίην* is hardly thought worthy of the formal compliment of an *epitheton ornans*, the only exceptions being *κλ. ἐνυκτός* (K 566 N 240) and *εὐπηγτός* (I 663 = Ω

675)—all in late passages. The whole conception indicates a poet who is more familiar with the palace than the camp; he has not taken the trouble to consider how little his spacious dwelling agrees with the crowding of the Achaeans along the shore, or indeed with the first conditions of a naval camp. Heyne would reject 449–56 altogether, chiefly on account of the violated *F* of 449 and 452. But 565–67 evidently contain an allusion to 454–56, and the conception of the house is the same throughout.

449. For *ποίησαν* here and 452 Bentley conj. *δείμαντο*, Dawes *πονέοντο*. For other violations of the *F* of *Φάναξ* see II 371, 464, 507, 523, T 67 (the only other irremediable cases are, acc. to Knös, ξ 40, 395, 438). Brandreth ingeniously suggests *ἀν' ἄκτῃ* on the shore; but this does not agree with the Homeric use of *ἀνά*.

451. *ὄροφον*, unanimously explained by the ancients as 'a sort of reed used for thatching.' The word recurs elsewhere only in the sense of 'roof' (see L. and S.), but the ease with which the two senses might be interchanged is sufficiently illustrated by our own word 'thatch,' properly 'roof' (Dach), but restricted in use to a particular covering with reeds or straw; we can translate *they thatched it with downy thatch gathered from the meadows*, without feeling any need to discuss whether 'thatch' means 'a roof' or 'a kind of reed.' That *δροφος* was a specific name for a kind of reed is highly improbable, though Aristotle and Theophrastus seem to have taken it so; it means neither more nor less than 'roofing.'

ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἀνακτι
 σταυροῖσιν πυκινοῖσι· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ὦιξε γέροντι,
 ἐs δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·
 “ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος —†
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·

452. ἈΝΑΚΤΙ: ἐρυμνῆν D. 454. τρις Pap. μ (supr. ε) ν (p. ras.) Syr. (supr. ε). || ἐπιρρήσσεσκον P: ἐπερῆσεσκον Pap. ν¹: ἐπειρήσεσκον L Pap. ν². || Ἀχαιῶν T. 455. τρις Pap. ν². || ἀναοίγεσκον R. 456. ἐπειρήσεσκε L Pap. ν: ἐπιρρήσσεσκε JU. 459. ὁ om. Syr.¹ || χεονί JPU. 460. ἄμβροτος Mor.: ἄμβροτον R.

453. ἐπιβλήs, evidently a long beam running horizontally through a hole in one door-post, so that it could be thrust across the door into a suitable hole in the other post. The gate in the fortifications has two such bolts, there called ὀχῆes, see 446, and on M 456.

454. ἐπιρρήσεσκον, a verb presumably conn. with ῥήσσω, Σ 571, in the sense of *beating*, though this is not particularly suited to express *driving home* a bolt. It is used similarly in Soph. O. T. 1244 πύλας ἐπιρρήσας' ἔσω, *dashing to the doors* (ἐπιρρήσας' Dobree; see Jebb ad loc. quoting Plut. Mor. 356 c ἐπιρρήσαι τὸ πῶμα, *slam to the lid*; and Plato Prot. 314 D τὴν θύραν . . ἐπήραξε, from ἀράσσω).

455. κληῖδα, obviously the same as the ἐπιβλήs above.

457. ὦιξε, a contracted form found here only, cf. ὦιξε above, 446. We have, however, οἶξασα Z 89, and ἀνώγειν Ξ 168. The origin of the verb is entirely obscure. An initial F seems to be indicated by forms like ἀναοίγεσκον, ἀν-έ-ωιγ-ε, ἀν-έ-ωιξ-ε, etc., but is nowhere in H. supported by metre, and in B 809 is inadmissible. The Lesbian form δέλγην (Collitz 214. 44) would point to δFελγ-, not Fαιγ-, as the root, with δFιγ as weak form (G. Meyer Gr. § 475). This accounts for the usual form ὦιξε, and we might be inclined to read ἀνοείγεσκον in 455

(ἀνοίγεσκον Brandreth), ἀνώγειν II 221, etc., were it not that the forms with -εωι are well supported in Attic. Where so much is uncertain alterations are useless (Ἑρμείας Fρεία F' ὦιξε, Brandreth).

462. This is one of the very few cases where εἴσομαι is used as fut. of εἶμι, *I will go*. The others are ο 213, where the best mss. (Ludwich's FG) have ἔξεται, and ο 504 ἐπιείσομαι with variant ἐπελεύσομαι. All other cases can be written *Fi*σομαι and referred to *Fi*εμαι, *hasten, aim at* (van L. Ench. § 308). Here van L. reads ἐρχομαι. But we may have an early case of confusion of the two roots, which became closely similar when F was lost. Cf. note on N 90.

464. ἀγαπαζέμεν, an Odyssean word, 'to welcome' as host; an immortal cannot permit himself to become a guest to men. If we do not adhere to this sense of ἀγαπαζέμεν, and take it more vaguely, 'shew favour' (cf. ἀμφαγαπαζόμενος II 192) θεόν may be the subject, βροτοὺς the object; 'it would cause jealousy that an immortal god should thus favour men.' But this, though with the order of words perhaps more natural, does not give so clear and suitable a sense. Düntzer suggests that the line is an explanatory gloss of νεμεσσητὸν δέ κεν εἴη which elsewhere always stands alone.

τὴν δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠνυκόμεο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνηις."
 ✓ ὥς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε, 470
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
 ἵππους ἡμιόονους τε. γέρων δ' ἰθὺς κίεν οἴκου,
 τῇ ῥ' Ἀχιλεὺς ἕζεσκε δίφιλος· ἐν δὲ μιν αὐτὸν
 εὖρ, ἔταροι δ' ἀπάνευθε καθέλατο· τῷ δὲ δὴ οἶω,
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος ὄζος Ἄρηος,
 ποίπνυον παρέοντε· νέον δ' ἀπέληγεν ἐδωδῆς 475
 ἔσθων· καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἱας.
 ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβηι, ὅς τ' ἐνὶ πάτρηι 480

469. ἐρμείης J. || ἐξ: αφ Pap. v². || ἄλτο: ἀμεινον βαῖνε γράφειν ἐπὶ τοῦ
 γέροντος Sch. T. 471. ἵππους ε' CT Syr. 472. τῇ ῥ': ἐνε' Eust. || ἐν:
 αν Pap. v. 473. ἔτεροι Vr. d. || καθήατο (Ar. ?) C. 474. ὄζος: υἱός Pap. v¹.
 476 ἀθ. Ar. || καί: γάρ Mor. 477. δ' ἄρα στὰς: παραστὰς Vr. A. 479.
 παιδοφόνους Pap. v² in marg. 480. ἐνὶ: ἐπὶ D.

466-67. Düntzer's objections to this couplet are better founded: (1) the *Iliad* knows nothing of any son of Achilles except in late interpolations—see T 327; (2) Priam does not follow the god's advice, as he makes no mention of either mother or son. 465 would form a very effective end to the speech.

473. ἀπάνευθε, *apart*, though in the same room, see 484. τῷ, we can of course read τῷ, but the *nom.* accords with the common use of the article with numerals to contrast a definite number with a crowd; *H. G.* § 260 c.

474. Ἀλκιμος, the short form (*Koseform*) of Ἀλκιμέδων as T 392.

476. ἔσθων καὶ πίνων, added in a sort of apposition with ἐδωδῆς, as the verb is used with either *gen.* or *part.* Cf. ε 196-97 τίθει πάρα πᾶσαν ἐδωδῆν, ἔσθειν καὶ πίνειν. The line was *athetized* (by Ar. ?) on the ground that the tables were not cleared away after the Homeric meal. Athenaios (i. p. 12) says that on this ground the stop should be placed after ἔτι, not before it.

480. The comparison is to the familiar scene of a homicide exiled from his own

land and taking refuge with a chieftain among whose retainers he will enrol himself in return for sustenance and protection. ἀνδρὸς ἀφνειοῦ, because only a wealthy chief will attract or can afford to keep a retinue of such 'broken men' (see note on II 573). The only difficulty is in the word ἄτη, for from the construction of the sentence the ἄτη seems to have come upon him *after* the homicide. Thus Nägelsbach takes it to mean the overwhelming effect of conscience, Göbel the mental disorder due to his position; cf. II 805 with note. I believe that the word can mean one thing only, the force which impelled him to do the deed. Then the relative clause ὅς τε . . κατακτείνας is explanatory of ἄτη, 'as when Atē has come on a man who has slain another' = *so that* he has slain another. But the relative clause has been altered in the course of statement—the original κατακτείνῃ is put in a subordinate participial form, and ἄλλων ἐξέκετο δῆμον as the main thought usurps the principal verb. In other words the essential thought is ὡς ἀνὴρ φῶτα κατακτείνας ἄλλων ἐξέκετο

φῶτα κατακτείνας ἄλλων ἐξέικετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485
 “μνήσαι πατρός σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὥς περ ἐγών, ὀλοῶι ἐπὶ γήραος οὐδῶι.
 καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες
 τεύρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι. 486
 ἀλλ' ἦτοι κεῖνός γε σέθεν ζώντος ἀκούων 490
 χαίρει τ' ἐν θυμῶι ἐπὶ τ' ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·

481. ἄλλον GPQ. 482. ἔχεν JU Pap. ν, Syr.: ἐχ' D. || εἰσορόωντας Syr.
 483. θεοειδῆ CQU Vr. d. 484. ἐς: ἐπ' P. 486. σοῖο: εἰοῖο R: ceῖο Zen.
 CGJLQSTU Pap. ν, Harl. a, Vr. d (γρ. ἐθο). 488. ἐόντες: τινὲς ἐόντος Sch. T.
 489. ἀρῆν: ἀνὴρ H. || καὶ: καὶ ἀπὸ J. || καὶ λοιγὸν: ἀπὸ οἴκου R. 492.
 τροίηθεν(ν) μόλοντα ARS (-οὔντα) Bar. Mor. Cant. Pap. ν, Harl. a (p. ras.).

δῆμον. The poet begins, however, for the sake of adding moral weight, as though he were going to say ὥς ὅτ' ἂν ἀνδρ' ἄτη λάβῃ ὅς τε φῶτα κατακτείνῃ, but in the course of saying this he allows the other form of the thought, as the dominant one, to mould the second clause. The difficulty arises from the peculiar construction of the simile in having the point of comparison added independently, θάμβος δ' ἔχει, instead of connected immediately with ὥς ὅτ' ἂν, as is done in every other simile of this form. The result of the difference is that the minor touches are put in the foremost place, and are continually in danger of overshadowing the essential elements.

482. Schol. T says τὸν δὲ καθαίροντα καὶ ἀγνίτην ἔλεγον, Schol. B ὥς εἰ τις . . ἀπέρχεται πρὸς τὸν ἀγνίσοντα, from which K. O. Müller has conjectured that there was a variant ἀνδρὸς ἐς ἀγνίτω here. This is possible, but such a reading can only have been a late one; there is no trace whatever in H. of expiation for blood except by payment or exile, ritual purification being unknown. This in fact Schol. T seems to admit by the remark ἵσως δὲ ἀναχρονισμὸς ἔστιν ὥς τὸ “ἴαχε σάλπιγγε,” and we are safe in concluding only that the scholia took purification for granted as the sole motive for the manslayer's action.

486. σοῖο, not σεῖο, for the gen. is not used as a mere possessive; σεῖο φονῆος Σ 335 is of course another matter. But εἰοῖο, *thine own*, is a very probable variant, and it may be questioned if this was not Zen.'s reading rather than σεῖο. There may easily have been a mistake in interpreting σοῖο· Ζηνόδοτος διὰ τοῦ ε, which would be the Didymean scholion. But the ordinary interpretation is confirmed by Zen.'s ἐμοῖο for ἐμοῖο Ε 118 and Ap. *de Pron.* 108. 12 (see Ludwig ad loc.).

487. See note on X 60. ὀλοῶι, van L. (*Ench.* p. 200) suggests that this is a misreading of ΟΛΟΟΙ=ὀλοοῖο. The epithet certainly suits γήραος best.

488. ἀμφὶς is here clearly used to mean *round about*, not *apart from*, the regular Epic sense. The variant ἐόντος is evidently meant to meet this difficulty (*dwelling apart from them*). περιναίεται ἀμφὶς ἐόντες, a pleonasm like περικτίονας ἀνθρώπους οἱ περιναίεταόνσι, β 65. In λ 495-503 the shade of Achilles expresses the same fears for his father's treatment by his subjects.

492. Τροίηθεν ἰόντα must be right though several mss. have Τροίηθεν(ν) μόλοντα; the ν of these case-forms in -θεν is never omitted, though the adverbs ὑπερθε and -θεν, etc., are used indifferently. The phrase Τροίηθεν ἰόντα is Odyssean (three times).

αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖσθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν. 495
 ἐννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστνυ καὶ αὐτός,
 τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
 Ἑκτορα. τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλαεινότερός περ, ^{ωω}
 ἔτλην δ' οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
 ὧς φάτο, τῷ δ' ἄρα πατρός ὑφ' ἱμερον ὤρσε γόοιο·

496. ἔῤσ Q. 497. ἐνὶ μεγάροισι C Pap. v. 498. ὑπὸ: ἐπὶ C: ἀπό H.
 499. ΔΕ ΜΟΙ: δέμος G: δὲ μὲν Vr. d. || αὐτός PQ: αὐτοὺς Ω. 500. κτείνεσ
 Pap. v. 501. εἵνεκ' D Pap. μ. 502. σοῖο HP. || φέρων τ' D. 503. αἰδοῖο
 HJQ: αἰδοιο Vr. A: αἰδέο P: αἰδέο Lips. || θεοὺς Ἀχιλεῦ: φέριστε θεοὺς Bar.
 505. βροτὸς: γενετ Pap. v¹. 506. χεῖρας ὀρέξαι ἢ χεῖρ' ὀρέγεσθαι Eust.

493-94=255-56. Payne Knight rejects 494-97 because of the obvious inconsistency of τῶν μὲν πολλῶν (498) with τῶν οὐ τινὰ φημι λελεῖσθαι. But the weakness lies rather in 498, which might be omitted without loss—or indeed with gain, as the omission brings out more sharply the superiority of Hector alone to all the fifty. The rhythm of 498 is unusually bad and un-Epic.

499. οἶος, because beside him all the other fifty counted as naught. As a matter of fact not one of Priam's sons does anything (but get killed) in the *Iliad*, with the exception of Paris, which rather proves the rule. αὐτός, by himself. The sense is identical with Z 403 οἶος γὰρ ἔρπετο Ἴλιον Ἑκτωρ, which Schol. T on Ξ 424 quotes αὐτὸς γὰρ ἔρπετο. The vulg. αὐτοὺς, explained *inhabitants* as opposed to the city, is incomparably weaker, though of course defensible (see ι 40 ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτοὺς). For the combination of καὶ with αὐτὸς no quotation need be given, as the two words have such a strong affinity that there is a strong presumption against καὶ being copulative at all in this connexion. For similar confusion see I 562, Ξ 145, Ψ 277.

500. πρῶην in the vague sense, see on

χθιδά τε καὶ πρωιδά B 303. It was actually twelve days before. For ἀμυνόμενον περὶ πάτρης compare Hector's own words in M 243.

503. αἰδεῖο, an irregular form for αἰδεο, recurring in ι 269 ἀλλ' αἰδεῖο φέριστε θεοὺς. Cf. ἐρεῖο or ἐρέιο A 611. It should not be altered, but taken as an early instance of αἰδέομαι which later supplanted αἰδομαι. We could easily read αἰδοιο, with a few mss. both here and in ι.

506. χεῖρ' (χειρ) ὀρέγεσθαι, lit. to reach with the hand, i.e. to lift my hand to the mouth of him that slew my sons in order to touch his chin as a suppliant (A 500). For the constr. cf. Ψ 99 ὠρέξατο χερσὶ φίλησιν. It is more usual to read χεῖρ', i.e. χεῖρα or χεῖρε (Sch. T), and take ὀρέγεσθαι as though=ὀρέγειν, a use of which there seems to be no other instance. Again, as it has not been explicitly said that Priam has touched Achilles' chin, whereas he has kissed his hands (478), some would understand to move to my mouth the hand of him that slew my sons. This gives undoubtedly a better sense, but is quite inconsistent with the use of ὀρέγεσθαι. χεῖρας ὀρέξαι, given by Eust., is what we should expect.

507=δ 113.

ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησαμένῳ ὁ μὲν Ἑκτορος ἀνδροφόνοιο
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, · 510
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὁρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἥμερος ἡδ' ἀπὸ γυίων,
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτεῖρων πολὶόν τε κάρη πολὶόν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ἂ δεῖλ', ἡ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἴος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 νιέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμψης
 ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
 ζῶειν ἀχθυμένους· αὐτοὶ δέ τ' ἀκηδέες εἰσί.

509. δέ: μὲν J. 510. ἐλυσθείς *om.* Pap. v: ἐλκυσεῖς P Lips.: λιασεῖς L.
 511. αὖτε: αὖτις P. 512. στεναχῇ Zen.: στεναχ[Pap. μ. 514 ἀθ. Ar. ἥ
 γύων P. 515. αὐτίκ' ἀπὸ: αὐτικά θ εκ Pap. μ. ἥ ἀνιστᾷ Vr. d: ἀνέστη H
 Pap. ν. 518. ἄ: ὦ CP. ἥ δὴ: μάλα H. ἥ κάκ' *om.* Par. f. ἥ ἀνάσχεο CP
 Vr. A Harl. a b, Par. a b d f j: ἀνάσχου A *supr.* (ἀ *corr.* from ἐ): ἀνέσχεο Par. h:
 ἀνέχεο Lips.: ἄσχεο Pap. μ: ἔσχεο JR: *σχεο U (ἄν *in ras.*). ἥ σὸν *om.* P.
 519–20 *om.* Pap. μ¹. 521. ἐξενάριξε LS Pap. ν¹. ἥ νύ τοι: θεοὶ D. 522.
 ἔζου R: ἔζευ *ap.* An. ἥ ἄλγεα: ἀλλαγε Pap. ν¹. 524. πρῆξις: τ' ἄνουςι T
 (Harl. a *supr.*), ἐν ἄλλωι A. 526. ἀχθυμένους JQR SU Harl. a b, Par.
 a c d e f g h j: ἀχθυμένοις Ω.

510. ἐλυσθείς, see Ψ 393.

514 ἀθετείται· προείρηται γὰρ ἱκανῶς
 διὰ τοῦ “αὐτὰρ ἐπεὶ ῥα γόοιο,” καὶ ἀκύρως
 τέθειται τὸ γυίων· οὐ γὰρ οὕτως λέγει
 πάντα τὰ μέλη, ἀλλὰ μόνον τὰς χεῖρας καὶ
 τοὺς πόδας, An. The athetesis has been
 generally accepted, as the γυῖα cannot be
 the seat of *yearning*. That *fear* should
 depart from the trembling limbs is
 natural enough, e.g. ζ 140; a rhapsodist
 probably had some recollection of that
 passage and interpolated the line from
 it.

518. ἄνσχεο elsewhere is always imper.
 like ἴσχεο. The variants point as else-
 where to an assimilated form ἄσχεο,
 which (rather than ἄσχεο) was doubtless

the reading of Zen. See App. Crit. on
 B 694, K 176, Ψ 587, and Ludwig on
 B 12. There may have been a variant
 ἴσχεο, but the scholia are not clear.

519–21 = 203–05.

522. ἔζευ, aor., see on N 285.

523, cf. II 60.

524. πρῆξις, *profit*, an Odyssean word.
 Compare 550 below, and A 562 πρῆξαι
 δ' ἔμψης οὐ τι δυνήσεται, *thou wilt gain
 naught*. ἐπεκλώσαντο (525) is also
 Odyssean (seven times).

526. ἀχθυμένους is the regular
 Homeric constr. as the participle forms
 part of the predication (H. G. § 240),
 and it has respectable support; the
 vulg. ἀχθυμένοις is a natural corruption.

δοιοὶ γάρ τε πίθοι κατακείσθαι ἐν Διὸς οὔδει
 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐάων·
 ὦι μὲν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραννος,
 ἄλλοτε μὲν τε κακῶι ὃ γὰρ κύρεται, ἄλλοτε δ' ἐσθλῶι. 530
 ὦι δέ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκε,
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,

527. κατακείσθαι Pap. v¹. 528 om. T. || κηρῶν ἐμπλησίοι ὁ μὲν ἐσελῶν αὐτὰρ
 ὁ δειλῶν Plato *Rep.* ii. 379 D, Euseb. *Praep. Ev.* xiii. 2. 12. 530. αλλοτε
 Pap. v¹. || κακῶν PR. || ἐσελῶν R. 531. λοιγῶν J (*supr.* ρ over γ). || δοίμ D.
 532. καὶ ἐ: τὸν δὲ Plato *l.c.* || βούβρωστις G.

527. This famous passage is a typical instance of the picturesque metaphysics of an early age. When the primitive man asks "Whence come sorrow and joy?" the answer he finds is that Zeus keeps a store of them in jars in his house; through the accidental opening of such a jar by a woman all ill was let loose upon men, Hes. *Opp.* 94. This is in Homer not so much an allegory as a survival in popular fancy of what may once have been regarded as a real explanation. There have been from ancient times two different interpretations of the passage. According to one the *δοιοὶ πίθοι* are both jars of ills, and the jar of boons is a third—*ἕτερος* being used instead of *ἄλλος* because the first two are regarded as a unit opposed to the last. According to the other there are two jars only, one of ills and one of boons, so that before *κακῶν* we must mentally supply *ἕτερος μὲν*. This is perfectly legitimate, and is in fact an instance of the idiom found in X 157 *φεύγων, ὃ δ' ὅπισθε διώκων* (for *ὃ μὲν φεύγων*), where see note. Both interpretations being linguistically possible, we have to choose on other grounds. The first has the advantage of agreeing well with what follows; if there are two jars of evil to one of good, we see how it is that a man can at best expect only a mixture of good and ill, and may have no good at all (531). This is in fact the sentiment of Pindar *P.* iii. 81 *ἐν παρ' ἐσθλὸν πῆματα σύνδνο δαίονται βροτοῖς ἀθάνατοι*. On the other hand Plato took the passage in the second way. Of this there can be no doubt, though the form in which he cites 528 is a rare instance in his works of large deviation from the vulgate. On the whole the authority of Plato and the general construction of the sentence point to this second interpretation as the right one.

We must understand from 526 that it is the gods alone who enjoy the jar of boons without mixture of ill.—*ἐν οὔδει* recalls the huge pointed jars of the Mykenaeen age, which are literally stuck in the floor of the store-rooms.

528. *ἐάων*, a most obscure word recurring only in the phrases *θεοὶ δωτῆρες ἐάων* (θ 325, Hes. *Theog.* 111), *Ἑρμεία δῶτορ ἐάων* (θ 335). Here at least it means *good things*, and hence it is commonly referred to *εὖς*. It can be nothing but the gen. of a fem. *ἐή*, and how this can come from *εὖς* no one has yet shown. The hiatus, too, seems to indicate loss of *F*, which *εὖς*, so far as we know, never had. (That this trace of *F* should not appear in the other passages is natural enough, owing to their lateness.) Brugmann has suggested that *ἐή* may = *εἰα*, a fem. like *ἰση*, meaning "a man's own due," so that the gods are "the givers of men's lots." This explanation fails, however, in face of the fact that the present line, which on his view must be due to a misunderstanding of *δωτῆρες ἐάων*, is older than those in which that phrase occurs. The word must therefore remain among the unsolved problems of the language.

529. κ' ἀμμίξας, mss. generally write *καμμίξας*, which is evidently inferior.

530. *κύρεται*, the mid. appears to occur here only in Greek. For the dat. see Hes. *Opp.* 691 *μετὰ κύμασι πῆματι κύρσαι*.

531. *λωβητός* ὁ ἐφύβριστος καὶ ἄτιμος, Eust., a butt for the insults of men.

532. *βούβρωστις* is explained by the scholia, as *οἶστρος*, a fatal gadfly drives him over the earth (*ἐνιοὶ δὲ βούβρωστιν τὸν οἶκτον ἐξεδέξαντο* Schol. A: *leg. τὸν οἶστρον*). Cf. Aisch. *P.* V. 681 *οἶστροπλήξ δ' ἐγὼ μάστιγι θείῃ γῆν πρὸ γῆς ἐλαύνομαι*. The metaphor is a very

φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο κλίνυμαι 535
 ὄλβωι τε πλούτῳι τε, ἀνασσε δὲ Μυρμιδόνεσσι,
 καὶ οἱ θνητῶι ἐόντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῶι θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
 παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τὸν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐέργει

534. Δόσαν : εέσαν Q. 535. ἐπ' : ἐς Pap. v¹. 537. ποιησάτ Pap. v¹.
 538. οὔτοι Vr. d. 540. παῖδ' ἔτεκε P (ξ in ras. ?) Lips. || Τόν γε : τόνδε PR.
 541. κομίζει P. 543. γέρων QR. 544. λέεβου LR. || μακάρων P (Pap. v
 sup.), Plut. Mor. 603 D, Dion Chrys. xxiii. 9.

favourite one in Greek, as will be seen on reference to *οιστρος* and its compounds in the Lexica. This gives a good enough sense. Another explanation also found favour in antiquity, viz. that the word meant *famine*, ravenous hunger, on the analogy of the later *βουλμία*. But this looks hardly like an Epic formation; and as to the real meaning of the word the late Epics and scholiasts had probably no better means of judging than we. The most important piece of information we get from them is that a goddess Βούβρωστις was worshipped at Smyrna with a sacrifice of a black bull. If the word really means 'gadfly,' this will be an interesting parallel to Apollo Σμινθεύς and Παρνόπιος, while a goddess of famine is not a Greek conception. For the formation of the word cf. βούβρωστις, a beetle which poisons cattle.

535. ἐπ' ἀνθρώπους ἐκέκαστο, see note on T 35.

540. παναώριον παντελῶς ἄωρον ἀποθανόμενον, Schol.; ἀθλιώτατον, Hesych. The origin of the idea is given in Eur. Alc. 167 ff. (αἰτήσομαι) μηδ' ὥσπερ αὐτῶν ἡ τεκοῦς ἀπόλλυμαι | θανεῖν ἄωρον παῖδας, ἀλλ' εὐδαίμονας | ἐν γῇ πατρώϊα τερπνὸν ἐκπλήσσει βίον. The word is thus virtually equivalent to μυννθάδιος A 352, and ὠκύμορος A 417. In form it is the same as πανάποτος, 255.

543. ἀκούομεν, know by report, see Ξ 125. εἶναι represents ἦσθα of *oratio recta*.

544. Cf. *Hymn. Ap.* 30, 37, 45, ὅσους Κρήτη τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν . . . Λέσβος τ' ἡγαθέη Μάκαρος ἔδος Διολλίανος . . . τόσσον ἐπ' ὠδίνουσα Ἐκηβόλον ἔκετο Λητώ, which suggests that ὅσους here would be a simpler reading answering to τῶν in 546. ὅσων must be taken as the not uncommon identification of a country with its inhabitants. ἐέργει, bounds, see on B 845, M 201. Μάκαρος, the name of a legendary king or hero of Lesbos, which is said to have been named Makaria after him. The various legends told by the mythographers will be found in Roscher *Lex. s.v.* They differ so completely as to shew that there was no real local tradition; the name is used merely as a peg on which to hang theories of colonization in the form of genealogies. Makar appears also in Phokis as 'father of Amphissa' (Paus. x. 38. 4). It has been proposed to identify the name with Melkart, the Baal of Tyre, who appears in Corinth as Melikertes; but for this there is no ground beyond the slight resemblance in form. The variant μακάρων is not a mere blunder. It is found in Plutarch (*Mor.* p. 603) and Dion Chrys., and was regarded as a compliment to the fortunate island. Other critics have seen in it the name of a tribe called Μάκαρες, whose eponymos Makar was. ἄνω, out to sea, as with ἀνάγειν, etc.; καυτέρει, higher, because forming part of the tableland

καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλησποντος ἀπέιρων, 545
τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.

αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
αἰεὶ τοι περὶ ἄστρῳ μάχαι τ' ἀνδροκτασθαί τε. ~~ωμῶς~~
ἄνσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐοῖο, 550
οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα."

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
"μή μέ πω ἐς θρόνον ἵξε, διοτρεφές, ὄφρα κεν Ἐκτωρ
κεῖται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
λύσον, ἵν' ὀφθαλμοῖσιν ἴδω, σὺ δὲ δέξαι ἄποινα 555
πολλά, τὰ τοι φέρομεν. σὺ δὲ τῶνδ' ἀπὸ ναίου, καὶ ἔλθοις ἀπο

545. ΦΡΥΓΙΗΣ Vt. A. || ΕΛΛΗΣΠΟΝΤΟΝ Pap. v (supr. c). 546. ΤΩΝ Ar. Ω:
τῶ(ι) ADJP (supr. n) T (supr. n) U Pap. v, Mor. Harl. d. 549. ἄσχεο J: ἵσχεο
Vt. A. 550. ΤΙ om. Pap. v¹: τοι HJ. || ΠΡΑΞΙΣ L. || Εἴοιο Zen. P (c add. man.
rec.): τεοιο Pap. v^m: ἔαος Ω. 551. ἀνστήσει U. 553. μὴ δέ πω LQR
(με R^m): μὴ πῶ μ' A. || Διοτρεφὲς H. 554. κἄται Pap. v. 555. Δέξαι ἄποινα
P in ras. 556 om. P (interlined, erased, and then added in margin; cf. 435). ||
φέρωμαι J Mor. Harl. d, Par. g, and ap. Eust.: φέρωμαι P^mR. || τῶν Pap. v¹
(supr. δ'). || ἔλθεις P^mRT Vt. A. 556-57 δθ. Ar.

of central Asia Minor. To a Greek on the coast a journey either inland or to sea was 'up'; so that there is only an apparent contradiction in the use of such similar adverbs to describe boundaries in opposite directions. In Herod. i. 142 *ἀνω* is used for 'to the north'; but that probably implies some knowledge of maps, and does not suit the sense here. *καθύπερθε Χίοιο*, γ 170, is rather different, meaning apparently 'to seaward,' while *ὑπένερθε* (172) is 'under shelter of.' It is to be presumed that Phrygia and Lesbos, the boundaries themselves, are included in the space within which Priam was most blessed; it is a small thing to say that he 'surpassed all men' in the Troad where he was king.

545. ἙΛΛΗΣΠΟΝΤΟΣ must evidently be taken to include the sea on the W. coast of the Troad as well as the narrow channel on the N., to which we now confine the name. This could hardly be called *ἀπέιρων*. See also I 360.

546. The variant *τῶι* seems to be due to the harsh correlation of *τῶν* with *δασσον* (see above). It may have been meant for a locative dat. *there*, but no such use is found elsewhere. The fact that *κεκάσθαι* is not elsewhere joined to

a gen. may have had something to do with it, but the constr. is a very natural one; *τῶν* may be partitive, *among them*. *πλούτῳ τε καὶ υἰάσι* = ξ 206.

548 is rejected as superfluous by Köchly; the sentence is certainly improved by its absence. Cf. H 237 for the second half.

551. *πρὶν . . πάθῃσθα*, *ere that, some other fate shall come on thee*, i.e. thou wilt sooner die thyself than raise him from the dead. This is of course not to be taken as a threat on Achilles' part, as some have thought. For *καί* van L. reads *κεν*. For the asyndeton with *πρὶν* cf. A 29.

554. *κεῖται*, subj., see on T 32. Here we can read *κελετ' ἐνὶ* or *κελεται ἐν*, the normal form.

556-57 *ἀθετοῦνται*, *ὅτι ἀνάρμοστοι τῷ προσώπῳ αἱ εὐχαὶ καὶ ἐπαντόφωρος ἡ ὑπόκρισις* (*their insincerity is palpable*). An. The similar words of Chryses in A 18-19 gave rise to the same question, 'how can he thus pray against his own side?' A modern reader will be more in sympathy with the poet than with the Alexandrine critic. The chief ground of objection to the lines lies perhaps in the metrical weakness of 557.

σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας
[αὐτόν τε ζῶειν καὶ ὄραν φάος ἡέλιοιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος·
καὶ δὲ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἥβων, 565
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὀχῆα
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μὴ μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνηις,

557. πρῶτος Mor.: πρῶτος ἢ πρῶτον Eust. || πρῶτ' ἐλέησας τινές, Did.
558 om. DPQUT^u Pap. ν^h, Vr. d: οὗτος ὁ στίχος οὐχ εὐρέθη ἐν τῷ παλαιῷ A.
560. Νῦν: μή L. || γέρον HPQ. 563. λήσεις J. 564. εἰς Cant. Vr. A. ||
τίς σ': cé τις L Cant.: τις GRS L^{ips}. 565. κε: μὲν Par. a f. 566. οὔτε
γὰρ P Pap. μ, ἐν ἄλλωι A: οὔτι γὰρ R. || φύλακας CH Pap. ν¹ and ap. Did.
| λάθῃ T Vr. A. || κ': τ' A (supr. κ) Pap. μ. || ὀχῆα Ar. AQT Vr. b d: ὀχέα L:
ὀχῆας Ω. 567. μετοχλίσσει DJ: μετοχλίσσει S: μετ' ὀπλίσσει Q. 568.
τῷ Νῦν: τῶν Pap. μ¹ (supr. υν): τῶν Νῦν Vr. d. || ἐν ἄλγεσι: γρ. ἐνι φρεσὶ
A. || ορεινοῖς Pap. ν (NHs Pap. ν^m).

557. πρῶτον, to begin with, i.e. from the very first, without hesitation. The lengthening of *με* by position in this place is highly suspicious, see App. N, § 15; Nauck conj. *ἐπεὶ πρῶτόν μ' ἐλέησας*, but then the order of words is wrong.

558 is an interpolation just caught on the point of obtaining acceptance in the vulg. It is entirely ignored by the scholia and even by Eust. (though it is found in mss. of earlier date), and is evidently due to the wish to supply an infin. to *ἔασας*, as in T 312, q.v. How needless this is may be seen from 569, 684, II 731, δ 743-44, etc.; cf. also Eur. *Med.* 1057 *ἔασον αὐτοῦς, ὦ τάλαν, φεύσαι τέκνων*. It is curious that so simple a construction should have given rise to difficulties and led to conjectures earlier than the interpolation; e.g. Did. wrote *ἔασας, ἀντὶ τοῦ ἡδύνας, ἠὺφραντας*. *ὅπερ ἀγνοήσαντές τινες (!) ἔγραψαν “ἐπεὶ με πρῶτ' ἐλέησας.”* The *τινές* include Dion. Sidon. as appears from Herodians.

560. This sudden outburst on Achilles' part has been adversely criticised on the ground that Priam's words include nothing to account for so sudden a change of

tone. The explanation surely is that the terrible struggle which Achilles is going through cannot be more vividly indicated than by his intense sensitiveness to even the most innocent word which can be supposed to imply hurry or doubt. He must work the matter out in his own way and at his own time, if it is to be carried through at all. And it is thoroughly natural that a man should feel some irritation at repeated prayers to do a thing which he has already, under compulsion, decided to do.

566. *φυλακοῦς*, a heteroclit form occurring only here in H. (*φύλακας* I 477) except as a proper name (Z 35, o 231). It is however attested as a genuine Greek form by an inscr. on the 'Arkesilas' vase.

567. *μετοχλίσσει*, cf. ψ 187 *ἀνδρῶν δ' οὐ κέν τις . . οὐδὲ μάλ' ἥβων ρεῖα μετοχλίσσειεν*, lit. 'lever back.' See on M 448.

568. *τῷ*, therefore, because I am acting under divine compulsion and not of my own will. For *ἐν ἄλγεσι* A gives as a variant the more usual *ἐνι φρεσὶ* as o 486. But cf. φ 88 *κεῖται ἐν ἄλγεσι θυμός*.

μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω
καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,
οὐκ οἶος· ἅμα τῷ γε δύο θεράποντες ἔποντο,
ἦρως Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα
τί' Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
οἱ τὸθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
καδ δ' ἐπὶ δίφρῳ εἶσαν· ἐυσσώτρου δ' ἀπ' ἀπήνης
ἦιρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
καδ δ' ἔλιπον δύο φάρε' ἐύνητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλεῖψαι,
νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν,
μὴ ὁ μὲν ἀχρυσμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο
παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ 585
καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

569. γέρον Q. 570. δ' om. AC. 571. φατο ρι]γῃσεν Pap. μ. 572.
οὐραζε : χαμάζε L. 573. θεράποντε S. 574. αὐτομέδων : αλκιμέδων
Pap. ν. || ἦδ' : τε καὶ JPQS. || οὓς : ὅν Q. 576. ὑπὸ : ἀπὸ Vr. A. || ἵππους
e' T. 578-79 om. H¹. 578. δίφρῳ R. || ἐϋς(ς)ώτρου DP (ἐϋ in ras.)
QRT Pap. ν, Vr. b A, γρ. A : ἐϋέστου Ω (ευ[. . . Pap. μ). || ἀπ' om. GH :
ἐπ Pap. ν. || αποπ[ηνης Pap. μ. 580. γιτῶνα Pap. ν¹. 581. δοίῃ (Δ συνηρ.)
[G]RU Pap. ν, Vr. d : δώ(ι)η(ι) Ω. 583. ὕδη(ι) CPT Cant. Bar. Mor. 584.
χόλον : ἐν τιῇ κότον A : ἀμεινον δὲ γόον Sch. T (Herod.). || οὐκ ἐρύσαιτο :
οὐ κατερύζει P : οὐ κατερύζειν L : ἐν τισιν οὐ κατερύκοι A.

569. μή . . οὐδ', see H. G. § 278.

570. καὶ is rarely left long before a vowel; Brandreth κτάς, ingeniously. Διὸς ἐφετμάς in a general sense, the laws of Zeus ἰκετήσιος (ν 213, etc.).

572. οἴκοιο of the tent, see on 448. The F is neglected (δὲ δόμοιο Brandreth).

575. Cf. ω 78-79 where the same description is applied to Antilochos.

577. καλήτορα, *crier*, here only in H. except as a proper name. Cf. Lat. *calator* in the sense of *attendant*.

578. ἐυσσώτρου, vulg. ἐυξέστου as 275. ἐύσωτρός recurs in *Scut. Herc.* 273. The simple σῶτρου *fellow* occurs only in Pollux, but is implied in ἐπισσώτρου. 579=276.

583. νόσφιν ἀειράσας, not bringing him into the μέγαρον, but taking him to another room. It has been objected that 'it is not easy to see how Priam, sitting

inside the tent, can see what is going on outside, as it is night; so that 583-86 seem to be an untimely repetition of the motive of 568-70' (Hentze). The simple explanation given above shews how groundless this difficulty is.

584. χόλον οὐκ ἐρύσαιτο, ἐν τισι κότον οὐ κατερύκοι· ἀμεινον δὲ χόλον, Did. 'Πριανὸς χόλον (so Heyne: εἰανοὶ κόλον MS.), οἱ δὲ κότον· ἀμεινον δὲ γόον, Schol. T. χόλον must be right, but κατερύκοι is better perhaps than ἐρύσαιτο, which is not elsewhere used precisely in this sense, though it comes naturally enough from that of 'preserving in the breast.' This is expressed in full in π 459 μὴ ἐ συβώτης γνολή . . καὶ Πηνελόπειῃ ἔλθοι ἀπαγ-γέλλων μηδὲ φρεσὶν εἰρύσσαιτο.

586 is no doubt an interpolation: the subj. ἀλίτῃται after the historic tense is indefensible, and shews that half the

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας,
 σὺν δ' ἔταροι ἦειραν ἐνξέστην ἐπ' ἀπήνην. 590
 ὤμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 “μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθηναι,
 εἴν Ἀιδὸς περ ἐών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλωι, ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.” 595
 ἡ ῥά καὶ ἐς κλισίην πάλιν ἦγε δῖος Ἀχιλλεύς,
 ἔξετο δ' ἐν κλισμῷ πολυδαίδαλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοῖ φαινομένηφιν 600
 ὄψεται αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.

589. αὐτὰρ Vr. d. || τὸν τ' T. || ἀπέθηκεν P. 590. ἔειρον Vr. A. || ἀπ' A
 συρρ. || ἀπήνην A συρρ. 591. δ': τ' JPQ Mor. Eust. 594-95 ἀθ. Ar. 595.
 αὐ: ἄν S. || ὅσσ': ὥς Pap. v¹. || ἐπέεικεν R. 597. ὕξετο Lips. || ἀρέστη Q
 (i.e. ἄρ' ἔστη). 599. ἐκέλευε JQT Bar., γρ. A: cū κελεύεις CDP. 600.
 ἡοῖ δ' ἅμα L.

line has been carelessly adapted from 570. In that line there is no word of murder; it would be offence enough against the rights of the suppliant if he were roughly driven away; though Achilles naturally leaves the lengths to which his anger might carry him to his hearers' imagination. It is probable enough both that the poet should in his own person continue this effective reserve in 585 and that an interpolator of less delicate taste should break through it by adding 586.

587-88=θ 454-55, ρ 88-89 nearly. Of the two φάρεα (580) one we may suppose is put as a cover on the bier, the body clad in the chiton being wrapped in the other.

593. Note the hiatus before Ἑκτορα. It is due rather to the refusal to elide τι than to any reminiscence of an initial σ in Ἑκτωρ (from σεχ=ἐχ-?).

594-95 ἀθετοῦνται, ὅτι οὐκ ὀρθῶς ἔνεκα δῶρων λέγει ἀπολελυμένα τὸν νεκρὸν. ὑπὸ γὰρ τοῦ Διὸς ἡναγκάσθη, ἐπεὶ οὐκ ἂν τὴν ὑπὲρ Πατρόκλου τιμωρίαν δῶρων ἡλλάξατο, An. These arguments are quite insufficient. Though Achilles obeys the command of Zeus, yet that command itself is conditional upon the bringing of the ransom (119, 137-39); and it is only the receiving of the ransom which enables

Achilles to plead that the surrender of the body is not dishonourable. In our ignorance of the Greek rites it is not easy to say how Patroklos was to be given his share of the ransom; but the words of Andromache (X 512) suggest that a portion of the clothing would be burnt in his honour. Similarly in λ 30-31 Odysseus promises the shades ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη, ῥέξειν ἐν μεγάρῳ, πυρὴν τ' ἐμπλησμένον ἐσθλῶν. Some of the costly things would probably be reserved to be buried with his ashes, when taken back to Greece. The custom of bringing gifts to the graves of the dead was as widely spread in Greece as elsewhere, and the Mykenaeans shew abundant evidence of the practice. See App. L, § 8. καὶ τῶνδε, in addition to those already burnt on the pyre.

597. The κλισίος seems to be identical with the θρόνος of 515; and so in A 623 compared with 645. The two are usually distinguished, see particularly α 130 ff., where it is clear that the κλισμός was a lower seat. So also in Θ 442 compared with 436. Such a trifling forgetfulness is of no critical importance. The little that can be conjectured about the κλισμός will be found in Helbig *H. E.* pp. 118, 122. τοίχου τοῦ ἐτέρου, I 219.

καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆϊωι.
 φῆ δοιὼ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῷ περ ἑόντ', ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανῶνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

602. **σίτου** : ὀρόπου C. 603. **τῇ** : ἦ R : ἦ J : τᾱς Vr. d. || ἐνὶ μεγάροισιν
 C Pap. v. 604. **δοι.** D. || **υἱέες** : γρ. καὶ υἱεῖς : διχῶς οὖν Did. || ἡβώνοντες
 S Par. g. 605. **ἀπ' :** ἐπ' P. 611. **καθάψαι** Q Vr. A Pap. v : καθάψαι R
 (συγγρ. ε over ο). 612. **θεῶν** (leg. θεοί) οὐρανῶνες ἔαψαν J.

602. This is the only appearance in H. of the Niobe legend, so popular in classical times, as λ 582-92 gives the only mention of Tantalos her father, though without any mention of the relationship, which is probably a later notion. The localisation of the story on Mt. Sipylus is doubtless older than the Theban myth. It is true that the lines (614-17) in which this, as well as the allusion to the famous rock-figure, occurs, have been regarded with suspicion since ancient times; but as shewn on 613 and 614, the arguments leading to this conclusion are by no means convincing. The familiar form of the fable is apparently due to Aischylos and Sophokles, each of whom wrote a 'Niobe.' Sophokles also alluded to the story in two well-known passages, *El.* 150-52, *Ant.* 823-32. According to the tragedians the children of Niobe were seven sons and seven daughters, while Hesiod, Pindar, and Mimnermos are said to have spoken of ten of each; other numbers are quoted from other sources (see Roscher *Lex.* s.v.). The six sons and six daughters are attributed in the same words to Aiolos in κ 6.

607. **ἰσάσκετο**, here only, frequentative from *ἰσάω, ἰσάζομαι. According to one legend Leto and Niobe were once intimate friends, the daughter, like her father Tantalos, having been admitted to intimacy with the immortals, *Λατὼ καὶ Νιόβη μάλα μὲν φίλαι ἦσαν ἑταίραι*, Sappho, frag. 31 Bergk.

608. **ἣ δὲ γείνατο** for αὐτὴ δὲ γείνασθαι, the favourite relapse into the direct construction.

611. We have no means of saying why the folk were turned to stone. The allusion is to some form of the legend unknown to Schol. A, who explains ἀντὶ τοὺς λιθίνους τὰς ψυχὰς καὶ ἀσυμπαθεῖς ἐποίησε πρὸς τὸ μὴ θάψαι. This will evidently not do, for the gods would not make the folk hard-hearted in order that they might not bury the victims, if they meant to perform the rites themselves. Clearly the folk were in some way involved in the offence and turned into stone in punishment; but the gods, mindful of their friendship with Niobe and her father, did not allow Leto's vengeance to go so far as the denial of funeral rites altogether. There is no doubt a thought of the etymology which, as we know from the Deukalion legend, brought *laos* and *laas* into relation.

613. **πρὸς τὴν διαφωρίαν τῶν νεωτέρων.** *φασὶ γὰρ καὶ αὐτὴν ἀπολελιθῶσθαι*, "Ομηρος δὲ οὐ, An. The two versions are reconciled by the story as given in Apollodoros and the scholia, according to which the slaughter took place in Thebes; the disconsolate Niobe returned to her home in Sipylus, and long afterwards prayed the gods to end her grief by turning her to stone. **νῦν δὲ πού** contrasts this later period with that of the catastrophe. But the later forms of the Niobe legend are so various that we can hardly trace them back to a definite source, or do

νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς

615

614-17 ἀθ. Ἀφ. Ar. 614. ΠΕΤΡΗCΙΝ ἔν: ΠΕΤΡΑΙC Ἡ JQ: ΠΕΤΡΑΙC Ἡ ἔν T
Vr. b. 615. ΘΕΑΩΝ: ΤΥΦΩΕΟC Schol. Soph. *El.* 151.

more than note their differences from Homer. It is clear that there is no absolute inconsistency between the few fragments of the story which we have here.

614-17. ἀθετοῦνται στίχοι δ', ὅτι οὐκ ἀκόλουθοι τῷ "ἡ δ' ἄρα σίτου μνήσας." εἰ γὰρ ἀπελιθώθη, πῶς σίτια προσηγέκατο; καὶ ἡ παραμυθία γελοία· φάγε, ἐπεὶ καὶ ἡ Χλόβη ἔφαγε καὶ ἀπελιθώθη. ἔστι δὲ καὶ Ἡσίοδεia τῷ χαρακτήρι, καὶ μᾶλλον γε τὸ "ἀμφ' Ἀχελώϊον ἑρρώσαντο." καὶ τρίς κατὰ τὸ συνεχὲς τὸ ἐν. πῶς δὲ καὶ λίθος γενομένη θεῶν ἐκ κήδεα πέσσει; προσητοῦντο δὲ καὶ παρ' Ἀριστοφάνει, *Αν.* The last two arguments are not valid; the repetition of ἐν can be paralleled in X 503-4 (cf. also A 479-80); and the legend told that the water trickling down the rock-image actually was a perpetuation of Niobe's grief in stone. The expression ἑρρώσαντο for dance is Hesiodic as Ar. said; cf. *Theog.* 8 χοροὺς ἐνεποιήσαντο καλοῦς, ἱμερόεντας, ἑπερρώσαντο δὲ πόσιν, and also *Ἥμνν.* *Vpn.* 261 μετ' ἀθανάτοισι καλὸν χορὸν ἑρρώσαντο. But this is a very natural specialization of the Homeric sense *move nimblely*, A 529, A 50, II 166, Σ 411, Ψ 367, ψ 3, ω 69. It has further been urged that the expression φαεῖ is not like the Epic style, for mythological facts are within the poet's own knowledge. But the expression can be paralleled from B 783, ζ 42 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι as well as from T 416, q.v. Further, Niobe was turned into stone at her own prayer, not as a punishment; thus the mention of her will not deter Priam from following her example. The arguments for rejection are therefore quite insufficient. The connexion of thought will be 'Do not abstain from food on the ground that to eat is a slighting of the mourner's duty; even Niobe, type of the disconsolate, ate; and so far was this from interfering with her expression of faithful sorrow that, by the favour of the gods, her grief was actually immortalized in stone. So mayest thou eat now, and yet hereafter (ἐπειρά κεν, 619) duly mourn thy son.' The lines far from

being superfluous thus prove indispensable to the thought. All antiquity knew of the stone figure of Niobe which was still to be seen on Sipylos. It has generally been recognized in a rude figure in front of a recess in the face of a cliff near Smyrna. This has owing to weathering but a distant resemblance to a human being, but that it is a work of men's hands has been placed beyond a doubt by Mr. Simpson, Mr. Sayce, and others who have examined it. According to the latter it is 'the likeness of the great goddess of Carchemish, and the cartouches engraved by the side of it, partly in Hittite and partly in Egyptian characters, shew that it was carved in the time of Ramses-Sesostris himself.' An inscr. of Roman date shews that the figure is 'Plastene, Mother of the Gods.' Pausanias, himself, it appears, a native of the district, describes the figure thus (i. 21. 5): ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναῖκος οὔτε ἄλλως οὔτε πενθοῦσης· εἰ δὲ γε πορρωτέρω γέναιοι, δεδακρυμένην δόξεις ὄραν καὶ κατηφῇ γυναῖκα. See also v. 13. 7. Another Smyrnaean, Quintus (i. 299 ff.), gives a similar description in metre. (See Jebb on Soph. *Ant.* 831.) But it is clear that they are not referring to what is now called the Niobe; the description does not correspond closely, as the figure of which we know never 'weeps,' and is said to look more like a human being from a short distance than from a great (see Prof. Ramsay in *J. H. S.* iii. 61 ff.). It is very probable that the ancient Niobe is to be identified with some natural rock further inland; a recent traveller, Schweisthal, claims to have found such a one exactly answering the conditions, but his identification is not satisfactory. A full and clear account of the whole question will be found in Frazer *Paus.* iii. 552 ff.

615. εὐνάς, cf. B 783, where the word is more appropriately used of Typhoeus couched beneath the earth. Here it seems to mean only *dwelling*s. The scholia compare Pindar *N.* i. 3 Ὀρτυγία δέμνιον Ἀρτέμιδος.

νυμφάων, αἶ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο, ῥώμαί
 ἔνθα λίθος περ εἴδουσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα
 "Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620

ἦ καὶ ἀναίξας δὴν ἄργυφον ὥκυν Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἔλῶν ἐπένειμε τραπέξῃ 625
 καλοῖς ἐν· κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἴος τε· θεοῖσι γὰρ ἄντα ἑώκει· 630
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·
 "λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη 635

616. ἀχελῷον A *supr.*, and *ap.* Schol. A, Eust.: τινὲς ἀχελῷον Sch. T. || ἐρρώσαντο Vr. d. 619. αὖτε: αὖαι JQ. 622. σφάξ' P. || ἔτεροι R. 629. δαρδανίδην πρίαμον J *supr.* || γρ. zen αχιλλεύς J. 630. τε: γε (!) T¹: *ε Pap. v (τ in ras. man. 2). 631. ὁ om. GHJPRTU. 632. ὄψιν τ': τ' ὄψιν L. 633. τάρβησαν J. 635. Νῦν: θά C. || καὶ ADGJPU Pap. v, Vr. A: κεν Ω.

616. It is not strange to find an Ache-loos, otherwise unknown, in Lydia. Acc. to the scholia a stream there was called Ἀχέλης, and there were others called Ἀχελῷος in Troas, Achaia, Thessaly and Arkadia; see Paus. viii. 38. 7, Strabo, p. 450. The name implies an intimate acquaintance with the country at which we need not be surprised in this book. In our ignorance of the local terminology, the variants Ἀχελῷον and Ἀχελῷον have as good claims to consideration as the text.

617. θεῶν ἐκ may be taken attributively with κήδεα, woes from the gods, as E 64 θεῶν ἐκ θέσφατα. But it is quite possible to join it with πέσσει, sc. by the act of the gods. Cf. ἐκ Διὸς ἡλείδης X 280, θεῶν ἐξ αἰδήνι p 518, and often. The latter gives more weight to the fact that the turning to stone was a reward, and is therefore more suitable to the consolation of Priam.

623-24 = H 317-18: 625-26 = I 216-17: 627-28 = I 91-92. 627 occurs many times in *Od.*

630. Helbig has well remarked how the overmastering admiration for physical beauty which is so characteristic of the Greek mind has in these lines—where the beauty of the old man is as vividly recognized as that of the young—one of its most striking as well as of its earliest expressions. ἄντα, face to face, i.e. when brought into comparison. Cf. A 187 ὁμοιωθήμεναι ἄντην.

632. ὄψιν of outward appearance, as we use *look*. So Z 468.

635. λέσον, put me to bed, cf. *ἐλεξα*, the reading of the vulgate in Ξ 252. ὄφρα καὶ . . . κοιμησέντε recurs in δ 294-95, ψ 254-55, in both cases with the variants ὄφρα κεν and πανσώμεθα. The latter was read by Ar. here, ἀπρεπές γάρ τὸ λέγειν τὸν Πρίαμον ταρπόμεθα (*Did.*), though he made no objection to

ὑπνωι ὑπο γλυκερῶι ταρπώμεθα κοιμηθέντε·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆις ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὲ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην."
 ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῆισι κέλευσε,
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσai,
 αἶψα δ' ἄρα στορέσαν δοιὼν λέχε' ἐγκονέουσai.

636. παυσώμεθα Ar. A (supr. ταρη) PQT Vr. A Par. b: παρπώμεθα R. ||
 ΚΟΙΜΗΘΕΝΤΕ D Par. v: κοιμηθέντες Ω. 637. πω: που P. || ὑπὸ: ἐπὶ C. 639.
 πέσσω: γρ. πάσχω Vr. b. 640. κατὰ: περί D. 642. ΛΕΥΚΑΝΙΗΣ (C supr.)
 DS (Par. v supr.) Mor. Harl. a, Vr. A (cf. X 325). || ΚΑΘΕΙΝΚΑ H: μεθέειν C.
 643. ΔΙΩΛΙΣΙΝ ἔειπε U. 645. ΕΝΒΑΛΕΙΝ Par. v: ἐσβαλέειν H. || ΕΦΥΠΕΡΘΕΝ
 ἔσασθαι H. || ΤΑΠΗΤΑ Vr. A. 646 om. H. || ΚΑΘΥΠΕΡΘΕΝ: τ' ἐφύπερθεν P. i.
 ἔσασθαι J Par. μ (supr. α). 647. ΔΑΟΣ: δάδας PR². 648. ἄρα στορέσαν
 Ar. AGQT: ἄρ' ἐστορέσαν Ω (ἄρ' om. R). || ΕΝΚΑΝ[ΕΟΥΣΑΙ] Par. μ (supr. ο):
 ΕΝΚΟΝΕΟΥΣΑΙ Par. ν.

τάρπησαν above. But the use of *παύεσθαι* = *to rest*, without any specific reference to some activity to be rested from, is very doubtful; the authority of Ξ 260, Ω 17 is inadequate; and in any case we should need *πανώμεθα*, the aor. subj. being *πανσώμεθα*. As between *καί* and *κεν*, the former is recommended by the fact that *κεν* is very rarely found after the purely final *ὅφρα*; see H. G. § 287 b. Weber (*Entw. der Absichtssätze*, i. 35) finds only eight cases, with six of *ὅφρα ἄν*, out of 237 instances of final *ὅφρα*. *καί* is to be taken in the continuative or explicative sense elsewhere found in relative clauses; see on T 165. It may be translated by our *so*.

636. ὑπὸ, best taken in the local sense, as though sleep were like a veil spread over a man; cf. ε 492 (ὑπνος) φίλα βλέφαρ' ἀμφικαλύψας, η 286 ὑπνον κατ' ἀπείρονα χεῖεν.

640. χόρτοισι, cf. A 774.

641. καὶ αἶθοπα, an unmetrical reading. καί τ', Bentley. It would be better to read ἦ δ' with Brandreth as in η 295. καί may have slipped in from a reminiscence of μ 19 σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν, and the similar τ 197.

Compare also II 226, and see App. N, § 20.

642. ΛΑΥΚΑΝΙΗΣ, cf. X 325.

643=I 658, 644-47=δ 297-300, η 336-39 (and 673-76 are extremely similar to the following passages in δ 302-5, η 344-47. Compare also ψ 289-99; χ 497=Ω 647). The lines are evidently more in place as referring to the palaces of Menelaos and Alkinoos than to the hut of a campaigner; their use here is part of the general view taken of Achilles' abode, and does not in itself prove that the *Od.* may not have borrowed them hence. The converse, however, seems more likely.

644. ῥήγεα, see note on I 661. ΤΑΠΗΤΕΣ are similarly used in κ 12 εὐδον' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι. K 156 ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός suggests that they form pillows. Cf. also II 224.

647. ΔΑΟΣ, a by-form of *δαῖς*, used collectively, occurring only in the repetitions of this line, δ 300, η 339, χ 497, ψ 294. In all cases there is respectable ms. authority for (ἐκ μεγάρου?) *δαῖδας*.

648. ΕΓΚΟΝΕΟΥΣΑΙ, only in this line in H., though familiar in Trag. The der. is doubtful.

τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μὴ τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλευούσι παρήμενοι, ἥ θέμις ἐστί.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξεῖποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.”
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖωι, 660
 ὦδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

650. ΔΗ *om.* P: τοι L. || Λέξον DGJQ (Pap. μ?) Vr. A: Λέσαι R: Λέξο S. ||
 γέρων R. 652. βουλευούσι U. 654. αυτικα θ Pap. ν¹. 655. ΓΕΝΟΙΤΟ
 DS Pap. ν: ἐσεῖται C: γένηται Ω. 656. ΚΑΤΑΛΕΞΟΝ: ἀγόρευσον HR Bar. Mor.
 658. ΤΕ ΜΕΝΩ: μενέω Ap. *Lex.* 151. 34. 660. Μ' *om.* P. 661. ῥέζας JPQ
 King's and *ap.* Eust. || ΘΕΙΕΙΣ Vr. A. 662. ὕλην Pap. ν¹. 663. ΔΕ: γὰρ Ar.
 HJPRS Bar. Mor. Vr. A Harl. b d, King's Par. a.

649. ἐπικερτομέων, *taunting*. This should be the sense of the word, from the parallel passages, Π 744, χ 194, as well as from the adj. *κερτόμος*, see A 539, Δ 6, E 419. The application is very obscure, but it is best taken as expressing Achilles' tone in speaking of Agamemnon, as though he bitterly assumed that his enemy would thwart him at every opportunity. There is no taunt in his words to Priam. The only possible alternative is to take the word to mean 'bantering,' a sense which might be supported by *κερτομῖος* in ω 240, where no malice is implied. We might then see in Achilles' words a playful apology for placing Priam's bed outside the hut, though the αἶθουσα or πρόδομος is the regular sleeping-place for unexpected guests, as in the parallel passages of the *Od.*, but this is at least a serious stretching of the sense of ἐπικερτομεῖν.

650. Λέξο, see note on δέξο T 10.

655. ΓΕΝΟΙΤΟ, *vulg.* γένηται, on which Monro says, 'the subj. appears to express the certainty of the further consequence, as though the hypothetical case (αὐτίκ' ἂν ἐξεῖποι) had actually occurred,' *H. G.*

§ 275. The sudden shifting of the point of view is perhaps not impossible, though very improbable. If γένηται is to be retained, it would be much better to read ἐξείπει with Agar (*J. P.* xxv. 320). For the subj. in apodosis after εἰ with opt. compare note on I 142.

657. ποσσῆμαρ, a curious compound on the analogy of ἐξῆμαρ, ἀντῆμαρ, etc. There appears to be no similar compound of πόσος in Greek. The simple πόσ(σ)ος is not found in H.

658. For τέως as an iambus see T 189.

661. ὦδε must mean as *I shall say*; it cannot = οὕτως, as *thou hast said*. It is, however, not actually explained in what follows, though the required statement 'by giving us a truce for eleven days,' is virtually contained in Priam's reasons for requiring that length of time.

662-63 are rejected by Peppmüller (as well as by Düntzer on other grounds), as giving a wrong reason for the length of time needed, viz. that it will take them so long to collect the wood; whereas really nine days of mourning were demanded by ancient custom—which he illustrates by Plutarch's statement that Lykurgos limited the days of mourning

ἐννήμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοοοίμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαίνυτό τε λαός, 665
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670

ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης ἐνπῆκτον· 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρης.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
εὔδον παυννύχοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νῶν ἐκπέμψειε λαθὼν ἱεροῦς πυλαωρούς.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

664. κ': Γ' C. || ἐνὶ μεγάροις C Pap. ν. || γοοοίμεν Pap. ν. 665 om. Q.
667. πτολεμίζομεν JR Pap. ν: πολεμίζομεν H Harl. a: πτολεμίζομεν Vr. A.
669. γέρων R. 670. τόσσον πόλεμον A (with || and | supr.) GU. || ὥς cū ἡ
ἔσσαν Eust. 672. δεξιτερῇ Pap. ν. || δείσει(ν) ADT Pap. μ: δῖσει Vr. b:
δείσει(ν) Ω. 673. οἱ: τῷ C Harl. α. || αὐτόθι: αὐτοῦ Pap. ν. 674. πυκνὰ S.
676. δέ: δ' ἄρα A (δὲ A^m) Bar. Mor.: θαρ Pap. μ supr. 678. νυδον Pap. μ¹ ν¹.
679. ἐρμείην G. || ἐρμείας ἐριούνιος U (last c over n). || ἔμαρπεν P.

and the funeral to eleven. The interpolator, he thinks, being ignorant of this, held it necessary to supply an explanation of the length of time required. This is ingenious, and finds some support in the non-Homeric form *δεδῖασι* (*δεῖδ-* for *δέδ-* being the only perf. stem elsewhere found). But it clearly is not necessary. The couplet may be explained as a touch of natural pride taking the form of an apology for accepting the offer at all. Virchow remarks that to this day all the wood required for Hissarlik and the lower Troad has to be brought by horses from the distant heights of Ida.

664. *μεγάροισι γοοίμεν* Fick, as a non-thematic form (cf. *γόαν* (?) Z 500 note), to restore the long form of the dat.

665. *δαίνυτο*, opt., like *δαινύατ'* σ 248,

see note on *ἐκδύμεν* II 99, and *H. G.* § 83. 1. Philoxenos accented *δαινύτο*, regarding the word as contracted from *δαίνυατο* (plur.). This of course is impossible. The word might stand for *δαινύτο*, but it is not clear that the two vowel-sounds were ever 'heterosyllabic'; more probably they coalesced from the first.

671. Grasping by the wrist is a sign of kindness also in σ 258, *δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσήνθα* (Penelope speaking of Odysseus). See also H 108.

673. For the *πρόδομος* see App. C. It forms the guest-chamber also in δ 302-05, a very similar passage. 675 = I 663. 677-78 see B 1-2, K 2.

681. *ἱερούς*, see note on K 56 *φυλάκων* *ἱερὸν τέλος*. 682 = B 59.

“ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, οἶον ἔθ’ εὔδεις
 ἀνδράσιν ἐν δήιοισιν, ἐπεὶ σ’ εἶασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ’ ἔδωκας· 685
 σείο δέ κε ζωοῦ καὶ τρεῖς τόσα δοῖεν ἄποινα
 παῖδές τοι μετόπισθε λελειμμένοι, αἳ κ’ Ἀγαμέμνων
 γνώη σ’ Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”
 ὥς ἔφατ’, ἔδδεισεν δ’ ὁ γέρον, κήρυκα δ’ ἀνίστη.
 τοῖσιν δ’ Ἑρμείας ζεύξ’ ἵππους ἡμιόνους τε, 690
 ρίμφα δ’ ἄρ’ αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ’ ὅτε δὴ πόρον ἶξον ἐυρρείος ποταμοῖο,
 [Ξάνθου δινήμετος, δν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν, 695
 οἱ δ’ εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρουν. οὐδέ τις ἄλλος
 ἔγνω πρόσθ’ ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ’ ἄρα Κασσάνδρην, ἱκέλη χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβάσα φίλον πατέρ’ εἰσενόησεν 700
 ἐσταότ’ ἐν δίφρῳ, κήρυκά τε ἄστνυβοώτην·

683. ΓΕ ΜΕΛΕΙ: ΜΕΛΛΕΙ T. 684. C': D' R. 686. COIO P. 687. TOI:
 τε Vt. d. || K': Γ Pap. μ (supr. κ). 688. ΓΝΟΪΗ A (supr. ω) CGSU. 689.
 ΚΗΡΥΚΑ Δ' ΑΝΙΣΤΗ: καὶ ἐπέειπετο μύθῳ J. 692. ΊΞΕΝ R. || ΕΥΡΗΘΟΣ R: ΕΥΡΡ*OC
 P (εἰ in ras.). 693 om. ADTU Pap. μ ν, Harl. a. 694 om. R^t. 696.
 ἔΛΩΝ: ἔΛΟΝ Vt. A¹: ἔΧΟΝ Vt. A². || ΣΤΕΝΑΧΗ Pap. ν. 697. ΦΕΡΟΝ: ἄΓΟΝ A
 (γρ. φέρον) PU Pap. μ. 701. ΕΣΤΕΩΤ' Ar. D: ΕΣΤΑΩΤ' Harl. a.

687. παῖδές τοι, the mss. generally accent παῖδες τοί. But such a use of the article is very doubtful. It can perhaps be explained as used to oppose the sons left behind to Hector; but this is not satisfactory. Of course μετ. λελειμμένοι cannot mean 'left alive' as opposed to the slain. There is no difficulty in παῖδές τοι, 'the sons thou hast, remaining behind,' like τό βά οἱ τεθυμμένον ἦεν Ξ 172, q. v.

688. ΓΝΩΗ, the subj. indicates that the discovery of Priam is spoken of as something positively expected, whereas the chance of ransom afterwards is merely a possibility; a rhetorical touch to arouse Priam's alarm. (γνώη is obviously excluded by γνώωσι.)

692-93=Ξ 433-34, Φ 1-2. 695=Θ 1.

696. εἰς can mean no more than 'to,' 'towards,' as ἐς νῆας sometimes means 'to the naval camp,' not 'into the ships.' ἔΛΩΝ, also δ 2; rather ἔλαν as from

*ἐλῃμι, a form which does not recur, though the thematic ἐλάω is found in the infin. ἐλάαν=ἐλάειν.

697. ἡμίονοι, the usual relapse into the direct constr. in place of ἡμιόνους τε, φέροντας.

699. For the only other mention of Cassandra in the *Iliad* see N 366 ff. (she is named also in λ 422). The scholia remark that there is nothing here to indicate that she possesses the gift of prophecy which played so important a part in the later Epic cycle. At the same time there is nothing in the words inconsistent with such an idea; and the fact that the poet—for what reason we cannot explain—should have thought fit to make choice of Cassandra to discern the body first may have suggested it to later imitators.

701. ἄστνυβοώτην, ἄπ. λεγ. evidently for ἀστνυβοήτην, though there is no other case of such an assimilation of σῆ to ω.

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι.
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
 “ὄψεσθε, Τρῶες καὶ Τρωιάδες, Ἐκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶντι μάχης ἐκνοστήσαντι 705
 χαίρειτ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δῆμωι.”
 ὥς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνῆρ·
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν ἐύτροχον αἶξασαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 “Ἐκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα· 715
 “εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”
 ὥς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνην.

704. ὄψασθε Zen. (ap. Et. M. 646. 32). || εκτορα διο[η] Pap. μ. 705. ζωντε Pap. ν¹. 707. οὐδ' ἄρα? θ]η τις ενι Pap. μ. || αὐτόθ': αὐτῶι S: αὐτόει G. || εἰνὶ G. || πόλει GJP Vr. A: πόλει T: πτόλει H. 708. ἀάσχετον: ῥα ἄσχετον T: ἄσχετον P. 709. συνβληντο Pap. ν. 710. τὸν γ': τόνδ' JR: τῶν γ' T: τῶ δ' Harl. α. 711. ἐφ' ἄμασαν CHRU Lips. ι, αἶξασα D: ἡμιονεῖν U. 712. ἀνίστασθαι Pap. ν: ἀμφίσταθ' P Lips. || ὄμιλος P (-oc altered from -on?): ὄμιλον Lips. 713. καταδύναι P¹ Lips. 717. ασεσθαι Pap. ν¹: ἄσασθαι JT: ἄσασθε A (supr. ε over second α) HR. || κλαυθμοῖο P. || ἀγάγωμι DG: ἀγάγωμαι P: ἀγάγοιμι Ω (including A and Pap. μ ν). || δόμονδε: γρ. πόλινδε A.

The form is doubtless due to the Ionic contractions, *ἔβωσα*, *βωθέω*, etc., with a misapplication of 'Epic diectasis.' The title is the same as *καλήτωρ*, 577.

704. ὄψασθε is most naturally taken as an aor. imper., see note on E 212. The imper. is the mood regularly used in appeals made with the formula *εἴ ποτε*, see X 82 *τάδε τ' αἰδεο καὶ μ' ἐλέησον αὐτήν*, *εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον*, and other instances in A 39, E 116, O 372, γ 98; and the appeal to the past becomes meaningless if it merely follows upon a bare statement of what they will now behold. The 'jussive' future expresses the indifference of the speaker, e.g. Z 71, and is thus out of place here. There is some other slight evidence for a sigmatic aor. from the root *οπ-*, e.g. *ἐπόψατο*, Pind. fr. 88. 7 (Schr.), and *ᾠψα· εἶδον* in Suidas. Herodianos took *ὄψεσθε* in

θ 313 also as an imper., and this certainly gives a better sense.

708. ἄάσχετον, see on E 892.

710. τὸν . . τιλλέσθην, so Hdt. ii. 61 *τὸν δὲ τύπτονται, οὐ μοι δοκὸν ἐστὶ λέγειν*, and similarly ii. 42, 132; *κάπε-κοψάμην νεκρὸν* Eur. *Tro.* 623, etc. See H. G. § 140. 1; the verb has acquired a specialized sense by association, and with it the construction of other verbs expressing the same sense directly. The use is almost confined to verbs of ritual. Cf. note on T 254.

716. μοι, 'ethic dat.,' *make me way for the mules to pass.*

717. ἄσεσθε, here the 'jussive' or rather concessive future, expressing 'then I shall say nothing against your taking your fill.' The imper. *ἄσασθε* is here less suitable. *ἐπήν: ἐπεὶ κ'* Brandreth, *ἐπεὶ F* van L.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν αἰοιδούς 720
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν αἰοιδὴν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆισιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

719. οἱ δ': ἄλλ' Bar. Mor. 721. ἐρήνεον ADP (*supr.* ων) TU Pap. μ ν,
 Harl. a, Vr. b d A. || οἱ δὲ ἢ οἳ τε Eust. 722. δὴ ἐρήνεον DP Par. ε g h,
 ἐν ἄλλωι A: ἄρ' ἐρήνεον Ω (ἐρήνεον Bar., ἄρα ἐρήνεον Vr. d). 723.
 τῆισιν: τοῖσι P, ἐν ἄλλωι A.

720. τρητοῖς, see Γ 448. From *παρὰ* to *γυναῖκες* is a passage of great difficulty. The punctuation and reading of the text are now generally accepted as the only means by which a satisfactory sense can be got. *And by the bier they set the singers, leaders of the dirge, who in the dolorous song led, they the dirge, and the women wailed in concert.* That is, a certain number of singers sing a formal dirge, to which the women keep up an accompaniment of 'keening.' The relative clause *οἳ τε . . . αἰοιδὴν* begins as though *θρήνεον* alone were to follow; but the form of the sentence is interrupted in order to bring out the antithesis between the two elements of the dirge. That the *αἰοιδῶι* were professional mourners hardly admits of a doubt; the custom of employing them is practically universal in Eastern countries, and indeed exists in full force in many places to this day. No more vivid picture of the scene can be found than in Mr. Bent's description of the *μοιρολόγια* which he witnessed at Mykonos (*The Cyclades*, chap. x.): 'The (paid) lamenters who headed the procession broke forth into their hideous wails. And as it passed by women came forth from their houses to groan in concert with the others.' Similarly von Hahn (*Alb. Stud.* i. 151) describes an Albanian funeral. 'The women sit about the corpse, and now begins the dirge proper, in which neighbours as well as kinswomen take part. The dirge is always in verse, and as a rule consists of a couplet sung by a solo voice, and then repeated by the chorus of women. These dirges are fixed by usage . . . but it sometimes happens that one of the mourners is inspired by her grief to utter a lament of her own.' *ἐξάρχους* and *ἐξάρχειν* are the technical words for the leaders of a chorus, cf. Σ 606. The sense thus obtained is satisfactory, though the constr. is undoubtedly harsh, and *οἳ τε*

taken up by *οἱ μὲν* in apposition cannot be exactly paralleled. But we may fairly compare sentences like Φ 162 ff., where a simple statement is broken up in the course of delivery and divided into two parallel sentences. The ancient critics took the lines quite differently. The weight of ms. authority is unquestionably in favour of reading *θρήνεον, ἐξάρχουσ' οἳ τε στονόεσσαν αἰοιδὴν. οἱ μὲν ἄρ' ἐθρήνεον.* This involves taking *θρήνεον* (or *θρηνώειν*?) = *θρηνωιδούς*, with the non-Homeric order of words *ἐξάρχουσ' οἳ τε*. These two objections are fatal. We do not know what the reading of Ar. was, as though the line has the *diplē* in A, the scholion referring to it is unfortunately lost; but the presumption is that the best mss. preserve his text. Note that *οἱ μὲν ἄρα* always begins a clause in H., so that if we read it we must manage to have a stop after *αἰοιδὴν*. It is not impossible that the source of all this difficulty may be found in the word *στονόεσσαν*. If, as may well be, this represents an aor. 3rd plur. of some verb allied to *στένω*, the cause of the corruption would be obvious, and the sentence would be perfectly clear: *they set the minstrels, leaders of the wail, who groaned their lay; so wailed they, and the women groaned in concert.* *στονάχουσαν* might be the verb required were it not so familiar; if such a verb does lie hidden, it is more likely to have been a forgotten form. Agar (*J. P.* xxv. 322) points out that *οἳ τε* is general, and suggests *θρήνων ἐξάρχους, οἳ τ' ἐξάρχουσιν αἰοιδὴν*, like *ἀθλοφόρους οἳ ἀέθλια ποσσιν ἄροντο* I 124 and other similar lines (see note on Ω 527). Friedländer thinks that a line has been lost after 721—a phenomenon of which there is no clear evidence in any other place in H. Others simply reject 721, or *οἳ τε . . . θρήνεον*, for which there is no justification.

723. The various attempts which have been made to bring the following laments

Ἔκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
 “ἄνερ, ἀπ’ αἰῶνος νέος ὦλεο, καδὲ με χήρην 725
 λείπεις ἐν μεγάροισι· παῖς δ’ ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ’ ἄκρης
 πέρσεται· ἦ γὰρ ὄλῳλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν 730
 ῥύσκει, ἔχες δ’ ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἰὲ δὴ τοι τάχα νηυσὶν ὀχρήσονται γλαφυρήσι,
 καὶ μὲν ἐγὼ μετὰ τῆισι· σὺ δ’ αὖ, τέκος, ἣ ἐμοὶ αὐτῇ
 ἔψεται, ἐνθά κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἦ τις Ἀχαιῶν 735
 ῥίψει χεῖρὸς ἔλῳν ἀπὸ πύργου, λυγρὸν ὄλεθρον,

724. ἀνδροφόνοιο : ἱπποδάμοιο DP Pap. ν, Vr. b A. 725. νέον Zen. ||
 νέος . . . χήρην T² (Rhosos) *in ras.* 726. δ’ ἔτι : δέ τε A (ἐν ἄλλωι δ’ ἔτι)
 CHPST Mor. Vr. A : δέ τοι R. || οὕτως U. 731. οἰχίσονται CT Harl. a, Ven. B.
 Eust. 732. μὲν : δὴ G. || τοῖσι R. 734. ἀελεύων CGH. || ἀμειλίχου P.
 ἀμειλίχου TU.

into lyric forms cannot be regarded as successful. The first to make the attempt was von Leutsch, who noticed that the lament of Hekabe fell into four divisions of three lines each, of which he made two pairs of strophe and antistrophe. The same principle he extended to the other laments by means of various *atheteses*. He was followed by Westphal and Köchly, but the arbitrary nature of the theory is shown by the fact that they none of them agree on the lines which are to be rejected. Peppmüller sees in them instances of the ancient *νόμος*, which was a form of hymn in hexameters generally in honour of a god, though there is some slight evidence that it was used also in dirges. The ‘*nome*’ consisted of three parts, the *ἀρχή* or exordium, the *ὀμφαλός* or body, and the *σφρηγὶς* or epilogue. He thus finds in the lament of Andromache an *ἀρχή* (725–30) and *σφρηγὶς* (740–45) of six lines each, with an *ὀμφαλός* of nine; Hekabe has an *ἀρχή* and *σφρηγὶς* of three lines each and an *ὀμφαλός* of six; Helen has the same number of lines for *ἀρχή* and *σφρηγὶς* and seven for the *ὀμφαλός* (rejecting 772). There is something to be said in favour of this view, as the three laments have some appearance of being formed on the same plan; but our ignorance as to the construction of the *nome* is such that the theory can be only a conjecture. The contents of the laments

naturally give them something of a lyric character. The themes taken by the three are Hector’s valour, his piety and its reward, and his gentleness.

724. ἀνδροφόνοιο, others *ἱπποδάμοιο*. Both epithets are commonly applied to Hector, the former being rather the more usual.

725. ἀπ’ αἰῶνος ὦλεο, *thou hast perished out of life*, a rather strange expression. Usually the life is taken out of man; T 27 etc. There is nothing to be said for Zen.’s *νέον*.

726–27, cf. X 484–85. With this exception the lament of Andromache is quite independent of that in X.

729. αὐτήν : αὐτός Platt with much probability; see on 499.

730. ῥύσκει, another of the iteratives so common in this book; it is not found elsewhere. ἔχες, *ἠγνολόγησε τὸ ὄνομα* ‘*Hektoros*, Schol. T. Cf. E 473; similar instances will be found in X 507, σ 6, τ 407, etc.

734. ἀελεύων, see on H 453. πρό, *before the face of*, see on P 667, and compare Θ 57.

735. This story of the death of Astyanax was handled by the Cyclics. Tzetzes quotes the following from the *Ἰλιάς μικρά* of Lesches :—

αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
 Ἐκτορέην ἀλόχον κάταγεν κοίλας ἐπὶ νῆας.

χωόμενος, ὦι δὴ που ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἢ πατέρ' ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, 740
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείφεται ἄλγεα λυγρά·
 οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδὲ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745
 ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξήρχε γόοιο·
 "Ἐκτορ, ἐμῶι θυμῶι πάντων πολὺ φίλτατε παίδων,
 ἢ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκύς Ἀχιλλεύς
 πέρναςχ', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυνέτοιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμυχθαλόεσσαν·

736. χωόμενος Pap. ν². || ὦι: ὦι τινι DGPRST Pap. ν. 737. ἡέ: η Pap. ν. ||
 ἐπεὶ: ηκαι Pap. ν. 740. καί: κεν CR. || κατὰ: περι Pap. ν¹. 744. εἶπας
 PR Bar. || οὐ δέ U. 745. μεμνοίμην P. 747. τοῖσι(ν) DP. || αὐ L. 748.
 ἐμῶι: ομοι Pap. ν¹. || πολὺ: περι D. 750. οἱ δ': ἡδ' Pap. ν. 752. ἦν
 τινι ἢ ὅν τινι Eust. || ἔλεσκε: ἐν ἁλλωι ἔλησι A. 753. ἀμυχθαλόεσσαν P
 (R surr.): μιχθαλόεσσαν Antim.

παῖδα δ' ἔλων ἐκ κόλπου ἐνπλοκάμοιο
 τιθήνης
 ῥίψε ποδὸς τεταγῶν ἀπὸ πύργου· τὸν δὲ
 πεσόντα
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

λυγρὸν ὄλεθρον, 'accus. in apposition with the sentence,' i.e. expressing the sum or result of an action, see on Δ 28.

741=P 37 (see note there). Observe the sudden and harsh change from the third person to the second, which is similar to that in P 679 ὥς τότε σοί, . . εἰ που ἴδοιτο. There, however, the apostrophe is only a rhetorical figure.

744. πυκινὸν ἔπος, *wise word*, here with something more than its usual force as a standing epithet (as 75). Paley quotes the words of Tacitus on his absence at the death of Agricola, *exceptis semus certe mandata vocesque, quas penitus auitio figeremus*.

745. μεμνήμην, see note on Ψ 361.

749. περ here has no concessive mean-

ing; it emphasizes ζωὸς in order to mark the opposition to ἐν θανάτοιο περ αἴσῃ.

752. πέρναςκε, cf. note on Φ 40. The connexion of thought is rather disjointed, as is natural in an expression of violent grief; but the idea plainly is, 'though Achilles' treatment of thee has been so far more harsh than of my other sons, cruel as he was to them; yet it has ended only to thine honour.' Νῦν δέ μοι (757) thus forms the antithesis to all that precedes; the freshness of the body is a mark of divine favour.

753. ἀμυχθαλόεσσαν, an epithet recurring in the same phrase in *Ἥμνη*. *Ap.* 36 Ἴμβρος τ' εὐκτιμένη καὶ Λῆμνος ἀμυχθαλόεσσα. The meaning of the word is doubtful. It is referred (1) to *μῑγνυμι*, as = ἀπρόσμικτος, *inhospitable*, either from its inhospitable shores (with which idea the scholia evidently derive -αλο- from ἄλς), or because of the evil repute of its inhabitants the Sinties—A 593; (2) to *δ-μῑχ-λη*, *misty*, perhaps

σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῶι,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι 755
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὧς·
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
 κείσαι, τῶι ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος καταπέφνηι."
 ὧς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄρνε· 760
 τῆισι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 "Ἐκτορ, ἐμῶι θυμῶι δαέρων πολὺ φίλτατε πάντων,
 ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,

754. ἐξέλεο *U*. 755. ῥυστάζεσκεν *P*. 757. ἐρσήεις: ἐρρωεῖς *Vr. A*.
 759. ἀγανοῖσι βέλεσσιν *PS Pap. v, ἐν ἄλλωι A: ἀγανοῖς βελέεσσιν Ω (βέλεσσιν Vr. A)*. || ὀποιόμενος *G*. || καταπέφνη(ι) *R Pap. v, ἐν ἄλλωι A: καταπέφνει PS (supr. εν): καταπέφνην G: κατέπεφνε Ω*. 760. ὄρνε: ἔγειρε *DR Pap. v, Mor. Bar. Vr. A*. 761. τοῖσι *P*. || δ' αὖθ' *HSU Harl. a*.

from the smoke of its 'Lemnian fire'—see note on *A* 593. In view of this der. the variant *ὀμυχθαλέσσαν* deserves notice. The difficulties in the way of either alternative are obvious; of the two the latter is preferable. In favour of the former is quoted *Soph. Phil. 2*, where the island is *βοροῖς ἀστυπτος οὐδ' οἰκουμένη*, but this does not suit the Homeric view, cf. *θ* 283 *Λῆμνον ἐκτίμενον πολλοῖθρον*, and *H* 467, *Θ* 230. Perhaps after all the explanation of the scholia, *ὀμυχθαλέσσαν, κατὰ Κυπρίους εὐδαίμονα*, may contain the truth, though we have no means of testing the correctness of the statement, and there is no obvious etymology for such a sense. Antimachos read *μυχθαλέσσαν*, which violates the rule about position at the end of the fourth foot (*App. N*).

757. ἐρσήεις, see 419. πρόσφατος evidently means *fresh*. It is generally taken to mean *just slain* (i.e. *προσ-φν-τος* from root *φν*), a sense which might easily enough give that of *fresh*, though in the literal sense it does not suit here, the point being that Hector is *not* just slain. Schol. *B* gives an alternative *ἡ ἀπὸ τῶν νειωστὶ πεφασμένων ἐκ γῆς φυτῶν, ἵνα δηλοῖ τὸ χλωρὸς*. Though not in this exact way, a derivation from root *φα*- or *φαν*- is possible, and is confirmed by *Pind. P. iv. 299 πρόσφατον Θῆβαι ξενωθείς*, *Soph. frag. 130 μηδὲν φοβείσθαι προσφάτους ἐπιστολάς*, and other instances in the *Lexx.* where the sense of *recent* is not conn. with that of *death*. It will thus form the antithesis to *παλαιάφατος*,

and mean *newly revealed*, i.e. come into being, cf. *A* 734 *φάνη μέγα ἔργον Ἀρης*, etc. Either explanation involves the difficulty of the derivation of the meaning *recent* from *πρός*. The connexion seems to be in the idea of a thing which happens 'before one's very eyes,' as though coming upon one with a sense of surprise; so *πρόσπαιος* passes through the meaning *sudden* to that of *fresh*.

759. *A* favourite *Odyssean* line not recurring in the *Iliad*. Cf. *M.* and *R.* on *γ* 280, 'a sudden death without suffering is ascribed to the "painless shafts" of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy, cf. *σ* 202 *εἶθε μοι ὥς μαλακὸν θάνατον πῆροι Ἀρτεμις ἀγνή*. In *λ* 172 it is contrasted with *δολιχὴ νοῦσος*, and in *ο* 407-11 with any form of *νοῦσος*.' The generalizing subj. *καταπέφνηι* seems better than the vulg. *κατέπεφνε*.

762. *δαέρων*, a strange synizesis for *δα-Φέρων*, unless we should read *δαρῶν* or *δαυρῶν*=*δαφρῶν* like *πατρῶν*, in which case it will be a genuine old form, not yet affected by the analogy of *δαῖρες* (*πατέρες*).

763. The supposed want of connexion in Helen's words has aroused the scorn of many German editors. Most readers will feel little enough to deride in the speech. The thought evidently is 'Although Paris, not Hector, was my husband, and therefore I had no claim to kindness from Hector, such as I should expect from my husband, yet,' etc.

ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὥφελλον ὀλέσθαι·
 ἦδη γὰρ νῦν μοι τόδ' ἔεικοστὸν ἔτος ἐστίν, 765
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἐκυρή—ἐκυρὸς δὲ πατήρ ὡς ἡπιος αἰεὶ— 770
 γστ ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες
 σῆι τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχρυσμένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἡπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν." 775
 ὡς ἔφατο κλαίουσ', ἐπὶ δ' ἔστνευε δῆμος ἀπείρων.

764. ἄγαρ· ἐς C. || τρώην (om. D) C.D. || ὥφελ(λ)' ἀπολέσθαι A^mDGS Vr. d A, Harl. a, King's Par. c d¹ e h j, and ap. Did. 767. οὐπως Pap. v¹. 768. ἐνὶ μεγάροισιν C Pap. v. || ἐνίπτοι GPST Vr. A Harl. b d, King's Par. d e g h : ἐνίπτοι D Lips. : γρ. ἐνίσσοι A. 769. ἢ δαέρων T. 770. αἰεὶ : ἦεν R Pap. v^m, Harl. d : γρ. εἶεν A. 773. ὅ' ἅμα : μάλα P. || ἔμ' : μ' R. || ἔμ' ἄμμορον : οἱ δὲ γράφουσιν ἐμὸν μῶρον, Sch. T. 774. τίς μοι : μοι τις Pap. v.

765. **ἔεικοστὸν** is a startling word, as it can only be explained from the legend of the first fruitless expedition of the Greeks against Troy, when they landed by mistake in Mysia, and had to return to Greece to re-assemble their forces, thus wasting ten years. This story is elsewhere entirely unknown to H. It is, however, as old as the Kypria, at least in the germ, for the Chrestomathy of Proklos tells of the abortive expedition, but not of the ten years lost. It has been suggested that we may have in the phrase a reminiscence of the *ἔεικοστὸν ἔτος* in which Odysseus returns to his native land (765-66 = τ 222-23, and see ω 310); though that of course includes the ten years of wandering *after* the war. The two lines 765-66 form a sort of parenthesis, and to a certain extent the γάρ disturbs the connexion of thought as given above. It is thus possible that they may be an interpolation from the Kypria; but if not absolutely indispensable, they are at least in harmony with the rest of the lament, and add much force to it; οὐ πω (767) is very weak without them.

767. **ἀσύφηλον**, I 647.

768. This is the only instance in H. of the iterative opt. with εἰ, common

though it is in later Greek (H. G. § 311, L. Lange, EI, 372). It is evidently a development due to the analogy of the opt. in this sense after ὅποτε, etc. Lange further remarks that 771 gives the only instance of an apodosis beginning with ἀλλά after εἰ with opt., though it is often found after εἰ (ἀν κεν) with subj. or indic.

772. This line is generally athetized as tautological. But the repetition of similar words and forms is common enough in Epic poetry; Lehrs has collected numerous instances in *Ar.* pp. 454 ff., e.g. χ 224-25 'Αθηναίη δὲ χολώσατο κηρόθι μᾶλλον, νείκεσεν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν. The dwelling on the thought is a most pathetic touch.

773. See note on Z 408.

776. The use of **ἀπείρων** is peculiar; with the exception of the late θ 340 (δεσμοὶ ἀπείρωνες) it is applied in H. only to the expanse of sea or land. But in the *Hymns* we have ὁμιλος ἀπείριτος (H. Ven. 120) and πολυπείρονα ? λαόν (H. Cer. 296), as well as λαὸς ἀπείρων, *Scut. Herc.* 472. **δῆμος** too is nowhere else used in the sense of *multitude*; it properly means a country or local community (see on B 547). It evidently cannot mean *common folk* as opposed to the nobles (B 198).

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῶι
 δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 πέμπων μ' ᾧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἡώς.”

780

ὧς ἔφαθ', οἱ δ' ὑπ' ἀμάξεισιν βόας ἡμιόνους τε
 ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
 ἐννήμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἡώς,
 καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός.
 [αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳι
 πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες,
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

785

790

795

777. δ' ὁ: δὲ PR. 778. ἄσατε Harl. a. 782. ὑφ' ἀμάξη(ι)σι(ν) CDGHR
 Vr. b d A: ἀπ' ἀμάξησις S. 783. ζεύγνυσαν RT Mor. Vr. d. || ἡγερέθοντο H.
 784. τοί γε: διη σφιν Pap. v¹. 785. φάνη DP Vr. A. || φαεσίμβροτος: ῥοδο-
 δάκτυλος T Vr. A Par. j, ἐν ἄλλῳι A. 787. ἐν δ' ἔβαλον πῦρ: ἐν ἄλλῳι
 ἀχνύμενοι κἄρ A. 789. πυρὴ Pap. v. || κλυτοῦ: κριτος Pap. v¹. 790 om.
 ALPST Pap. v, Lips. Vr. d A: hab. CDGHR Harl. a. 791. πυρκαϊᾶν P.
 792. ἐπέσχε Vr. d. 793. ο' om. DHPS. 796. καλύψαντες: τινὲς καθεψαντες
 Sch. T. || μαλακοῖσιν: μαλλοῖο Par. g.

779. δείσιντ', the η is wrong in the subj. of the sigmatic aor. Mulvany (*C. R.* x. 27) reads δείσετε with hiatus at the end of the first foot. πυκινόν, see Δ 392. But here the adj. is best taken as *winning*.

780. ἐπέτελλε, was giving orders that they would not harass us. The constr. is rather mixed, the fut. infin. depending on the promise implied in the orders. There is no possibility of taking ἐπέτελλε = *promised* simply.

784. ἀγίνεον and φαεσίμβροτος are Odyssean words (exc. ἡγίνεον Σ 493). So 788 occurs twenty times in *Od.*, else only A 477 (in the episode of the return of Chryseis).

789. ἔγρετο must be taken in pregnant sense, *woke up and came*. But it is

obviously a mere error in transcription: ΕΓΡΕΤΟ = ἡγρετο from ἀγείρω, *gathered together*, see note on H 434. Probably 789-90 are late intruders: 790 = β 9, θ 24, ω 421 (cf. A 57).

791. Cf. Ψ 251, and indeed the whole scene of Patroklos' funeral, of which the present is almost an abstract.

795. τά γε χρυσεῖην: the only other instance in H. of a vowel left short before χρ is θ 353 οἴχοιτο χρέος. The λάρνας evidently answers to the φιάλη of Ψ 253; for the κάπετος cf. Σ 564, Soph. *Aj.* 1165, 1403 κοίλην κάπετον χερσὶ ταχύνετε.

796. According to Studniczka (p. 94 n.) the covering was put over the coffin, not wrapped round the bones inside it. He quotes a richly-painted Attic cover

αἶψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὑπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν ἐκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
 ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

800

797. δ' ἄρ': γὰρ R. 798. μεγάλοις κατ. λάεσσι P. || καταστόρεσαν Pap. v.
 799. σῆμα χεῦαν R. || ἔχεον T: ἔχευαν S Bar. 800. ἐφορμήσειαν P. 802.
 συναγειράμενοι (A supr.) GP: τ' ἀναγειράμενοι Harl. a, Cant. Mor. . διαγειρό-
 μενοι RS Bar. || δαίνυντ' περικυδέα Pap. v¹. 803. διοτρεφέος HR. 804.
 τινὲς γράφουσιν

ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος· ἦλεε δ' Ἀμαζών,
 ἄρμος ευγάτηρ μεγάλῃτορος ἀνδροφόνου, Sch. T.

to a wooden coffin of the 4th cent. found in the Crimea; it is made of wool, which is also the material of the πέπλος. In Etruscan graves very fine linen covers are found spread on the stools on which stand the urns containing the ashes. Here again the short form of the dat. πορφυρέοις cannot be got rid of without assuming an equally un-Homeric shortening of the first syll. of πέπλοις.

802. εὖ is best taken with δαίνυντο.

ἐρικυδέα δαῖτα, an Odyssean phrase (four times).

804. The remarkable variant given by Schol. T is evidently designed for the incorporation of the *Iliad* into the Cycle, where it was immediately followed by the *Aithiopis* ascribed to Arktinos. This told of the deaths of Penthesileia, Thersites, Antiochos, Memnon, and Achilles. So the continuation of the *Iliad* by Quintus opens with the coming of Penthesileia and her Amazons.

(Tsountas-Manatt pl. xx. p. 294, Schuchh. p. 291), another gold intaglio (Tsountas-M. p. 171) and various gold gems (e.g. *ibid.* p. 298), and it may fairly be taken as typical.¹

(3) The characteristic Greek dress is of a totally different kind. It is marked by simplicity and flowing vertical lines. The formation of the 'Doric' peplos is indeed simplicity reduced to its very elements. The peplos is in fact no more than a square woollen blanket folded as in the



FIG. 3

diagram (fig. 2), and taken up round the waist by a girdle (fig. 3). Pins were passed through IK, LM, so that these two points rested on the two shoulders, taking the weight of the dress, while the portions FI, EK, GL, GM hung down beneath the arms.

(4) Studniczka, *Altgr. Tracht*, has shewn that it is this style of dress which is implied by the allusions in Homer. The most tangible criterion between the two is the use of the brooch or pin. For the Doric dress this was essential—it was the only means of keeping the peplos together. For the carefully shaped and sewn Mykenaeen dress it was entirely superfluous. Now there is no doubt that the Homeric dress required pins or brooches (περόναι, ἐνεταί, πόρπαι: E 425, Ξ 180, Σ 401),² and was therefore not a Mykenaeen dress. We are told that Hera fastened her dress κατὰ στήθος (Ξ 180). The expression is vague enough to allow us to explain it by a practice which Studniczka has illustrated from the monuments; the back lappet of the peplos was pulled well over to the breast, and the pin was put in at a point lower than the collar-bone in front.

(5) When the peplos had been thus pinned over the shoulders, the girdle was put on, and a considerable length of the

dress pulled up so as hang down loosely over it. This was the κόλπος, and from it came the adj. βαεύκολπος (compare βαεύζωνος, I 594 with note). When Hekabe bares her breast, κόλπον ἀνιψεμένη (X 80), it is implied that she takes out a περόνη, and so allows the dress to fall away from her shoulder on one side.

¹ Further illustrations will be found in Milchhöfer, *Anf. d. Kunst* p. 86, Studniczka p. 32.

² In σ 292 there are in fact twelve περόναι to a single peplos, probably, as Studniczka suggests (p. 101), to fasten

up the open side of the peplos (FC, ED in diagram) which otherwise left the leg exposed, and also to pin up the hanging ends IF, KE, LG, MG, over the upper arm, and so to form sleeves.

(6) The Homeric dress is thus quite different from the Mykenaeen; and the discrepancy is confirmed by the remarkable fact that no pins or *fibulae* have been found among the remains of the Mykenaeen prime. On the other hand it is significant that a number of them have been found in the graves of the 'lower city' at Mykene (Tsountas-Manatt p. 163). Whether the two types were co-existent or consecutive we are not in a position to say. It is possible that the flounced dress "was a robe of quality and occasion, rather, and there must have been in contemporary use a simpler and freer garb, more like the primitive type. This would be worn by women of the lower class, and for this reason would figure rarely on the monuments" (Tsountas-Manatt p. 174). But it seems on the whole equally probable that during the prime of Mykene fashion was dominated by a non-Hellenic influence, whether 'Pelasgian' as Milchhöfer holds (*Anf. d. Kunst* p. 107) or Asiatic, as may be indicated by the Oriental analogues of the flounced dress (Studniczka p. 34, Milchhöfer p. 103). For some reason which we cannot expect to guess, fashion returned, at the end of the Mykenaeen age, to the older and simpler dress, which held its ground till classical times. Herodotos (v. 82-88) tells us how, not long before his own day, the Doric garb was again banished from Athens to make room for an Asiatic dress.

(7) There is nowhere in Homer any explicit statement as to the material of the peplos; but the epithets indicating decoration or dyeing with various colours (**ποικίλος** E 735 etc.: **παμποικίλος** Z 289 etc.: **κροκόπεπλος** Θ 1 etc.: **δαίδαλα πολλά** Ξ 178) point to wool, which is easily dyed, rather than linen, which the ancients could not dye except with Tyrian purple. Wool was as we know the material of the Doric chiton.

(8) On the other hand the **φάρος**, which seems to have been occasionally worn in place of the peplos, appears to have been of linen (**λεπτόν** β 95 etc., ε 231, κ 544; cf. ω 148). It is perhaps to be regarded as a specially stately garment; only Kalypso and Kirke wear it instead of the peplos. The **λεπταὶ ὀρόναι** of Σ 595 are also presumably of linen, but we know nothing of them in detail.

(9) We have no means of drawing any distinction between **ἐνεταί**, **πόρπαι**, and **περόναι**. Various types of pins and brooches from different Greek and Italian sites will be found in Helbig *H.E.* 202, and Studniczka p. 100, in addition to those from Mykene, Tsountas-Manatt p. 163. The word **ἐνετή** occurs only in Ξ 180, and an imitated passage of Kallimachos (fr. 149). It will however be noticed that the **περόνη** on which Kypriis is supposed to have scratched her hand in E 425 must have been straight and unprotected, not a real *fibula* or safety-pin.¹

(10) Of the girdle we hear little except that Kirke and Kalypso wore gold (ε 232, κ 545), and that Hera's was "adorned with an hundred **εὐκάνοι**." The word is elsewhere used by Homer only of the aegis (see note on B 447 and compare Herod. iv. 189). The epithet **εὐπλεκέες** in B seems to shew that these tassels were of twisted wire. Small pendants, either thin strips of gold or more elaborate ornaments (e.g. Schuchh. 179-181), have been found in abundance on many Mykenaeen sites, but

¹ See the interesting chapter on the *fibula* in Ridgeway, *Early Age of Greece*.

there is no evidence to shew that they were ever attached to girdles. Even in later Greek art such decoration is rare,¹ and indeed it is little suited to the Doric dress, in which the girdle is hidden beneath the deep folds of the **κόλπος**. It seems possible that the author of Ξ , in speaking of the goddess's attire, was thinking rather of the divine aegis of Athene than of a mere human girdle. Fringes were, however, known to the late Mykenaeen age; see the lower edge of the chitons on the Warrior Vase, App. B, vol. i., p. 574.

(11) When the Homeric lady goes out, she covers her head with the **κρήδεμνον**, **καλύπτρη**, or **κάλυμμα**—the three words all seem to mean the same thing. This was a piece of linen, as is clear both from the word **δέσναι** applied to it in Γ 141, and from the epithets used in other places (Ξ 185, **λιπαρός** X 406 etc.). It is not represented in Mykene, but from numerous archaic Greek monuments we see that it was thrown over the back of the head, and hung down the back far below the waist. One side of it was drawn before the face when a lady spoke to men (**ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα** α 334, π 416, σ 210, ϕ 65). Illustrations will be found in Helbig *H. E.* 217–18. For the other headgear, **ἄμπυς**, **πλεκτὴ ἀναδέσμη**, and **κρήδεμνον**, mentioned in X 469–70, reference must be made to the note on that passage.

¹ One instance is quoted by Studniczka p. 122. See also Helbig *H. E.* 207–9. The fringed girdle is common in Assyrian art.

APPENDIX H

ΟΥΡΑΝΟΣ, ΑΙΘΗΡ, ΑΗΡ

THE generally accepted theory respecting these three words is that held by Aristarchos; that **ἀήρ** is the lowest stratum of the atmosphere, in which clouds are formed; **αἰθήρ** is the stratum of clear air lying above the region of clouds; and **οὐρανός** the topmost stratum of all. The neat arrangement of this theory is evidently philosophic rather than Epic; it will be shewn that it is largely at variance with the Homeric poems, and I confess regret that I should myself have adopted it without sufficient inquiry not only in the first edition of this work, but in the preceding volume of the second. Fuller examination leads me to propose a different view, which if less logical is at least based on the Homeric text.

οὐρανός means, as all are agreed, the brazen firmament in which the stars are fixed. It is the background against which we see all that goes on in the sky—the flight of cranes (Γ 3)¹ as well as clouds and storms. It forms the boundary of the universe, and is the dwelling of the gods, for Mount Olympos, their home, reaches up to it—perhaps even pierces through it, if we press the words “gates of heaven” in E 749. But Aristarchos rightly showed that Olympos and Heaven are not confused in the older parts of the poems.

With **αἰθήρ** the case is not so simple. There is no English word which will exactly express it. The nearest perhaps is *atmosphere*. It is the upper air, the scene of meteorological phenomena. It apparently does not include the circumambient air in which we move and breathe; whether or no the Homeric man recognised that this is the same with the medium in which the clouds float does not appear. For this lower air, or for air as an element at all, Homer has no word. Winds are not **αἰθήρ**, but they blow through it, see ο 293 **οὐρον ἐπαίριζοντα δι’ αἰθέρος**, Θ 556 **ὅτ’ ἔπλετο νήνεμος αἰθήρ**. It is the realm of clouds, see O 20, 192 **ἐν αἰέρι καὶ νεφέλῃσι**. Rain comes from it, as a portent, in Δ 54.

¹ **οὐρανόει** **πρό**, *in heaven, before*, is a curiously archaic but quite intelligible way of saying “before the face of heaven.” **οὐρανόει**, *in heaven*, i.e. in that part of our field of view which the heaven occupies, answers to **οὐρανὸν**

εἴω Π 364, of the cloud which comes into this same field of view; while **πρό** indicates that the cranes are not in heaven in the literal sense, but on this side of it.

Though bearing the clouds, it is itself of course transparent; hence in P 371 ὑπ' αἰέρι is the *transparent*—not necessarily *cloudless*—air as opposed to the fog cast over the battle-field. It forms part of the realm of heaven, not of earth; both together are the kingdom of Zeus, and he is described as αἰέρι ναίων. Sights and sounds are described indifferently as rising “up to the αἰθήρ” or “through the αἰθήρ to heaven” (compare B 458 with Σ 214).

The meaning of αἴηρ is simple enough; it means *mist* or *darkness*; it never means *air* in Homer. A glance at Ebeling's *Lexicon* is sufficient to prove this. The only passage which can cause even a moment's doubt is Ξ 288 ἐλάτῃ . . δι' ἡέρος αἰέε' ἵκανε, on which Aristonikos says καὶ Ὅμηρον αἴηρ ὁ ἀπὸ γῆς μέχρι νεφῶν τόπος· ὁ δὲ ὑπὲρ τὰ νέφη τόπος αἰέηρ. This line is in fact the only basis for Aristarchos' theory as to the sense of αἴηρ, yet here too *mist* is not merely a possible, it is the only reasonable translation of the word. To say that a pine-tree reaches above the region of the atmosphere in which clouds form is a grotesque exaggeration; to say that it is tall enough to pierce the *mist* which clothes the mountain side is a true touch for all who know the hills.

Aristarchos then made two serious errors, misled by the post-Homeric use of words; he thought that αἴηρ meant *air*, and that αἰθήρ must necessarily be the pure air above the contamination of the clouds. For neither of these ideas is there the faintest warrant in Homer. Hence his theory was completely shattered when brought to bear on one passage, which we are now in a position to approach; II 364

ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰέερος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τέϊνῃ.

πῶς αἰέερος; τὰ γὰρ πάθη ταῦτα περὶ τὸν ἀέρα συμβέβηκεν. τάχα οὖν συγχεῖται ὁ αἴηρ πρὸς τὸν αἰθέρα, ὥς καὶ ἐν τῇ λ (54) αἵματι μυδαλέας ἐξ αἰέερος, καὶ Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρύην ἐν αἰέρι καὶ νεφέεσσιν (O 192)· οὐ γὰρ αἱ νεφέλαι ἐν τῷ αἰέρι, Porph. (Schol. A). And so also Nikanor: ταῦτα ἐκατέροις δύναται προσδίδοσθαι (i.e. αἰέερος ἐκ δίης may be taken either with ἔρχεται or τέϊνῃ)· τὸ μέντοι ζήτημα ὁμοίως μένει, αἴερος γὰρ πάθη ταῦτα. τάχα οὖν κείται ὁ αἰέηρ ἀντὶ τοῦ αἰέρος. “Vox est desperantis,” says Lehrs (*Ar.* p. 169). “Mansit locus in insolubilibus. . . Ceterum nec hodie solvit quisquam hanc quaestionem nec solvet olim.” The boldness of Lehrs's *ipse dixit* is a match for his master's. Aristarchos says “there can be no clouds in the αἰθήρ; therefore when Homer says there are, he does not know the sense of his own words”; Lehrs says “Aristarchos has failed; therefore no one else must try.” Yet we have only to follow Homer in admitting clouds to the αἰθήρ, and difficulties vanish. The cloud comes “from Olympos,” because there dwells Zeus who sends it; it comes “out of the αἰθήρ” because there clouds are born; it comes “into”—we should rather say *across*—“the firmament” because the firmament is the background or stage on which we see the movements of the clouds. The expression of the simile is perfectly correct and Homeric; its appropriateness is another matter.

To facilitate reference for those who may wish to verify the statements

herein made, I append a classified list of all the passages in Homer where the word **αἰθήρ** occurs.

(a) The way to or from heaven : B 458, N 837, Ξ 258, O 610, 686, P 425, Σ 207, 214, T 351, 379, ε 50, τ 540.

(b) The home and realm of Zeus, as rainingiver (not of any other god) : B 412, Δ 166, O 192, ο 523.

(c) The place of winds, clouds and rain : Θ 556, 558,¹ Δ 54, O 20, Π 300, 365, ο 293.

(d) Clear air, as opposed to mist : Ξ 288, P 371.

It may be added that Ap. Rhod. does not hold that the **αἰθήρ** must be cloudless ; see iii. 1265

φαίης κε зоφεροῖο κατ' αἰθέρος ἀΐσσουσιν
χειμερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
ἐκ νεφέων, ὅτ' ἔπειτα μελάντατον ὄμβρον ἄγωνται.

iv. 927 **καπνῶι δ' ἀγλυόεις αἰθήρ πέλεν**. Hesiod uses the word only as a colourless impersonation (*Theog.* 124) and in the phrase **αἰέρι ναίων** (*Opp.* 18).

¹ The note on this passage (vol. i. p. 369) requires some modification. The expression **ὑπερράγῃ ἄσπετος αἰθήρ** at once becomes intelligible when we understand that the clouds are in the **αἰθήρ**, so that the rent takes place in the **αἰθήρ** itself as the words imply, not "in the

veil of clouds under the **αἰθήρ**"—a phrase which has cost me many pangs. **οὐρανόθεν**, because all the phenomena of the clouds are wrought by Zeus. Read "the infinite air is cleft beneath from heaven on high."

APPENDIX I

THE SHIELD OF ACHILLES

(1) THERE is no reason to doubt that the shield of Achilles, like the other shields of which we hear in the *Iliad*, is composed of layers of hide covered with a metal facing (see App. B, I. 1). The hides are the **πτύχες** of Σ 481. The word itself is ambiguous, and was at an early date conceived to mean five superimposed layers of metal. This view was taken by the author of Y 269-72. Those lines, however, are universally recognized as having no place in the context, and need not bias our judgment. That the **πτύχες** are of hide results from a comparison of H 247 with 220, and is indeed implied in all that we know of Epic shields. This is, however, taken for granted in Σ; it is with the decoration of the metal facing alone that the poet is concerned.

(2) It is difficult to speak with equal confidence of the shape of the shield. It was at one time always assumed that this was circular, the scenes being distributed in concentric bands over a uniformly curved surface. This arrangement has one obvious disadvantage—half the scenes must have had the figures upside down, or else there must have been a horizontal line of no structural significance along either side of which the figures were arranged with their heads in opposite directions. There is the further difficulty that such shields were apparently unknown at the period to which the technic of the decoration appears to belong.

(3) These difficulties can be partly evaded by assuming that the shield was of the 'Mykenaeen' shape shewn in App. B, figs. 1 and 2. The folds down the side of the shield form a natural division, so that the upper and lower portions could have most of their figures upright without the awkward contiguity of opposed position at the sides.

(4) Some such division is obviously suggested by the apparent symmetry and correspondence which prevail throughout the shield. There remains, however, a further objection which is common to all concentric arrangements. It is hardly possible to suppose that the heavenly bodies with which the description begins (483-89) can have been placed anywhere but at the centre of the shield. If scattered round the whole circumference on a narrow ring they would evidently lose both their effect and their significance; while the dancing-scene (590-606) is equally unsuited for the central circle. It has therefore been generally

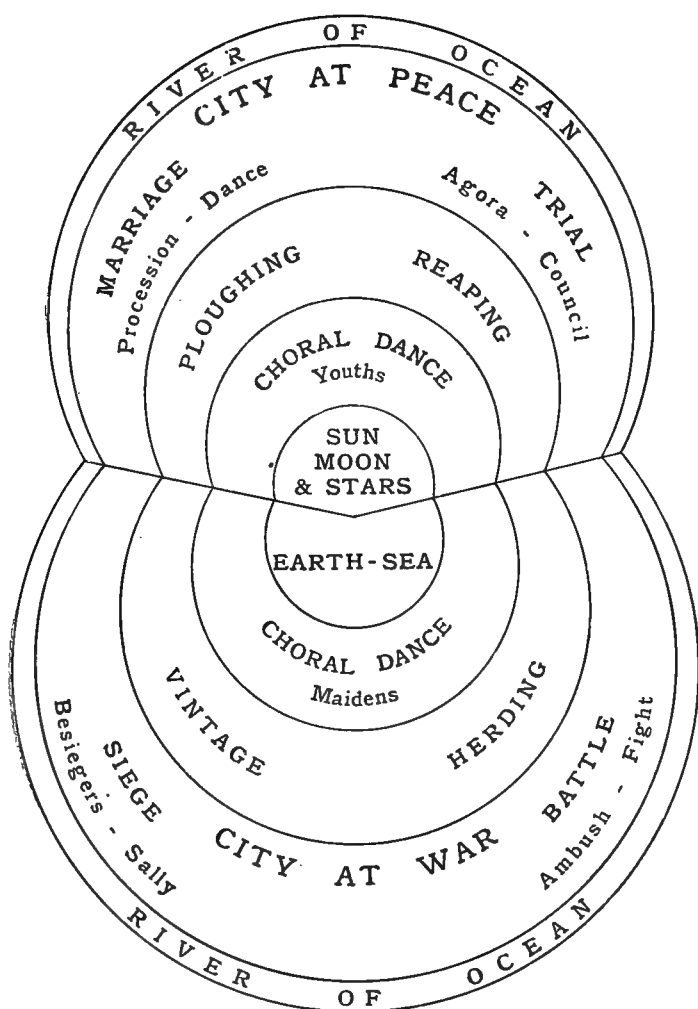


FIG. 4

assumed that the description begins at the centre and passes outwards. But then we are surprised to find that the two scenes of the City at Peace and the City at War (490-540), though they occupy the smallest of the concentric circles, are by far the most crowded with detail and with actors; while variety of scenery and incident steadily decreases as we pass outwards to the more roomy bands.

(5) This consideration leads A. S. Murray (*Hist. of Greek Sculpture* pp. 50 ff.) to suggest that the two cities occupied the outermost band immediately within that representing Ocean (607-8). The poet after describing the heavenly bodies in the midmost circle jumps at once to the outermost band but one, and then works inwards, again jumping back to the circumference, when he reaches the band of Ocean which is outside all.

(6) This supposition is rather violent, but it cannot be said to be impossible, and it must needs be accepted if any rational explanation of a concentric system is to be given. The accompanying diagram (fig. 4) shews how the scenes, with their correspondence, both lateral and vertical, may be arranged on this scheme.

(7) The circular 'pinched-in' shield is, however, not the only one found in Mykenaeen art. We have also the cylindrical or 'tower-like' shield (App. B, i. 5). It is worth while to ask if this may not have been the shape which the poet had in mind. Here we must think no longer of a concentric scheme; our thoughts must turn to the parallel bands which are the favourite groundwork of elaborate scenic decoration in early Greek art. The best known instances are the chest of Kypselos, described by Pausanias, and the François Vase which we can still see. Neither the concentric scheme nor that of parallel bands can so far be exemplified in Mykenaeen work; but while the latter is familiar in archaic art at least, it is doubtful if any parallel to the former has a really Hellenic origin. The nearest example perhaps is the circular votive shield figured in Perrot and Chipiez (*Hist. de l'Art* vii. 131) and found in Crete, where there are two rings, the inner one of galloping antelopes, the outer one of bulls. The silver bowl from Amathus quoted by Helbig (*H. E.* Pl. i.) is of Phoenician workmanship, like that from Nineveh (Pl. ii.); and we may reasonably suspect the same of the Cretan. In other words this treatment is distinctly oriental.

(8) As we have then some *a priori* ground for thinking the arrangement in horizontal lines on a cylindrical surface more probable in a Greek work of art, we may go on to point out that such an assumption at once removes the two serious alternative difficulties connected with the abundance of detail in the two scenes of the City at War and the City at Peace. These would have the same space as all the rest; the artist would devote his best efforts, the poet his most abundant description, to the upper rows which were nearest the line of sight. Moreover, the curved top of the shield (well seen in the Besieged City, App. B fig. 10 on the right) forms a suitable space for the representation of Earth and Heaven, Sun, Moon and Stars, which are more suitably placed at the top than in the centre, under the feet of men and women. The appended diagram (fig. 5) shews how such a shield may have been arranged. It loses

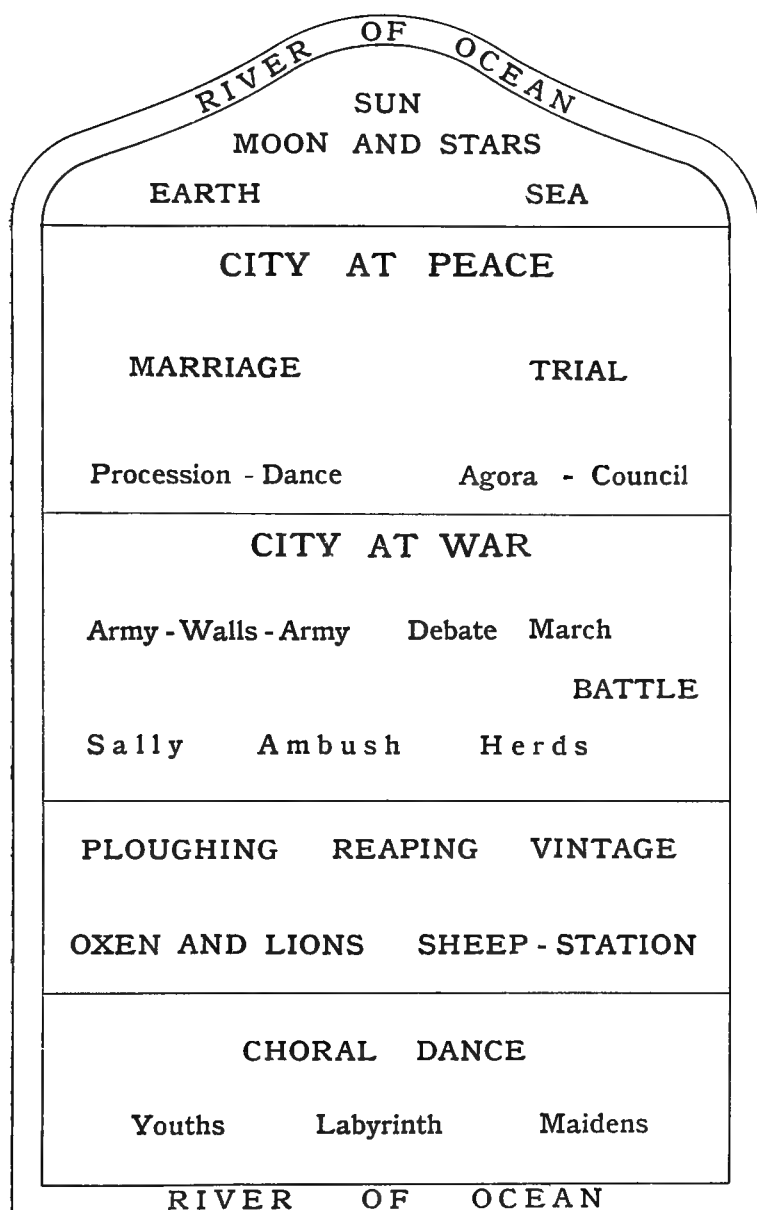


FIG. 5

something in perfect symmetry; but in other ways it seems more consonant with the principles of early art. It will of course be understood that the cylindrical shape is flattened out for the purposes of the diagram.

(9) Recent discoveries have thrown a flood of light upon the technic of the shield. We are told that Hephaistos fused bronze, tin, gold and silver (474-75) and later on we hear of kyanos (564), the blue glass paste which is often found among Mykenaeen remains (see on A 24). The account leads us to expect just such a result as we find in the famous dagger-blades from Mykene (App. B, fig. 8). "The whole picture is formed by various metals inlaid on a thin bronze plate. This plate was then let into the blade. . . The colours are apportioned as follows:—the lions and the parts of the men shewn as naked are inlaid in gold, the trousers and the shields in silver, while all accessories, such as shield-straps and devices, and the patterns of clothes, are given in a black substance. The ground is coated with a dark enamel, on which the figures detach themselves admirably" (Schuchh. pp. 230-31). On another blade "three lions . . . are completely inlaid in gold, but their manes are rendered by a somewhat redder gold, and the lines on their legs and flanks by a lighter gold . . . the lions were first worked in relief on the bronze plate, which was inserted in the blade, and this relief was afterwards covered with the thin gold leaf." It will be seen that if we wish to identify the Mykenaeen and Homeric materials we have a "dark enamel" and a "black substance" corresponding to **κακσίτερος** and **κύανος**. That the enamel or glaze is **κακσίτερος** we may fairly conclude from Ψ 561 (**εῶρῃκα**) **χάλκεον, ὧι πέρι χεῦμα φαεινοῦ κακσίτεροιο ἀμφιδεδί-
νῃται**, which implies the use of some compound of tin (?) for a glaze. We are of course familiar with the use of this metal to cover copper—metallurgists must say if there is any known means of employing it as a transparent glaze to heighten the colour of the metal beneath. Whether the remaining "black substance" is the Homeric **κύανος** we may leave an open question.¹

(10) With this correspondence to guide us, we may fairly assume for the pictures on the shield the eminently free and naturalistic treatment which we find in the best Mykenaeen work—in the dagger-blades, in the siege-fragment, and notably in the Vaphio cups. We no longer have to go to Assyria or Phoenicia with their stiff conventionalism; everything points to a developed and untrammelled style of art.

(11) The imagery of the shield is as remarkable for its omissions as for what it gives. It presents us with a brief abstract of the activities of human life, both social and industrial. But it has been pointed out that there is a noteworthy absence of any allusions to sea-faring, which played so large a part in the life of Ionia. Here it is in harmony with the Mykenaeen art; the remains which we know, though like the shield they supply us with remarkable pictures of war, hunting, and pastoral pursuits, very rarely give us any glimpse of a ship—a fact which is the

¹ Of generally available descriptions of the daggers the best is that in Perrot and Chipiez *Histoire de l'Art* vol. vi.; in the slovenly English translation *Art*

in *Primitive Greece*, it will be found in vol. ii. 223 ff., with the excellent reproduction in colour.

more remarkable because the "common objects of the shore" are favourite types of decoration on certain classes of Mykenaeon vases.

(12) It is still more remarkable that, with the single passing mention of Ares and Athene in 516, and perhaps of the vague personifications of 535, there is throughout a complete absence of any representation of myth or religion. Here again we have a remarkable coincidence with the Mykenaeon remains, in which no representation of worship or mythology can be identified with any certainty. This characteristic becomes the more striking when we compare the 'Shield of Herakles,' an early imitation attributed to Hesiod. Here mythology has already attained the prominent place which it held even in the earliest period of 'archaic' Greece in all comparable works of art.

(13) It is thus impossible to assign the 'Shield,' as some have done, to the latest part of the Homeric period. It is at least much older than the Hesiodic Shield, and comes from an age when Mykenaeon art-works still held their ground as ideals, and fashion had not changed to the different conceptions which we label as peculiarly 'Hellenic.' It does not follow of course that the episode belongs to the prime of the Mykenaeon epoch—the poet may well have had in mind the work of artists older than himself. And various signs seem to point to the conclusion that he was thinking of, and imperfectly interpreting, some actual example—perhaps some ancient and famous shield—which was familiar to him, and even to some of his hearers. But such a deduction can of course be only of the vaguest. It is evident in many points that the poet allows himself to be carried away beyond the limits of the plastic art, and it is often impossible to say where description passes into pure imagination. We can at most say that in one or two places difficulties can be best explained by the supposition that the poet is endeavouring to weld into a whole scenes which were before his eyes, adjacent but independent.

(14) It is curious that the whole episode should have been suspected in ancient times. Aristonikos on 483 says *Ζηνόδοτος ἡέτηκεν ἀπὸ τούτου τοῦ στίχου τὰ λοιπά, ἀρκεσεῖς τῇ κεφαλαιῳδαὶ προεκείει. "Ὀμηρος δὲ οὐκ ἂν προετραγώιδησε τὰ κατὰ τὰς φύσας, εἰ μὴ καὶ τὴν τῆς ποικιλίας κατασκευὴν ἐμελλε διατίεσθαι.* Zenodotos' judgment appears therefore to have been based on aesthetic grounds alone—he probably thought the account of the Shield disproportionately long. It may suffice to say that it is work such as this which makes the laws of art; the Shield justifies itself against all criticism. And it must be added that the linguistic evidence does not in any way bear out the theory of late origin. There are many curious and unique expressions, but none which would lead us to refer the language to any period later than the prime of Epic poetry.

(15) Though the main divisions of the decoration are clearly marked, there is considerable difficulty when we try to form an idea of the groups in detail. The two cities, one at peace and one at war, are contrasted in bold lines. The City at Peace is broken up into two main scenes, the Wedding and the Trial, and each of these again falls, though less distinctly, into two subordinate divisions—the former into the Procession (491-93) and the Dance (494-96): the latter into the

dispute in the Agora (496-502) and the debate of the Elders (503-08). To the details of the Trial we shall return presently. It has been suggested that the Marriage Procession should end at the bridegroom's house, and that the women who stand "marvelling at the doors" are his family, ready to welcome home the bride.

(16) The City at War (509-40) is far more obscure. We can, however, trace two main scenes, in one of which two armies are besieging a city, in the other a general fight is going on in the open country. The two, however, are brought into connexion by 530-32 in a very confusing way. It would seem that we must imagine a city, represented as in App. B, fig. 10, with the women on the walls, and on either side a besieging army—the two armies on either side conventionally representing one army all round. The division, however, suggests to the poet two allied armies of besiegers, divided in opinion, as well as in place. It is obvious that he forgets for a moment the limitations of art when he puts into the mouth of the besiegers the actual subject of debate, though the choice is evidently that common in all sieges of the time (see X 118 ff.). While they are discussing the terms to be offered to the city, the besieged (513), far from thinking of surrender, are planning a counterstroke—a sally to cut off a convoy of cattle belonging to the besiegers. Accordingly in front of the city, and conventionally invisible to the two armies, a line of men are issuing, with two leaders at their head, of greater stature than the rest. This difference in size is the conventional sign by which Egyptian art distinguishes royal personages from their followers; it is likely enough that the poet had in mind a picture where this was meant, and that the reference of the greater size to divine origin is only an interpretation of his own.

(17) We next come to the ambush, where a party of men are watching for the herds. The general description gives the idea rather of a border-raid than of a part of the siege, to which the peaceful and unsuspecting approach of the herdsmen is little suited. It seems highly probable that the poet is here introducing his recollection of such a scene without much troubling about its connexion with the siege. But the references in 531-32 clearly shew that as things stand the herds must belong to the besiegers, whose debate as to terms is rudely interrupted by the attack on the convoy; they come to the rescue, and a general engagement results.

(18) The arrangement of this part becomes more intelligible if we assume that it is a horizontal belt, distributed mainly in two lines, one above the other. On the upper line, beginning from the left, we may imagine a group of men, archers and slingers like those in App. B, fig. 10, shooting at the walls of the town, represented, as in the same figure, with the women on the battlements. To the right of the town follows a similar group of assailants, attacking from the other side. After them stands a group of full-armed warriors, not attacking, but apparently in debate. These occupy about the middle point. After these again follows another group of warriors marching off to battle towards the right. The remainder—the right—of the belt is occupied by a fight, with dead and wounded men, again as in fig. 10.

(19) The lower line is occupied at the left by a band of warriors marching to the right, and headed by two leaders of great stature, with two scouts in front. About the middle of the belt are some reeds, the conventional representation of a river-bed; on the other side of the reeds are sheep and oxen marching from right to left; behind them two herdsmen with pipes. Here we have reached the point under the fight on the upper line. The battle covers both lines, extending from top to bottom of the belt, so that it can be interpreted as part of the attack on the herds. Such a scheme is quite consistent with what we know of Mykenaeen art; it is mainly decorative, and we see how a poet might endeavour to combine into a continuous story scenes which to the original artist had no internal connexion.

(20) There follow five scenes of rural life—ploughing (541–49), reaping (550–60), vintage (561–72), lions attacking herds (573–86), and a sheep-station (587–89). The first three naturally suggest Spring, Summer and Autumn, while the fourth, which is appropriate to any time of year, might be taken to stand for Winter. But the Homeric year is not sharply divided into four equal seasons (see on E 5); and we have the little section about the sheep (587–89) which, though so scantily treated, seems to be put on an equal footing with the previous four by the introductory *ἐν δέ*. If we take the verbs into account, *ἐρίθει* (541, 550, 561) marks off the three first, *ποιίησε* (573, 587) the two last. This makes it difficult to class them under any principle of symmetry, but suggests that we may again have two lines in one belt; the first containing three scenes, which represent the chief activities of the main seasons, Spring, early Summer (*εἰρόπος*) and late Summer (*δωρὼν*); the lower shewing the herding of cattle and sheep, which goes on all the year. We must not, however, forget the possibility that the sheep-station is a later addition. If we leave it out of account, the other scenes may be divided symmetrically between two lines. For the way in which the cattle and lions will have been represented we may refer to the Vaphio cups, to the lion-hunt on the dagger (App. B, fig. 8) and to the favourite pictures of lions attacking, e.g. Schuchh. figs. 177 (p. 196), 261 (p. 260), 266 (p. 264). For the Ploughing, Reaping, and Vintage scenes we are unfortunately left to our unaided imagination.

(21) The chief difficulty in the interpretation of the last scene, the Choral Dance (590–606) is the sense to be put on the word *χορός*. Does it mean *dancing-place*, or the *dance* itself? We must, I now think, decide in favour of the former. This is the prevalent use of the word in H. (compare *θ* 260, *μ* 4, 318, and the epithets *εὐρύχορος* etc.), though the other is found in *θ* 248, etc. and many passages are ambiguous. There is no question that according to Knosian tradition what Daidalos made for Ariadne was not a marble relief of a dance, as Pausanias would have it (ix. 40. 2), but a dancing-place representing the famous labyrinth. This is the common blazon of the city on the coins of Knosos, and its connexion with the dance has been proved by Benndorf¹ from a curious Etruscan vase of very early local work found at Tragliatella. The

¹ In an article *Ueber das Alter des Troiaspieles* reprinted at the end of Reichel *Ueber Homerische Waffen*¹ pp. 133–139.

essential part of the roughly inscribed design is here reproduced, together with the labyrinth from a Knosian coin (figs. 6, 7).

(22) Besides the two riders shewn in the figure, there are also seven warriors advancing with a dance-step. The maze on the right, which



FIG. 6

is absolutely identical with the Knosian labyrinth, bears the inscription TRUIA, which shews that the reference is to the Roman *Troiae lusus*, or *Troiae decursus*, best known from Virgil's description (*Aen.* v. 580–602), where the Cretan labyrinth is taken for comparison of the evolutions of the riders. The complicated curves of the labyrinth seem to have been marked on the dancing-floor in order to guide the dancers in their mazy windings—possibly there may have been low walls, such as are still formed of turfs or stones in Northern Europe, where the labyrinth figure is still used for children's games, and, still more strangely, retains



FIG. 7

in Norway and Gotland the name of Trojeborg or Tröburg. To complete the chain of evidence for Greece, we find in Plutarch (*Theseus* xxi.) ἐκ δὲ τῆς Κρήτης ἀποπλέων (ὁ Θησεύς) εἰς Δῆλον . . . ἐχώρευε μετὰ τῶν ἡθέων χορείαν, ἥν ἔτι νῦν ἐπιτελεῖν Δηλίους λέγουσι, μίμημα τῶν ἐν τῷ Λαβυρίνθῳ περιόδων καὶ διεξόδων, ἔν τινι ῥυθμῷ περιελίσεις καὶ ἀνελίσεις ἔχοντι γιγνομένην.¹ We need have no hesitation therefore in supposing that the Epic poet conceived the χορός on the shield as a figure of the labyrinth placed, as the Etruscan artist

placed it, beside the lines of dancers, to indicate the floor on which they follow out the circling movements described in 599–606.

(23) We now recur to the question of the Trial scene in 497–508, perhaps the most difficult in the Shield. There are three main questions on which the rest depend. 1. What is the debate before the people in the Agora (497–500)? Is it whether blood-money has been paid, or whether it should be accepted? 2. What is the function of the ἵστωρ

¹ For further references see Frazer *Paus.* v. 205.

(501) and his relation to the **ΓΕΡΟΝΤΕΣ** of 502-07? 3. What is the meaning of the two talents of gold in 507-08?

(24) 1. It is obvious that the scene gains enormously in importance if it deals not with a mere question of fact, whether a sum of money has been paid or no, but with the question whether the community shall decide that the kin of a slain man must accept the blood-price instead of prosecuting the blood-feud, or forcing the man-slayer into exile. In this case we have represented a most interesting stage in early law-making. We can trace in pre-historic times the stage in which the family of the slain drive out the slayer, followed by that in which they can if they please accept a money compensation—both are in fact represented in Homer (cf. I 632 ff.). In historic Greece we find that homicide is a crime, not merely an offence against the family. It seems absolutely necessary to assume an intermediate stage in which the community asserted a right to say in every case whether the next of kin should, for reasons of public policy, accept compensation; and this missing link is apparently brought before us here.

(25) Linguistically this interpretation is undoubtedly tenable. According to the ordinary Homeric use, **εὔχeto ἀποδοῦναι** means *claimed to pay*—as in common phrases like ε 450 **ἰκέτης . . εὔχομαι εἶναι** *I claim the rights of a suppliant*, **υἱὸς Λυκάονος εὔχεται εἶναι** E 246, and many similar passages where the verb exactly answers to our *claim* (*clamare* = *pro-claim*), the original sense being of course *to declare*. The aor. infin. is certainly admissible in this sense, as after verbs of expecting, swearing, etc. (see note on Γ 28). It is necessary to insist on this as J. H. Lipsius¹ has stated that the words can only mean *declared that he had paid*, and that if this sense be not admitted we must have the fut. infin. *declared that he would pay*. This would not suit any interpretation of the passage. And the only places where **εὔχομαι** is used with fut. infin. in H. are Δ 101 (119), ρ 50 (59) in both instances of a vow to the gods. Of course **εὔχeto ἀποδοῦναι** can equally mean, as commonly taken, *declared that he had paid* (see λ 261 **εὔχeto . . ἰαυθαί**); this suits the present explanation equally, for it may well be taken in connexion with **δήμῳ παραύκων**. He brings with him the proper blood-price, and “displays it to the folk,” claiming that he has thus made a legal tender and thereby discharged his debt.² So far there is nothing to decide whether the dispute is as to the receipt of the money or as to the right to insist on its acceptance. But when we come to **ἀναινέτο** the same can hardly be said. If the case is one of fact, then **ἀναινέτο** must mean *denied*. But the regular Homeric sense of the verb is *refuse*. In two places only is it possible to translate it *deny*, I 116, ξ 149; and in both of these it is used absolutely, not of denying a fact, but of repudiating an idea. The use of **μηδέν** for **οὐδέν** leads even more strongly to the same conclusion.³ We must conclude then that linguistic

¹ *Leipziger Studien* xii. 227, in an article which appears to me so superficial that I should not have thought it worth mention had I not found it quoted with approval by others.

² See *J. H. S.* viii. 127, where the question is discussed more fully. I do not recall anything there said.

³ See *M. and T.* § 685, *H. G.* § 381.

evidence, though not entirely decisive, is much in favour of the question being one of claim to pay, not of the fact of payment having been made; though at the same time the inferences drawn as to the development of criminal law remain purely hypothetical.

(26) 2. The sense of the word ἵτωρ is settled by Ψ 486, where it means a *referee* or *daysman*, one who knows the facts of the case. It seems likely that the reference is here a legal formality; the matter is placed in the hands of a judge, who on inquiry decides that the matter is one which interests the community at large, and must therefore be decided not by an individual, but by the council of elders. So in the *Eumenides*, where the case is similar, Orestes claims (235 ff.) that, having performed the required rites, he has discharged his debt (εὐχεται πάντ' ἀποδοῦναι). The Chorus, as prosecutor, ἀναίνεται μὴδὲν ἐλέσθαι, refuses any expiation (299 ff.). Athene appears, and both sides agree to "take an issue" (πείραρ ἐλέσθαι) and refer it to her. On hearing from the statement that the case is one of murder she says

τὸ πρᾶγμα μείζον εἴ τις οἶεται τόδε 470
βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις
φόνου διαιρεῖν ὄξυμηνίτου δίκας.

κρίνασα δ' ἄστων τῶν ἐμῶν τὰ βέλτατα 487
ἦξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως,
ὅρκον πορόντας μὴδὲν ἔκδικον φράσειν.

We may take it as certain that this represents the oldest known procedure of Athens, and that all cases of murder came before the Areopagus by reference from a judge who had first inquired into the case. The decision of murder cases seems in Greece to have always rested with the people themselves, acting through their council or some other representative body, not with a single judge.¹

(27) The word πείραρ ἐλέσθαι seems exactly to correspond to our "take an issue," πείραρ being used in the abstract sense of *end*, *consummation*, the αἰτίας τέλος of the corresponding passage in the *Eumenides* (434). Allen,² however, proposes to take it in the literal sense of *rope-end*. He supposes that the litigants symbolically take the two ends of a rope to typify a contest, comparing the *manum conserere* of the Romans. But this is needlessly ingenious.

(28) 3. The two talents which lie in front of the judges have been interpreted to mean (a) the blood-price of the man slain; (b) a deposit in the nature of 'costs,' one talent being paid into court by each party; in either of which cases the recipient is to be that one of the two litigants ὃς δίκην ἰούντατα εἴποι, *who should most successfully plead his cause*; (c) a fee to be given to the judge *who should give the most righteous judgment*. Of these alternatives the last alone now appears to me to be tenable. The first is excluded, because two talents is a sum far below the price of

¹ See J. W. Headlam in *J. H. S.* xiii. p. 69.

² *Harvard Studies in Class. Philology* iv.

a man; and both because **ἰούντατα** and similar phrases are used only of the decision of a judge, not of the skill of a pleader. On the first point, the value of the talent, reference may be made to Ridgeway's papers in *J. P.* x. 30, *J. H. S.* viii. 133 ff. In Ψ 262-70 two talents form only the fourth prize, and are evidently far below the value of the woman who formed part of the first. Similar conclusions follow from δ 129, θ 393, Ω 232. So the Sicilian gold talent was equal to only six Attic drachmae.

(29) The use of **ἰεύς** and its cognates is sufficiently proved by the following passages, which all refer to the nature of a decision, not of a plea; Ψ 580 **ἰεῖα γὰρ ἔσται**, *Hymn. Cer.* 152 **ἰεῖνις δίκησις**, Hes. *Opp.* 36 **διακρινώμεθα νέϊκος ἰεῖνις δίκησις**. The same is shewn by the converse use of **σκολιάς**, see Π 387 with the passages there quoted. Similar evidence is given by Pindar *P.* iv. 153 **ἰππόταις εὐθύνε λαοῖς δίκας**, Solon 4. 37 **εὐθύνει δὲ δίκας σκολιάς**, Herod. i. 96 **ἰεύς τε καὶ δίκαιος** etc. The phrase **δίκην εἰπεῖν** does not recur in H., but there can be no doubt that it may mean *pronounce justice*, cf. **δίκας εἴροντο** λ 570. It occurs rarely in later Attic in the sense of *pleading* (Xen. *Mem.* iv. 8. 1, Aristoph. *Equ.* 347 **εἴ που δικίδιον εἶπας εὖ**) but this is the sort of phrase in which it is most dangerous to argue from Attic to Homeric. Further it may be added that by Homeric usage **μετὰ τοῖσιν** does not mean (plead) *before them*; it must be taken with **ὅς**, who *among them*, sc. the judges. Lipsius's recklessly confident statement to the contrary is amply refuted by H. Sidgwick in *C. R.* viii. 2.

(30) It appears then that the two talents are deposited, one by each suitor, to be given as a fee or reward to the judge whose decision meets with general approval—signified no doubt by acclamation. Sir H. Maine (*Ancient Law* 375-77) has ingeniously compared with this the Roman *Legis Actio Sacramenti* where a sum of money called *sacramentum* was deposited by each litigant under the form of a wager on the justice of his cause; the loser's stake going to the *praetor* as a reward for his trouble and loss of time in deciding. Ridgeway (*J. P.* xvii. 111), has explained in the same way *Hymn. Merc.* 324, where Apollo and Hermes go before Zeus for a decision about the stolen oxen: **κέῖται γὰρ ἀμφοτέροισι δίκης κατέκειτο τάλαντα**, *for there (in Zeus' court) their justice-talents were deposited*; i.e. they had claimed jurisdiction by paying in their fees. This is at least as likely as the more obvious *there the scales of justice were laid up for both*.

(31) It is difficult in the whole of the Trial Scene to guess what the poet saw, or conceived, as actually depicted, and what he has added from his own imagination. The dispute between two men in the Agora, with the shouting crowds behind, we can well figure. But what makes the poet say that it was about a manslaying? Are we to conceive the dead body as lying between the two? Or does the poet put life into a mere dispute by making it turn on a burning question of his own day? And the two litigants before the judges we can reproduce; but it is not so easy to suppose that the desire to take an issue before a daysman was pictorially described, or that the two little wedges of gold lying in the midst were really an important feature in the picture; still less can we

imagine with Reichel¹ that they were so prominent as to mislead the poet into a wrong interpretation of their meaning. The safer conclusion seems to be that all the legal significance is the poet's own addition to the pictures of wrangle and judgment, and that therefore it was in all its details a living reality of his own day.

¹ *Hom. Waffen*² 158-160. Reichel's treatment of the decoration of the Shield strikes me throughout as unsatisfactory.

APPENDIX K

X 202-04

πῶς δέ κεν Ἑκτώρ κῆρας ὑπεξέφευγεν θανάτοιο,
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε ροῦνα;

(1) *How could Hector have outrun impending death, but that Apollo for the last time came to meet him close at hand, and gave refreshment to his strength and speed to his knees?* This, the usual explanation of this difficult passage, now appears to me quite correct. The main objections to it are that Hector did not escape death, and that we ought to have ὑπεξέφευγεν instead of the aor. But the poet stops for a moment to consider not the future but the past. The first stage of the catastrophe has ended; there is a marked pause in the narrative. Hector has as a matter of fact escaped Achilles in the chase—the very field where the πόδας ὠκύς would have expected most easily to surpass him. This is discreditable to Achilles if not explained—the Greek poet must save the honour of the Greek hero. He might have used the descriptive imperf., but the aor. is quite in place as resuming the pursuit in a single momentary view (*M. and T.* §§ 56-57).

(2) “Escaped so far” is in a sense implied; however familiar the story may be to the hearers, the narrator is bound to pretend that they do not know what is coming, and to make a pause of suspense, while they think “has Hector actually got away?” He thus heightens the effect of the succeeding catastrophe (see Platt in *J. P.* xix. 48, Agar *J. P.* xxv. 312). But a feeling that the form of the sentence (πῶς κεν virtually = οὐ κεν), the unreal apodosis, implies that the final escape did take place, has led to various conjectures and alternative explanations.

(3) Fäsi and Hentze put a comma after ροῦνα, thus taking 205, λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, with the preceding εἰ μὴ. But Homeric usage forbids this; 205 must be added independently, whether as a further explanation of Hector's having escaped so long, or simply as a fresh step in the narrative. Düntzer suggests τῶς for πῶς in 202, “thus Hector would have escaped had not Apollo, who had helped his running, now withdrawn his aid,” the last idea being given by the emphasis on πύματόν τε καὶ ὕστατον. But then

the thought is materially weakened by the addition of ἐγγύεον, as this lays stress on the positive instead of the negative side of the god's action; otherwise it might be defended as another instance of the familiar idea of a success which "might have been" gained by valour even ὑπὲρ μῶρον, but for divine interference. If we could assume 204 to be an interpolation from Y 93, this explanation would be considerably strengthened.

(4) There is, however, a further alternative in the reading ὑπεζέφερον, which is given by Syr., and, according to schol. A, was the reading of Ar. (though this is doubtful, see Ludwich ad loc.). Of this word two explanations have been given, (1) *postponed*, (2) *outrun*. The latter is supported by Hoffmann on the analogy of γ 496 τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι and Ψ 376 ποδώκεες ἔκφερον ἵπποι, where, however, the construction is essentially different. Compare also ὑπεκφέρειν ἡμέρης ὀδῶν, *to keep a day's march ahead*, Herod. iv. 125. For (1) there is no analogy at all, and the reading is probably only an ancient attempt to evade a difficulty which has always been felt.

(5) Another ingenious but I think untenable explanation has been offered by Bayfield. Regarding the lines as embodying the reflexion of an interpolator, he takes οἱ in 203 to refer to Achilles: "How *could* Hector have escaped, unless Apollo had done, what he did not do—confronted *the other* (Achilles) for the last time and to make an end—Apollo who had [as it was] stirred up his (Hector's) courage and made his limbs swift?" This is terribly involved with its change of meaning for οἱ. Such change is no doubt to be found in H. (see II 801, Σ 33–35), but always in cases where the context leaves no doubt as to what is meant; we have no right to push the license to absolute unintelligibility. Moreover ἀντέσθαι (for the accent see on O 698) is in itself a purely neutral word, *meet*; the idea of friendliness or hostility is imported solely from the context (compare II 788 with H 22, φ 31); it cannot bear the whole weight of the idea "unless the god himself had *beaten back* Achilles." These objections seem fatal, even apart from the implication of the 'unreal' protasis εἰ μὴ ἦντο, that Apollo did meet Achilles—an implication which Bayfield denies, but which seems to me inseparable from the grammatical form in usage, whatever logic may assert.¹

(6) But though we may conclude that the passage as it stands is capable of simple and satisfactory explanation, there still remains a doubt as to whether it stood originally in this place. We have noticed Ar.'s objection to 199–201; the objections to 202–04 are yet more obvious. If 205, or rather, as we shall presently see, 208, immediately followed

¹ Mr. Bayfield now writes: "My view now is that the three lines embody the reflexion of an interpolator, who, wishing to emphasise the hopelessness of Hector's efforts, states (in effect) that nothing but conclusively effective assistance from the god who had enabled him to run so well could have finally saved him from death at Achilles' hands. What form the assistance might have taken does not matter; it might have been that of enabling him to cope with Achilles in

fair fight. I would translate *And how could Hector have escaped unless for the last time (ὑστάτον), and to end the long struggle (νύμιατον) Apollo had stood by him (H.) in very presence (ἐγγύεον, compare praesens deus).*" This evidently avoids the most serious objections urged above, and is tenable if we can take πῶς κεν as simply enquiring about a possibility without any implication as to its realization.

198 the narrative would run with the directness and rapidity which the situation demands, but which the explanation of Hector's 'escape' awkwardly interrupts. The sudden intervention of Apollo, without a word of preparation, reminds us forcibly of the death of Patroklos in Π—note especially the similar use of the word ἤντετο. There, as on so many occasions where a god joins in the war, we had gravely to suspect later ideas than those of the Μῆνις, and the same suspicions must arise here. The puzzle of Hector's successful rivalry of Achilles in speed troubled the scholiasts, and may well have troubled an early rhapsodist of scholiastic turn; the lines are in fact little more than a versification of Porphyrios on 165—**πῶς δέ, φασίν, ὁ ποδωκίστατος πάντων οὐ καταλαμβάνει τὸν Ἑκτορα; πρόχειρον μὲν οὖν τὸ λέγειν ὅτι Ἀπόλλωνα ἔχει συμμαχοῦντα.** The scholiast goes on indeed to suggest other less poetical reasons—that Achilles has been fighting hard, but Hector has had a good rest, and so on. But the spirit is the same, and the expression is in any case none of the best. The difficulty in the manner in which 204 follows 203 has already been alluded to. The line is really inseparable, for it is needed to explain that ἤντετο means *friendly* meeting; but ἐγγύθεν is obscure. Apparently it is meant as a sort of apology for the want of preparation for the god; he has been close at hand all through the battle, so deep is his interest in Hector.

(7) We must conclude then with Bayfield that 202–04 are a later addition, and further I think that 199–201 must go with them. That passage, like this, is perfectly defensible in itself, but it is obscure in expression, and the two together break the thread of the story too near the climax. And there is undoubtedly grave room for objection in the repetitions δύναται . . . δύναται . . . δύνατο, φεύγοντα . . . ὑποφεύγειν (. . . ὑπεξέφυγεν), διώκειν . . . διώκειν, in the absence of a subject for the first δύναται, and in the very doubtful metre of **ὀνείρωι οὐ**. For yet further reaching doubts as to the context, reference must be made to the Introduction to X.

(8) It must be added too that there is something scholiastic in the lines which follow, 205–07. The same spirit which asks "Why could not Achilles catch Hector?" asks "Why did not the other Greeks stop Hector?", just as the scholiasts on Φ ask "Why were not the other Greeks drowned in the inundation of Skamandros?" The answer is that the other Greeks have been steadily ignored since the end of Υ, in order to concentrate our whole attention on the one great Greek. To have them brought to mind here is not only needless—it suggests many awkward questions which there is every reason to suppose that the original poet would have been careful not to stir. Aristotle himself felt the difficulty (*Poet.* xxiv. 8): **μᾶλλον δ' ἐνδέχεται ἐν τῇ ἐποποιίᾳ τὸ ἄλογον . . . διὰ τὸ μὴ ὁρᾶν εἰς τὸν πράττοντα· ἐπεὶ τὰ περὶ τὴν Ἑκτορος διώξιν ἐπὶ σκηνῆς ὄντα γελοῖα ἂν φανείη, οἱ μὲν ἐστῶτες καὶ οὐ διώκοντες, ὁ δὲ ἀνανεύων, ἐν δὲ τοῖς ἔπεισι λανθάνει.** But the concealment should at least be as complete as possible.

APPENDIX L

HOMERIC BURIAL RITES

(1) THE descriptions of the funerals of Patroklos and Hector in Ψ and Ω , and the two $\nu\acute{\epsilon}\kappa\upsilon\iota\alpha\iota$ of the *Odyssey*, the visit of Odysseus to the under-world in λ and the descent of the shades of the Suitors in ω , provide most of the material for a discussion of the Homeric view of life after death. Many ingenious attempts have been made to draw from them a consistent scheme of belief, but none have been completely successful. The problem is further complicated when we attempt a comparison of Homeric burials with such practices as we can deduce from the numerous and important graves of early Greece, Mykenaeen and later.

(2) E. Rohde, in his brilliant essay *Psyche*, has drawn a sharp distinction between two conceptions of the departed soul, leading to very different ways of treating the corpse. One idea is that the soul after death can still return to its old home and haunt the living; it still longs for human sustenance, and is capable of doing vague but terrible harm; it must therefore be appeased with gifts of food, raiment, and other things needed in life. Hence sacrifices to the dead, ancestor and spirit worship, and hence also mummification, partial or complete, to the end that the old tenement may still be available for its former owner. This conception we may call the ghost-faith.

(3) The other idea is that the spirit can be altogether banished from earth, and shut up, a helpless and harmless 'shade,' in Hades. This leads to burning of the body, in order to cut off the more completely all communication between the living and the dead. When this is done no further interference need be dreaded; there is therefore no further offering of gifts to the dead, nor any form of spirit worship. To this belief we may give the name of the shade-faith.

(4) This distinction is attractive, and probably founded on truth. In practice, however, it is mainly theoretical, at least for Greece. Whenever we can test it by literary evidence, we find a constant interaction of the two conceptions. Men are never so inconsistent as in their beliefs about the other world.¹ Generally speaking the first is the most primitive

¹ Unthinking people in England appear generally to believe at the same time that the souls of the pious dead pass at once to heaven, and that they

will not be admitted there till the general Resurrection. Both views can of course be supported from Scripture.

and wide-spread belief;¹ as including ancestor-worship, it is probably the most prevalent faith on the face of the globe. The second is on the whole the outcome of civilization and reflexion; it makes way as man discovers natural causes for the vague terrors which the savage puts down to the work of ghosts. Hence the second belief has, in Europe at least, been commonly taught by systematic theology, while the former has remained a superstition ingrained in the mind of the people at large, and often manifested in rites and practices too popular to be suppressed by the recognized authority of religion.

(5) It is to an illogical blending of such different conceptions that the difficulty of harmonizing the Homeric statements appears to be due. We must indeed always keep in mind that 'Homeric' covers the usage of a long period—in all probability some two or three centuries at least; and that inconsistencies may well arise here, as in every case where we speak of the culture of the 'Homeric' age, from changes, both intellectual and physical, within that long lapse of time. But in the region now under discussion the inconsistency seems to permeate all parts of the poems, and the arguments which have been alleged to shew a material advance from the older to the newest portions are far from convincing.²

(6) The Epic is of course pervaded by the 'shade-faith.' The spirits of the departed are εἴδωλα καμνόντων, ἀμειννῆα κάρηνα, and can do no harm to the living, at least when once they have received the 'propitiation of fire.' There is no ancestor-worship, no chthonian cult. Aïdes who rules among the dead is a mere nonentity to the world above him, and his subjects are still less matters of interest. Teiresias alone, by a special privilege, retains something of his power οἶωι πεπνυθεῖαι· τοὶ δὲ κταῖαι ἀΐσσουσιν (κ 495).

(7) And yet, definite and consistent though this view of death appears to be, we find attached to it observances which can hardly be anything but survivals of the ghost-faith. The body is burnt, yet we have echoes from a time when mummification was practised. This is suggested by the word **παρχεύειν**, which is wholly inappropriate to cremation (see note on H 85). The pots of honey placed by Achilles on Patroklos' pyre have been ingeniously explained by Helbig as symbolizing the use of honey for mummifying. And the means which Athene uses to preserve Patroklos' corpse in T 38–39 seem clearly to indicate a knowledge of the instillation of drugs through the nostrils, so characteristic of the Egyptian embalmer. It may be too that the fat in which his body is wrapped in Ψ 169–70 was originally a preservative; though here there is the possible alternative that it was meant for food. But the care to cover up the whole body, so distinctly insisted on, seems to point rather to the former.

(8) The ghost-faith required that the departed should be equipped

¹ But it must not be forgotten that cremation is found before as well as after the Mykenæan period.

² Helbig in particular attempts to distinguish the older 'Aïolic' from the newer and more sceptical 'Ionic' faith. To the former he assigns the

burial of Patroklos in Ψ, to the latter that of Hector in Ω. But the contrast he seeks to establish seems to me visionary. The materials on which we have to form a judgment are all late; the oldest parts of the poems tell us nothing.

with all that he required while yet alive—slaves, arms, treasures, raiment and food. For the shade this was all useless. Yet Achilles gives Patroklos slain captives, horses, dogs for company, and the flesh of sheep and oxen for food (Ψ 166–77), and promises him a share of the raiment and treasure paid by Priam for Hector's body (Ω 592–95). So too Andromache will burn garments in Hector's honour, though they will be of no use to him while he lies unburied—if they could be burned with him, he would have profited from them (X 510–14). And the ceremony with which Odysseus approaches the shades in λ —the blood poured into the trench, whence the feeble dead will suck strength if they are permitted to drink it—is simply the familiar rite of the sacrificial blood poured into the ground to feed the objects of ghost-worship. The $\kappa\omicron\tau\upsilon\lambda\acute{\eta}\rho\upsilon\tau\omicron\nu$ $\alpha\iota\mu\alpha$ of Ψ 34, flowing “around the corpse,” can hardly mean less than this blood, caught in cups and poured on the ground beside the body, that the ghost might thus partake of the funeral feast.

(9) The famous passage in Ψ (57–107) describing the appearance of Patroklos' wraith to Achilles stands by itself, not only for its truth and pathos, but for the difficulty of reconciling it with the rest of the poems. The idea that the spirit “wanders up and down in the broad-gated house of Hades” (74) till the burning allows it to “pass the gates of Hades” (71) is obviously self-contradictory, with the inconsistency which always arises when a new dogma comes in conflict with a deep-rooted older faith. It contradicts too the ‘Nekyia’ in λ ; for when Odysseus descends to Hades, the first spirit which meets him (λ 51–80) is that of the yet unburied Elpenor, not excluded from the rest like Patroklos (Ψ 72) but in their midst—praying for burial in order not that he may pass the gates but that he may not have to return to plague Odysseus (λ 73) as Hector threatens to plague Achilles (X 358). So too in the ‘second Nekyia’ in ω the spirits of the unburied suitors go down to Hades “twittering like bats,” but are at once received among the departed, and converse with them like living men.

(10) It is in fact difficult not to believe that the author of the passage in Ψ deliberately aimed at inculcating a dogma which was not generally accepted by his contemporaries. The exclamation of Achilles, $\tilde{\eta}$ $\rho\acute{\alpha}$ $\tau\iota$ $\xi\sigma\tau\iota$ $\kappa\alpha\iota$ $\epsilon\iota\tilde{\nu}$ $\acute{\alpha}\iota\delta\alpha\omicron$ $\delta\acute{\omicron}\mu\omicron\iota\kappa\alpha\iota$ $\psi\upsilon\chi\eta$ $\kappa\alpha\iota$ $\epsilon\tilde{\iota}\delta\omega\lambda\omicron\nu$, the cry of sudden personal conviction in a matter which has hitherto been lazily accepted as an orthodox dogma, is as true psychologically as it is poetically beautiful. But it has a further dogmatic purpose, as is shewn by the next clause, $\acute{\alpha}\tau\alpha\rho$ $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$ $\omicron\upsilon\kappa$ $\xi\tilde{\nu}\iota$ $\pi\acute{\alpha}\mu\pi\alpha\nu$. The adherents of ghost-worship of course declared that the shade-faith was a denial of immortality altogether, so empty of life were the shades. The poet takes the opportunity of stating his own belief on the matter, laying down positively the following theses (*a*) that the shades do live on; (*b*) that they have no $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$; (*c*) that they will never return when once they have entered Hades; (*d*) that burning, instead of being disrespectful to the dead, is their own first wish, for that between death and burning there is an intermediate stage of banishment both from Hades and from earth.

(11) Two of these propositions are not only stated but exemplified,

and deserve full consideration. (*a*) *The shades live on.* Patroklos' shade is "passing like himself," so like that it deceives Achilles; but when he tries to embrace it he finds that it is but an εἶδωλον, an intangible wraith. Yet it lives on, for it keeps emotions and affections, and above all the memory of past life is preserved intact.

(12) (*b*) *The shades have no φρένες, no intelligence.* They know nothing of what goes on since they have left the earth, and therefore they can neither devise nor execute good or ill for the living. The shade of Patroklos shews this by the opening words of reproach (Ψ 69-71), which display complete ignorance of all that has been and is being done in his honour. It does not even know its own powerlessness, for it asks Achilles (75) to "give his hand," which, as the sequel shews (100), is useless. This of course is a cardinal point of the faith, and entirely agrees with the conception of the *Odyssey*, where Teiresias alone is excepted from the common lot, τοῦ τε φρένες ἔμπεδοί εἰσι· τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνηα οἷω πεπνυθεῖαι· τοὶ δὲ σκιαί ἄττεουσιν (κ 493-95).

(13) The thesis has naturally caused difficulties from early days. A scholion, probably Didymean, says ἐμφρόνως καὶ συνेतῶς πάντα διείλεκται ὁ Πάτροκλος· ἐνέεσται οὖν ἐκ τῆς Ὀδυσσεΐας ὁ στίχος (104)· ἐκεῖ γὰρ τὰς ψυχὰς εἶδωλα σκιῶδῃ, φρονήσεως ἀμέτοχα, ὑπέετο. Ἡ φρένας λέγει οὐ τὸ διανοητικόν, ἀλλὰ μέρος τι τῶν ἐντὸς σώματος, ὡς καὶ ἀλλαχοῦ "ἐν τε φρένες ἦπαρ ἔχουσι" (ι 301) καὶ πάλιν "ἐνὸς ἄρα τε φρένες ἔρχεται" (Π 481). ἔστιν οὖν ἀπὸ μέρους τὸ ὅλον σῶμα. οὕτως Ἀριστοφάνης ὁ γραμματικὸς. In answer to this it has already been pointed out that Patroklos has not talked ἐμφρόνως καὶ συνेतῶς, for he has lost his hold of realities. And of course no one will think of translating "they have no *midriffs*" meaning *bodies*. Recent critics have endeavoured to use such words as "principle of life"; but this is no nearer the constant Homeric use; φρένες does mean τὸ διανοητικόν, and the clause must be translated on this basis. It will be noticed that it is inserted parenthetically, merely for the sake of laying down a proposition; the γάρ in 105 does not refer to it at all, but confirms the principal clause ἦ ῥά τι ἔστι . . . εἶδωλον.

(14) The two remaining propositions (*c*) and (*d*) can from the nature of the case only be stated dogmatically. Evidently (*d*) is the newest contribution. It is an attempt to mediate between the old faith and the new—to make out that there is something to be done for the dead by gifts, but only for a time. The intermediate stage, when the ghost can still reappear to the living, is one to be got over as soon as possible, for the sake of the dead man himself; but while it lasts it does to some extent justify the old practices founded on the belief that the living could still help the dead by gifts and rites. It leads the poet to some inconsistency in language, but his view is on the whole a reasonable one. Whether it was ever widely accepted in Greece we are hardly able to say; but the later combination of funeral gifts with burning of the body, of which archaic tombs supply abundant evidence, seems to point to something of the sort. But the old faith always survived. Aischylos

directly contradicts our poet's **φρένες οὐκ ἔνι πάμπαν** when he says (*Cho.* 323)

* **τέκνον, φρόνημα τοῦ
θανόντος οὐ θαμάζει
πυρὸς μαλερὰ γνάθος.**

and there is of course no doubt that the ghost-faith was the most popular in Athens.

(15) On the whole then this review leads us to much the same conclusion as that which we have reached upon other grounds—that the Homeric civilization is based upon the Mykenaeen, but represents a stage of later development. We know from the evidence of Mykene that the inhabitants of the city at its prime were spirit-worshippers, practising sepulture and partial mummification. When we next have good evidence, in the post-Mykenaeen 'Dipylon' period, we find sepulture and cremation practised side by side. In the interval therefore two beliefs had come into conflict. It seems that the Homeric poems mark this intermediate point, and it is likely enough that they may have contributed much to the solution of it.

APPENDIX M

THE HARNESSING OF THE CHARIOT

(1) THE principal passage to be explained is Ω 266-74

ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖην
καλὴν πρωτοπαγέα, πείρινοα δὲ θῆσαν ἐπ' αὐτῆς,
καθ' δ' ἀπὸ πασσαλόφι ζυγὸν ἥϊρεον ἡμιόνειον
πύξινον ὀμφαλόεν, εὖ οἰήκεσσι ἀρηρός.
ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῶι ἐννεάπηχυ.
καὶ τὸ μὲν εὖ κατέθηκεν ἐνζέστωι ἐπὶ ῥυμῶι,
πέζη ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρίς δ' ἐκάτερεον ἔθησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέθησαν, ὑπὸ γλῶχῖνα δ' ἔκαμψαν.

It will be noticed that this refers to the harnessing of a wagon; it is not certain that the gear of a war-chariot would be entirely the same.

(2) The appended cuts (8-10) will shew with some modifications the explanation which I proposed in *J. H. S.* v. 185 (1884). It is based upon the drawings of black-figured vases, which are of course of post-Homeric date¹; and agrees on the whole with that given by Helbig (*H. E.* 147 ff.). The main points are as follows: the pole was curved sharply upwards at the end, running up to an almost vertical point (πέζη). In the actual bend (πέζη ἐπὶ πρώτῃ) the yoke was laid across the pole. Attached to the yoke was a ring (κρίκος); through this a peg (ἔστωρ) was passed and fastened into a hole in the pole. The ζυγόδεσμον, a rope nine cubits long, was then used to bind something with three turns to the ὀμφαλός, the long ends which remained after this being carried back to the car itself, where they were fastened to an upright post which rose from the front of the breastwork. This post and the rope from it to the end of the pole are constantly depicted in archaic vase-paintings, and we may well identify the rope with the ζυγόδεσμον. The chief difficulties then remaining are these: (1) what was the ὀμφαλός? (2) what is the object to ἔθησαν? (3) what is the meaning of ἐξείης? (1) Helbig holds that the ὀμφαλός was a boss on the yoke itself, as indeed is shewn by the epithet ὀμφαλόεν above, which served as the point of attachment to the ring. (2) He takes ζυγόδεσμον as the object which was tied on to the ὀμφαλός. This is not a very natural interpretation of the words.

¹ See the chariot from the François Vase, fig. 19, p. 628.

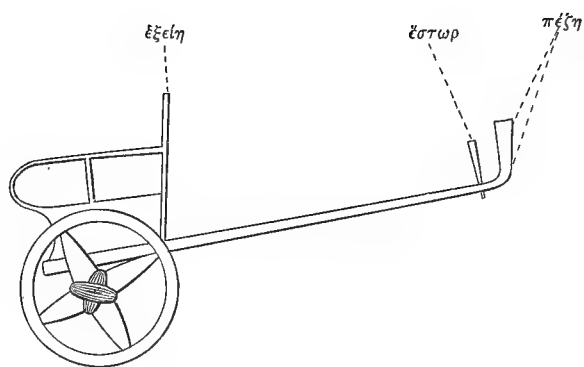


FIG. 8

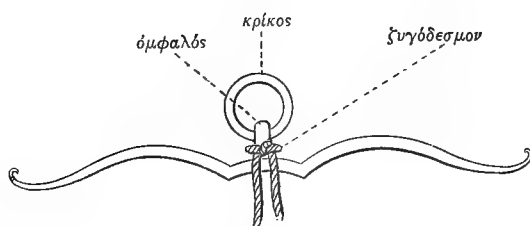


FIG. 9

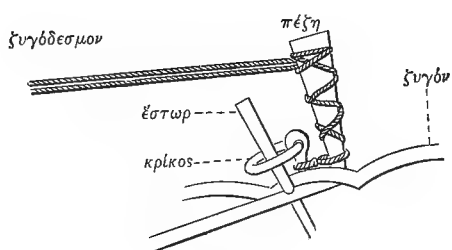


FIG. 10

It seems to me more likely that we have to supply πέζην with ἔδῃσαν; they bound the upright end of the pole to the ὀμφαλός of the yoke with three turns each way—the ζυγόδεσμον being permanently attached at its middle point to the yoke. The three turns bring us to the upper end of the πέζην, from which the ends of the ζυγόδεσμον are led back to the post on the car. (3) It then follows that ἐξείης κατέδῃσαν means *fastened to the post*; ἐξείης being either the gen. of a subst. ἐξείη, “the holder,” so called because it was a support by which the charioteer could hold, or else a corruption of a similar word, changed, when its meaning was forgotten, into the familiar adverb. Schulze *Q. E.* p. 292 adopts this hypothesis, and would write ἐξίης, comparing ἐψία· ἀπὸ τοῦ ἔπεσθαι· ὁμιλία Soph. *fr.* 4 (Hesych.). As to the meaning of ὑπὸ γλῶχίνα δ’ ἔκαμψαν it is hardly possible to make a guess. It is generally taken to mean “they turned down the end” of the ζυγόδεσμον under the knot, so as to hold it tight. According to the hypothesis given this is hardly likely, as the ζυγόδεσμον would have two ends. γλῶχίς appears to recur only of the barb of an arrow in the epithets τανυγλῶχινες, etc. (Θ 297 note), and in Soph. *Tr.* 681, and rarely in late Greek.

The meaning of οἷηκες too remains doubtful; they are generally explained as *guides* for the reins, rings through which they ran. Helbig (p. 155) thinks they may be hooks to which the breast-straps (λέπαθνα) are attached.

(3) A different view of the whole passage has recently been published by W. Reichel *Das Joch des homerischen Wagens*, in *Jahreshefte des öst. arch. Instituts* ii. (1899), 137 ff. He takes the οἷηκες to be *handles*, and refers the word to the ends of the yoke, turned up to serve as a convenient means for lifting it. His explanation of the passage will be clear from the appended cut (11), where *a* is the ῥυμός; *b*, ζυγόν; *c*,

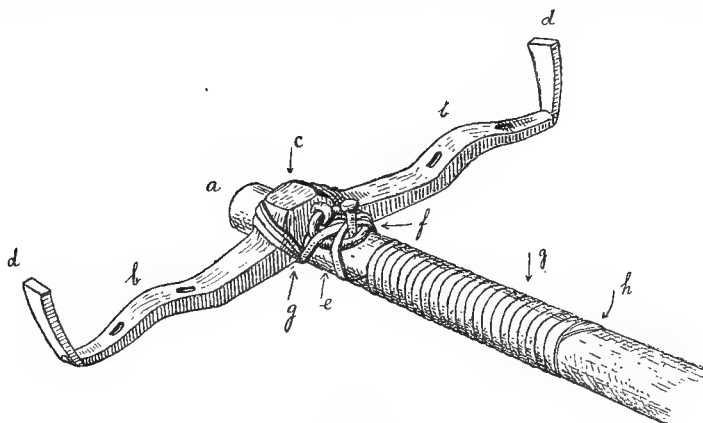


FIG. 11

ὀμφαλός; *dd*, οἷηκες; *e*, κρίκος; *f*, ἔστωρ; *g*, ζυγόδεσμον, which after three turns round the ὀμφαλός is wound about the pole. He assumes that of the two ends of the ζυγόδεσμον one is kept shorter than the

other, and is completely wound over, so that only one tongue, that of the longer end, remains to be tucked under at *h*. The skill with which this end was tucked in formed the secret of the 'Gordian knot' of which οὔτε τέλος οὔτε ἀρχὴ ἐφαίνετο. Alexander undid it, according to Aristobulos, by taking out the ἔστωρ, and slipping yoke and knot together over the end of the pole.

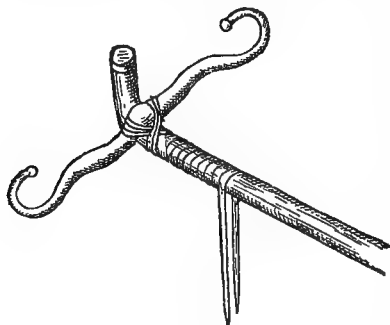


FIG. 12

was important, he holds that the place of the ἔστωρ was taken by the turned-up pole—the πέζη of fig. 8. This is illustrated by fig. 12.

(5) The ring which is constantly represented in vase-paintings (*b* in figs. 15, 16, 19) is not the κρίκος, nor a metal ring at all, but the end view of a circular pad wrapped round the yoke to save it from chafing the horses' necks; while the peg or pegs (*dd*), which appear to pass through it, represent the οἴηκες or handles of the yoke as before. Figs. 13 to 16 illustrate this. It would be natural to identify this pad

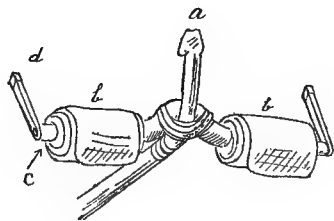


FIG. 13

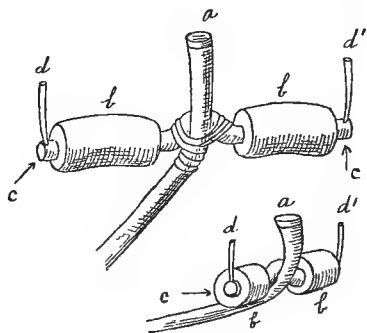


FIG. 14

with the ζεύγλη or yoke-cushion, twice mentioned in the same way (P 440, T 406) χαίτη ζεύγλης ἐξεριπούσα παρὰ ζυγόν. But Reichel objects to this that the mane could not be said ἐξεριπεῖν from a cushion which lay so far back, and clear of actual contact with it. He therefore turns to Assyrian and Egyptian chariots, where we find a broad cloth covering the mane, and assumes that this was in use in pre-historic Greece, though not in the historic period (figs. 17, 18). This however, besides being archaeologically doubtful, is hypercritical from a

literary point of view. The yoke with its cushion lies near enough to the mane to authorise the poetical fancy that the mane is "streaming out of it" when the horse droops its head; if this is not admissible, it is



FIG. 15

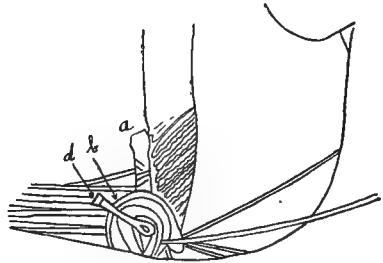


FIG. 16

hard to see how the poet is permitted to say that the mane falls **παρὰ ζυγόν**—a question which Reichel does not touch.

(6) The **λέπαθνον** is undoubtedly the breast-strap against which the horse pulled—*e* in fig. 19. The girth proper, known in classical times

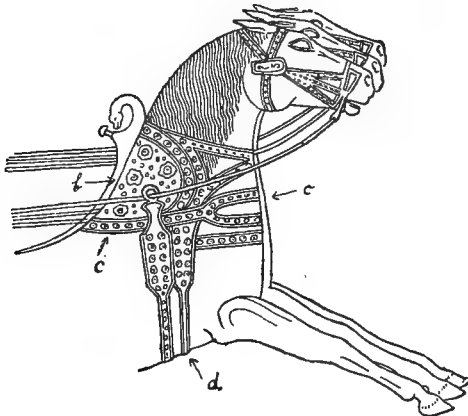


FIG. 17

as the **μασχαλιστήρ** (*f* in fig. 19), is not separately named in Homer, though it is always shewn in the drawings, and can hardly have been unknown. It is probable enough that the plur. **λέπαθνα** (E 730, T 393—the singular does not occur in Homer) includes both these important straps under a single name. Reichel thinks that **ζεύγλη** stands for the

whole of the harnessing gear, viz. "mane-cloth," λέπαθνον and μασγαλιτήρ. This is of course a mere matter of opinion.

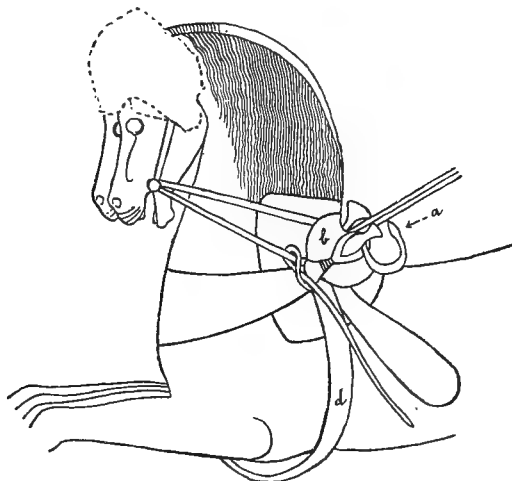


FIG. 18

(7) Since the preceding pages were written, Reichel's article on the Homeric yoke has been reprinted with the second edition of *Ueber*

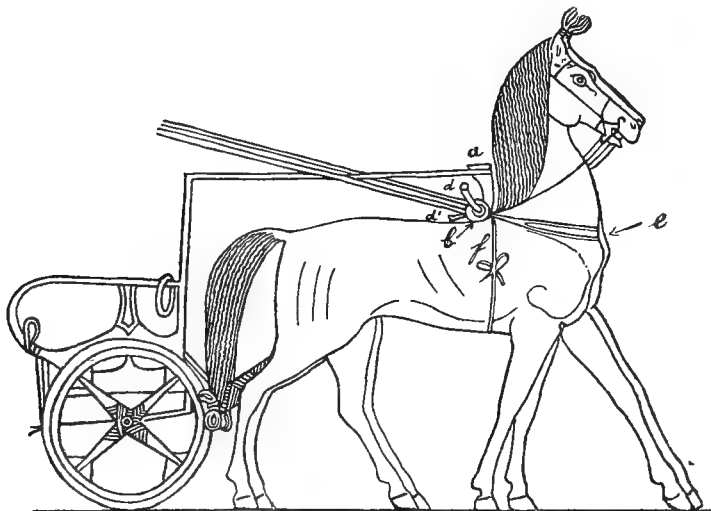


FIG. 19

homerische Waffen—an edition which the author's early and lamented death on Dec. 18, 1901 has deprived of completeness. The essay on the

yoke has been expanded into one on the war-chariot; but Reichel's views on the construction of the car seem to me so destitute of foundation, whether in the testimony of the poems, the representations in art, or the probabilities of the case, that I refrain from discussing them. There is, however, no substantial alteration in his account of the yoke, which I therefore leave to the reader without further comment.

(8) A word, however, must be said on the additions to the larger section on Homeric armour. Several interesting pages are devoted to the use of boars' tusks for the protection of helmets, as is indicated in K 263 ff. It is well known that worked tusks were found in large numbers by Schliemann at Mykene—sixty of them in Grave iv.¹ It has often been conjectured that they came from helmets; Reichel points out that the well-known ivory head here given (fig. 20) bears a helmet made of them. We see in the alternate rows the use of right and left tusks, placed ἔνεα καὶ ἔνεα, as the author of K says. The account of a genuine Mykenaeon helmet in so late a book must however be regarded as another instance of the archaistic and archaeological tendency so notable in K.



FIG. 20

(9) A new explanation of the silver bowl with the 'siege' scene (vol. i. p. 572) is ingenious and probable enough to be worth mentioning. Reichel sees in the figure at the extreme bottom a helmsman with the steering oar in his hand, and in the triangular marks along the edge to the left the conical helmets of oarsmen; while the irregular curved line at the feet of the slingers represents the upper edge of a bank. The scene then is a hostile landing from ships, which the townsmen issue from their walls to repel; we are at once reminded of the simile in Σ 207 ff. It is tantalizing to think how much another half inch of the bowl might have taught us.

(10) With regard to one of his main points Reichel contemplated an important change of ground. He had felt the force of the objections urged from all sides against his treatment of the word εἶρη in certain passages which cannot be regarded as mechanical interpolations—see vol. i. p. 578. He admits that his attempt to make it mean simply *piece of armour* is untenable. He regards the thin gold plates found on the breasts of the skeletons at Mykene as possibly the funereal representatives of metal plates sewn on to the chiton, and thus forming a 'prae-Ionic' corslet. At this point unfortunately his ms. breaks off, and it is impossible to say what conclusions he would have drawn from this important admission. That something of the sort was necessary is clear, as I indicated in vol. i. There seems to be no sign, however, that he was prepared to withdraw from the equally untenable view that the Epos with all its culture is to be regarded as a unity rather than as the

¹ Tsountas-Manatt p. 196; Schuchhardt p. 267.

successive deposit of many generations, during which armour, like the other marks of civilization, was continually changing and developing. This is undoubtedly the chief blot upon his work. He has shewn once and for all that the 'Homeric' culture is based upon the Mykenaeen, but has shut his eyes to the subtle and omnipresent traces of successive modernization which the text has undergone.

(11) Robert, in his *Studien zur Ilias*, has endeavoured, starting from Reichel's conclusions, to use them as a test for the analysis of the *Iliad*. He finds that the portions of the *Iliad* where the armour is purely Mykenaeen are identical with those which can, on Fick's principles, be restored to the ancient 'Aeolic' dialect; while the round shield and bronze panoply of the Ionian warrior go with the 'fixed' forms of the Ionic dialect. But this parallelism has to be established by such wholesale and arbitrary alterations of the text that the book itself amply refutes the theory which it sets out to prove; and we are once more reduced to the conclusion that early and late elements are combined in Homer with a complexity which it is beyond our power to unravel in detail. We must content ourselves with the general statement that on the whole those parts of the *Iliad* which on general grounds seem to be early have on the whole kept more faithfully to the Mykenaeen tradition. Beyond this it seems hopeless to go.

APPENDIX N

THE FOURTH FOOT OF THE HEXAMETER AND 'WERNICKE'S LAW'

(1) THE fourth foot of the hexameter is governed by a number of subtle rhythmical laws, discovered in modern times by observation solely, and never mentioned, so far as I am aware, by the ancient metrists. They were, however, certainly recognized in practice. In Homer they are rules admitting of exceptions more or less rare; after him they are more and more carefully observed, till they become rigid laws by the time of Nonnos, who developed artificial smoothness of versification with amazing skill, but fell into a lusciousness of rhythm which soon palls upon the tongue.

Of these rules the best known is probably that against the trochaic caesura in the dactylic fourth foot. For this, and for the conditions under which it applies, reference may be made to *Monro* (*H. G.* § 367. 2) and *van Leeuwen* (*Ench.* pp. 18–22).

(2) The fourth foot is spondaic in only about one line out of four. This prevalence of dactyls is, however, not peculiar to this place. According to Professor Clapp (*Homer's Iliad* Books 19–24, Boston, 1899, p. 428) in the last six books of the *Iliad*, "the dactyl prevails

	in the first foot in the ratio of	65 to 35
„	second	61 to 39
„	third	85 to 15
„	fourth	72 to 28

(in the fifth foot there are in these books 181 spondees in 3754 lines, or just below 5 per cent). Of spondaic fourth feet, so far as I have counted, about one-half have caesura, and of the rest a majority are formed by words which run over into the fifth foot. In the whole *Iliad* (15,762 lines) I find only 933 where a fourth foot without caesura ends with a word.

(3) It is necessary to state the principles on which this enumeration has been made. The text used is the Clarendon Homer (*Homeri Opera et Reliquiae*, recensuit D. B. Monro, Oxon, ii. 1896). This edition always reads Πατρόκλεες for the vulgate Πατρόκλεις, thus reducing the number of spondaic fourth feet by nine. The treatment of παῖς is irregular. The word occurs in this place twenty-six times, in twenty-four of which the

resolved form is possible: but the text has **παῖς** twenty times, and **παῖς** six.

Enclitics have been counted as part of the preceding word, proclitic prepositions as part of the following, when it is the case governed by them. So too **λέων ὥς** and even **εἰς δ' ὥς** seem rhythmically inseparable, and have been counted as single words. Prepositions following their case are grouped with it, unless followed by their verb, when they have been regarded as compounded (e.g. **μάχης ἐκνοστήσαντι**, not **μάχης ἐκ νοστήσαντι**). If all these word-groups are to be separated, the total number of 933 will have to be reduced to 890.¹ With these exceptions a monosyllable at the end of the foot has been regarded as following caesura, not as preceding diaeresis. There are, however, a certain number of doubtful cases where there is a distinct break in sense at the end of the foot. In a large majority of these the monosyllable in question is either **παῖς** or **ἦν**, followed by an initial vowel. We can of course read **παῖς** at once; the inference is strong that we should also read **ἔεν**. The only exceptions which I find are the following:

- H 44 τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, κύθητο θυμῷ.
 A 239 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρός.
 N 284 τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρώς, οὐτέ τι λήην (cf. N 279).
 799 κυρτὰ φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα.
 P 733 σταῖνσαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη.
 Φ 216 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι.
 Ω 706 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντὶ τε δήμῳ.

In the first and two last of these the pause is very slight, if any. N 284 and P 733 might be regarded as supporting the nom. **χρόος** which Ar. read in N 191. It may be noticed that this form can always be substituted for **χρώς** except in Ω 414 and three times in *Od.*

(4) The word forming the foot (leaving monosyllables out of sight) may take any one of the following forms:

- A: — —
 οὐλομένην, ἢ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε.
 B: — — —
 τιμὴν ἀρνύμενοι Μενελάωι σοί τε, κυνῶπα.
 C: — —
 κλυθαί μευ, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας.
 D: — — —
 ὥς τῶν πᾶς' ἀγορὴ κινήθη · τοὶ δ' ἀλαλητῶι.

Of these forms I find the following instances in the *Iliad*: of A 559, B 160, C 182, D 32, in all 933, or about one in every seventeen lines. If the word-groups spoken of in the preceding paragraph are to be broken up, the distribution of these forms would be materially altered.

¹ On the other hand we shall have to add lines ending like **λέβητάς τε τρίποδάς τε**, where the fifth foot begins with an

enclitic. The number of these is not large, but I have not counted them.'

Such common phrases, for instance, as ἀφ' ἵππων, ἀπ' ὤμων, here classed with A, would be transferred to C.

(5) The rareness of form D has long been observed; reference may particularly be made to Platt's excellent papers in *J. P.* xviii. 120 ff., 150 ff., where the spondaic fourth foot receives an interesting discussion. My list of molossi in this place is as follows:

B 149, 522, Δ 342, 391, 515, E [163], 482, [620], Z 188, [H 12], Θ 120, I 11, 555, Λ 83, [130], [844], M 316, N 713, Π [13], 455, 645, 647, 673, 683, [749], Σ 400, T 412, Υ 245, 296, [461], X 331, [Ω 469].

Of the bracketed passages H 12 is given only for 'conscience' sake, because Monro reads εὐχάλκου: εὐχάλκου is obviously right. The remainder are not true molossi, but are formed by a preposition followed by its case (ἐξ ἵππων etc.). But that Monro reads Πατρόκλεες for Πατρόκλεις, there would be nine more to add (A 337, Λ 823, Π 7, 49, 126, 584, 707, 754, 839). Even including these, there are only thirty-two cases of true molossus in the *Iliad*.¹ If we exclude them, and read analogically Πατροκλέε' for Πατροκλῆ' in X 331, the number is reduced to twenty-two.² Four of these are the repetition of a single phrase, Λυκίης εὐρείης (Z 188, Π 455, 673, 683), to which is mainly due the preponderance of examples in Π.

(6) Ludwich (*Ar.* ii. 244) has attempted to explain this as an instance of a more general rule, viz. that a molossus must always have the ictus on the first and third syllables, and hence can never end a foot. This, however, is a merely apparent generalization. A molossus ending with the third foot is practically forbidden by the caesura—with the fifth by the rule that a spondaic line must not end with a disyllable. In the second foot molossi are found—their rarity is sufficiently explained by the obviously disagreeable rhythm; the instances are οὐδ' ἔρρηξεν χαλκόν (Γ 348, H 259, P 44), σὺν κεινῇσιν νηυσὶ (Δ 181 κενεΐσιν?), ὥς Αἰνείας θυμός (N 494), ἐν δ' ὠτειλάς πηΐσαν (Σ 351 ὀατειλάς?).³ But in the last place a molossus is found with considerable frequency, considering the rarity of spondaic lines. There are for instance eleven cases of it in Λ, and ten in Ω. ἄνθρωπος alone, with its cases, which is never found before the bucolic diaeresis, occurs at the end of the line no less than forty times in the *Iliad* and thirty-nine in the *Odyssey*. It is clear therefore that the avoidance of it before the diaeresis has to do with the general rhythm of the line, not with the accentuation of the molossus as such.

(7) The rule of the molossus must in fact be treated in close relation to the general avoidance of a spondee ending with the fourth foot. This rhythm is at best but little more common than a spondee in the fifth foot; if we always write -έμεν for -ειν, wherever possible, and -οο for

¹ Platt says thirty-one, but includes three cases (N 692, Π 716, Ω 696), where the molossus is followed by an enclitic, which I conceive makes all the difference; on the other hand he has overlooked B 149, 522, Θ 120, Λ 83. I dare not hope that my own list is complete.

² By reading κυλησκέμεν in I 11 and

the gen. in -οο for -ου in Θ 120, Π 647, T 412, we are left with eighteen only. An application of the same principle to the *Odyssey* according to Platt abolishes all but three cases of the molossus (ε 62, ο 248, φ 15).

³ Van L. *Ench.* p. 24: in φ 123 read ἐνκόσμως, not εὐκόσμως.

the gen. **-ou** it is actually rarer; and this avoidance is more marked when we contrast it with the marked tendency to end the foot with a word if it is dactylic—the bucolic rhythm proper. But the avoidance evidently applies in very different degrees to the four forms A, B, C and D (§ 4); and it must be confessed that to our ears it is difficult to discern any reason for the preference shewn to A, which is much greater than can be accounted for by the liking for a trochaic caesura in the fourth foot. We can hardly do more than record the facts. Among them must be noted the general preponderance in this place of genitives and adjectives; and the continual recurrence of particular words. For instance, out of the 559 cases of A, no less than seventy-two are due to **Ἀχαιῶν**, but only four to **Ἀχαιοί**, and three to **Ἀχαιοῖς**, while **Ἀχαιοῦς** occurs only at the end of a line. **πρῶσνύδα** recurs seventeen times here, and the twelve-fold repetition of **μέλαιναι νῆες ἔποντο** in the Catalogue gives that part of B a prominent place in the enumeration. Proper names are rare here; **Ἀχιλλεύς**, though he comes ten times in the second foot, an apparently less suitable place, is represented in the fourth only by his epithet **ποδάρκης** (twenty-one times). In the *Odyssey* **Ὀδυσσεύς** ends the second foot twelve times, the fourth foot never, the sixth foot over 230 times.

(8) In form B the preference for particular words is even more marked. Of the 160 cases mentioned above, forty-one are groups—prepositions with their cases. Of the remaining 119, more than half are due to three words:

μεγαθύμου (-ωι, -οι, -ων)	37
πολεμίζειν	14
Μενέλαιου (-ωι)	10

πολεμίζειν is always followed by a vowel, and can, therefore be written **πολεμίζεμεν**—often with ms. authority. In form C Platt has already called attention to the preponderance of a few words—**ἵππων** (-ους) 22, **ἀνδρῶν** 12, **αὐτοῦ** 18, **ἄλλος** (-ον, -ων, -ους, -οις) 17, **ἄμφω** 8. Reference may be made to his interesting papers for a discussion of the means by which the number of spondees may be reduced.

(9) There is a further rule regarding this place in the line, commonly known as 'Wernicke's Law,' as it was stated in his edition of *Tryphiodoros* (1819); but it was known before his time, as it appears in Gerhard's *Lectiones Apollonianæ* (1816). Hilberg's discussion in *Das Princip der Silbenwägung* (1879) is often referred to in this connexion, but appears to me to have obscured rather than elucidated the facts. The law was recently the subject of an interesting controversy in the *Classical Review*, x. 431, xi. 28, 151. It may be stated as follows:

"When a spondaic fourth foot without caesura ends with a word, the last syllable must be long by nature, not lengthened by position."

In this form the rule appears to be absolute for the late Epic poets. For Homer, however, it requires certain modifications, as will presently appear.

(10) The rule at first sight appears quite irrational. It is true that a certain weakness is introduced into the line by position-lengthening of a

short syllable in thesis. But it is certain that this consideration alone is not enough to explain the rule. A count of the first feet in rather over 1000 lines (A 1–B 486) shews that 133 are formed of a single disyllabic word; in 100 of them the second syllable is long by nature, in thirty-three it is lengthened by position. This would lead us to expect that of the 933 spondaic fourth feet with which we are dealing, about 233 would shew lengthening by position; as a matter of fact we shall see that (excluding monosyllables) only about twenty shew it. There is therefore some special influence at work at this particular point of the line. What this may have been it is very hard to say; but I suggest one consideration which will explain many, if not all, of the restrictions; namely, that *the fourth foot should not sound like the end of a line*.

(11) The hexameter, with its rigid division in the middle of the third foot, naturally demands elasticity in its subordinate pauses. One of these naturally comes at the end of the fourth foot, half way from the main caesura to the end of the line. It is a pause which undoubtedly sounds pleasant to us, but it involves the danger of a *false close*, a rhythm unpleasantly repeated in the next two feet, and involving a certain sense of disappointment to the ear. So long as the foot contains an unbroken dactyl, this danger is obviously avoided—hence the marked preference for the dactyl before the diaeresis. But if there is a pause in the trochaic caesura, the offence is aggravated; for prominence is given to the trochee which is the special characteristic of the sixth foot. Hence the trochaic caesura is generally forbidden. But it is allowed freely after such word-groups as ἐνεί κε, for by no possibility can ἐνεί κε sound like the end of a line. Similarly with the great frequency of adjectives in this place. On this Platt (*J. P.* xviii. 121) remarks “I cannot remember any similar phenomenon in any other kind of poetry known to me; the termination of the Latin pentameter alone makes any approximation to it, and then the facts are just the other way about, and besides we can see good reason for them.” Precisely! The very reasons which make an adjective unsuitable for the end of a line qualify it for a place which ought to be unlike the end of a line.

(12) When the fourth foot ends with a spondee, the echo of the sixth foot is necessarily present. But if the rhythm is rare, it loses nearly all its offence—the danger lies in the frequent repetition which makes the ear watch for it. It is the same with rime, which is admitted at intervals so rare that it is dismissed as a mere accident. If rime occurred irregularly every six or eight lines it would be intolerable—the hearer would be distracted by the watch for it. So we can easily understand how he would be annoyed by the frequent repetition of such lines as ἄλλ’ ἴει νῦν κατὰ λαὸν Ἀχαιῶν, μὴδ’ ἔτ’ ἐρώσει—he would lose sense of his place in the line, and would be reduced to counting the feet, as we are with blank verse badly recited.

(13) It is a pause in the sense which makes the difficulty—the ear will not boggle at the check when the mind is carrying it over the obstacle into the fifth foot. An elided vowel will help; and still more a following enclitic. But when these are absent, and a pause comes here, even the slightest, the tendency to check must not be favoured by the

remotest suggestion of the peculiarity of the sixth foot—that it may be a trochee. Hence the origin of Wernicke's law—the spondaic fourth foot must be an unmistakeable spondee in itself, without any assistance from the other side of the pause—its second syllable must be long by nature.

(14) We can now discuss in order a list, which I have done my best to make complete, of the lines in the *Iliad* where a short vowel occurs in the second half of the spondaic fourth foot ending with a word. Those which can properly be regarded as exceptions to the usual practice—we can hardly say in Homer, “contraventions of the rule”—are numbered consecutively. None of them occur in the first group—

- Γ 254 μαχέσονται ἄμφι γυναικί.
 Ε 275 ἐλαύνοντο ὠκέας ἵππους.
 Ζ 284 κατελεύοντο Ἄϊδος εἵσω.
 Ν 799 πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα.
 Χ 389 καταλήθοντο εἰν Ἀΐδαο.
 Ω 201 φρένες οἴχοντο ἥϊς τὸ πάρος περ.

Here the position is formed within the word itself, and the elision carries us over the pause. None of these spondees can possibly sound like the end of a line. To this group belong also the cases where the foot ends with an elided enclitic :

- Β 842 Πύλαιός τ', ὄζος Ἄρμος.
 Θ 412 Διὸς δέ φ' ἔννεπε μῦθον.
 Α 83 ὀλλύντας τ' ὀλλυμένους τε.
 115 ἀπαλὸν τέ φ' ἦτορ ἀπνύρα.

And we can hardly exclude an elided δέ from the same category :

- Ο 189 ἕκαστος δ' ἔμμορε τιμῆς.

Perhaps we must on the same grounds excuse

- Μ 55 ὑπερθεῖν δὲ σκολόπεσσι,

regarding the δέ as so closely connected with the preceding word as to abolish entirely the pause at the end of the foot. But the lengthening in thesis by *η ἐφελκ.* is rare, and must be regarded as a weakness in itself, especially in view of the fact that ὑπερθεῖν is almost exclusively used at the end of a line. We shall also have to include here

- Ξ 484 τῷ καὶ τίς τ' εὔχεται ἀνὴρ

if we accept the reading τίς τ' (Monro's conjecture) for κέ τις or τέ τις of MSS.

(15) A group which causes some difficulty is that in which the second half of the fourth foot is formed by a monosyllabic preposition following its case. The connexion of the Homeric preposition with its case on the one hand and the verb on the other (tmesis) is so loose that we can generally admit a pause in the middle of the foot instead of at the end ; evidently this should be done in

- Π 252 μάχης ἔξ ἀπονέεσθαι,
 Ρ 207 μάχης ἔκ νοστήσαντι,

where many editors rightly read ἔξαπονέεσθαι, ἐκνοστήσαντι.

But it is more doubtful in

Π 13	Φοῖνις ἔπ' ἔκλυες οἶος.
Ω 617	θεῶν ἐκ κήδεα πέσσει.
743	λεχέων ἐκ χεῖρας ὀρέζας.

And there seems to be no palliation for

Ο 59 Ἑκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων (1),

where the verb precedes as well as the case. This must therefore be reckoned as an exception. So too with the monosyllabic enclitics which stand here :

Τ 348	ἵνα μὴ μιν λιμὸς ἴκηται	(2),
Χ 494	κοτύλην τις τυτθὸν ἐπέσχε	(3),
Ω 557	ἐπεὶ με πρῶτον ἔασας	(4).

'Wernicke's Law' is commonly so stated as to allow monosyllables here without restriction ; but where they are followed by a distinct break in the sense I see no rational grounds for treating them as privileged. With regard to (1) it may be pointed out that this is the only case in the *Iliad* where ἐς follows its government (of course compound phrases like δώματ' ἐς αἰγίοχοιο Διός Α 222 are different). We have, however, Ἴλιον εἰς ἄμ' ἔποντο, Ν 717, cf. λ 372, ο 541, ω 117, and we should no doubt remove all cause of offence by reading μάχην εἰς here.¹ Perhaps (4) is the least pardonable exception in the *Iliad*, the whole of the position coming from the other side of the pause, and being very weak into the bargain. Such a lengthening is rare in, any thesis—the cases are collected in Hartel *Hom. Studien* i. p. 85. The only other instances in the fourth are in the phrases τὸ κρήγυον Α 106, τὸ πρίν Ε 54, Π 208 (omitted by Hartel), τὸ πρόσθεν Ψ 583, λ 629, τὰ πρῶτα α 257, which rhythmically are treated as single words ; and ἐπεὶ σε πρῶτ' ἰκέτευσα ρ 573, which is a parallel to (4), and like it must be regarded as very faulty.

(16) The other exceptions to the rule can be arranged in two groups, according to the syntactical connexion of the words between which the diaeresis comes. The first group consists of substantives and adjectives in agreement ; here scarcely any pause can be said to exist, and the exception is hardly more than apparent. The cases are

Β 522	πὰρ ποταμὸν Κηφισὸν δῖον ἔβαιον	(5),
Λ 189	τὸν δ' ἄλλον λαὸν ἀνώγει	(6),
204	τὸν δ' ἄλλον λαὸν ἄνωγει	(7),
796	ἅμα δ' ἄλλος λαὸς ἐπέσσω	(8),
Π 38	ἅμα δ' ἄλλον λαὸν ὀπασσον	(9),
Φ 126	μέλαιναν φρήν' ὑπάττει	(10).

(5) offends also against the rule of the molossus ; Κηφισοῦ Bentley, which if written Κηφισόο cures all. ἄλλος λαός in (6), (9) seems to have been felt almost as a single word. (10) has other difficulties of its own, metrical and grammatical. We have the variant μελαίνῃ φρήν' (ι) at our disposal.

¹ So also with γ 137 τῷ δὲ καλεσσομένῳ ἀγορὴν ἐς πάντας Ἀχαιοῖς.

(17) The remaining cases have no special palliation; but in none is there such a break in the verse as would enable us to place even a comma there.

E 734	}	πέπλον μὲν κατέχευεν ἑανὸν πατρός ἐπ' οὔδαι	(11),
Θ 385			
H 337		ποτὶ δ' αὐτὸν δέιμομεν ὦκα	(12),
436		ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν	(13),
K 389		ἦ ε' αὐτὸν θυμὸς ἀνήκεν;	(14),
Σ 400		χάλκεον δαίδαλα πόλλα	(15),

(15) like (5) breaks the rule of the molossus, but cannot be altered. (12) and (13) form practically only one case; we could of course write αὐτῶι.

(18) This list purposely excludes the formula βοωπις πότνια Ἥρη, which occurs fourteen times. Here the ι has retained its original length (*H. G.* § 116. 3), as is conclusively proved by βλοσυρώπις ἔστεφάνωτο Λ 36, where the ι must be long, Wernicke or no. We ought therefore to write βοώπις. But γλαυκώπις, not being preserved under the glass case of a single traditional formula, has succumbed to the analogy of the more common stems in -ιδ-, and shortened the vowel. βλοσυρώπις in a late passage must be regarded as an artificial archaism, but is none the less convincing on that account. Compare also βοῦν ἦνιν εὐρυμέτωπον K 292, with note there.

(19) The statement of Wernicke's law for Homer seems then to be as follows: lengthening of a short vowel in the second syllable of a spondaic fourth foot by position due to a consonant in the succeeding word is never found where the foot ends with a marked break in the sense; it is extremely rare when the foot ends with a word at all, unless in the case of a monosyllable connected with the following rather than the preceding words; and it is hardly ever found where the words preceding and following the diaeresis do not form integral parts of a syntactical unit. The only exception in the *Iliad* to the last clause seems to be (11), where the words πατρός ἐπ' οὔδαι are not essential to the syntax; perhaps we should add (12) and (13). The practical result is that we must not read παρέσταν οἶνον ἄγουσαι in H 467, and that Bentley's Τιταρῃσόν (B 751) and Αἰτωλόν (E 706) introduce a license which is far less usual than a violation of the digamma. The same may be said of all the conjectural 'emendations' proposed by van L. in *Ench.* p. 99 note 1, and Agar in *C. R.* xi. 29-31.

(20) A word must be said on a similar and almost equally rare phenomenon—a long final vowel or diphthong left unshortened before hiatus in the same place. The instances in the *Iliad* seem to be these:

B 262	τά τ' αἰδῶ ἀμφικαλύπτει,
Θ 120	Θηβαίου Ἥνιοπῆα,
Λ 554	τάς τε τρεῖ ἐκκύμενός περ,
Ο 23	ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται.
Π 226	ἀπ' αὐτοῦ αἶθερα οἶνον,
Ψ 441	ἄτερ ὄρκου οἴχνι ἄελλον,

all of which can be corrected by resolving the diphthongs (αἰδῶα,

Θηβαίῳ, τρέει, βηλό, αὐτό, ὄρκοο) and a few where there is no obvious remedy—

Δ 410	ὁμοίῃ ἔνεο τιμῇ,
Ε 215	φαίνωι ἐν πυρὶ θέην,
484	Ἄχαιοὶ ἢ κεν ἄγοιεν,
Φ 111	ἢ δέλη ἢ μέσον ἡμαρ,
Ω 641	πασάμην καὶ αἶθερα οἶνον,

These should not be attributed, as is done in my note on E 484, to the effect of the bucolic diaeresis; this does not exist at all in Ω 641, and is practically insensible in Δ 410, E 215.¹ And we have seen that the whole effect of the diaeresis after a spondee is in entire contrast with the real 'bucolic' rhythm where the fourth foot is dactylic. We can therefore only leave these cases as particularly harsh examples of *hiatus illicitus*. There are about the same number at the end of the second foot; see A 505, Δ 412, Λ 484, O 16, Φ 536, X 199 (van L. *Ench.* p. 75).

¹ The same objection applies of course to Ahrens's suggestion mentioned on Γ 227.

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